

PREFACE

The present edition of Cantos XI XV of the *Raghuvamśa*, a continuation of my edition of the first ten Cantos of the poem, and is planned on the same lines. The text is accompanied by the commentary of Mallinātha. Since Malli explains each stanza by giving its *anvaya*, the construction is not given separately, but the words of the text are printed in bold type in the com in their prose order, words not actually quoted by Malli being enclosed within rectangular brackets. After reading the sloka the student should read the words in bold type in the com in order, and he will thus get the construction or *anvaya*. This will also assist him in separating the words of the text and readily finding out their meaning as given in the com, as it immediately follows them. Difficult words in the com are explained in easy Sanskrit in the foot notes, which also supply the deficiencies of Malli's com where necessary by giving extracts from other commentaries and similar extraneous sources—an arrangement which will greatly add to the usefulness of the book without creating any confusion. A full, literal translation is given and the copious notes at the end explain all difficult compounds, note peculiarities of grammar and discuss the more important readings. Allusions to mythology and epical history are fully explained, and the ancient geographical names of rivers, countries, &c identified with their present names, along with the Introduction there is given a map to assist the student in remembering their positions easily and correctly. In short, an endeavour has been made to meet all possible difficulties of students, and no pains have been spared to make this famous poem easily intelligible even to an ordinary student. I have derived much useful help from the editions of Messrs Pandit, Nandargikar and Tārākumāra Kaviratna, to whom my best thanks are due.

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INTRODUCTION.

I. THE SANSKRIT KÂVYA

Before the student enters upon a critical and detailed study of the Raghuvamśa it is necessary that he should be acquainted with the salient features of what is called Kāvya in Sanskrit¹. Sanskrit rhetoricians have divided all kinds of literary compositions into two main divisions, दृश्य (what is capable of being seen) and श्रव्य (what can only be heard or chanted) All the varieties of dramatic pieces come under the दृश्य class, while everything else can be broadly described as श्रव्य. The श्रव्य Kāvya², again, has been further sub divided, on considerations of its form, according as it is written in verse, or in prose, or in mixed verse and prose³. (1) Compositions in verse or metrical form are the commonest specimens of श्रव्य Kāvya. They generally fall into two classes, the distinction being based chiefly on their length⁴ —(a) महाकाव्य or 'Great Poems', such as the Raghuvamśa, the Śiśupālavadhā &c, (b) and लघुकाव्य or 'Small Poetical Pieces', a class which includes all minor lyrical poetry and such works as the Meghadūtā, the Bhāminīvilāsa, the Amarasataka &c. (2) Prose works are comparatively rare in Sanskrit, their main kinds are two⁵—Kathā (e g the Kādambarī of Binabhāṭṭa) and Ākhyāyikā (e g the Harshacharita of the same author) (3) Works in which prose and

1 The information given here has been briefly summarized from the Kāv-D and the Śh-D. For a historical outline of Kāvya literature the student is recommended to consult any standard History (e g Macdonell's) of Sanskrit Literature.

2 The student should be on his guard against the common conception that Kāvya, 'Poetry', is metrical composition. Kāvya originally signifies any literary piece, whether in prose or in verse in popular usage it has been chiefly applied to verse.

3 एव गद्य च मिश्र च तद्वैविध्यं व्यवस्थितम् । Dandin

4 This is clear from the words of Viśvanātha who says सण्दकाव्यं मन्त्राद्यसिद्धेशादुच्यते च a Khanda kāvya treats of some portion of (the subjects that fill a whole) Mahākāvya.

5 अपाद् पदसंज्ञायां गद्यमाख्यायिकादये । इति तस्य श्लोको ह्येव । Dandin. The Agnipurāṇa mentions five kinds, तः आख्यायिका कथा सण्डकथा पल्लिका तथा । इत्याल्लिकेति मन्त्रगद्यकाव्यं च पञ्चधा ॥

verse are mixed are classed as Champās (*s. g.* the Bhāratachampā, the Viśvagunādarśa-champā, &c.)⁶.

The student will thus notice that, along with dramas, the महाकाव्य and खण्डकाव्य have been the most popular forms of literary composition, and have attracted the best geniuses to try their hand at them. It is true that the Khanda Kāvya attracted more attention, chiefly because it is short and requires less expenditure of time and energy; and that the number of extant Mahākāvya, therefore, is not very large. But what is here lacking in quantity has been amply made up in quality. For in dignity of style, depth of thought and majesty of movement, the Mahākāvya is far and away the best expression which the Sanskrit literary artist has found for his genius. The Raghuvamśa is a Mahākāvya, which the Śāh.—D.⁷ defines as follows:—

सर्वबन्धो महाकाव्यं सर्वैको नायकः सुरः ।
सदैवः शत्रियो वापि धीरोदात्तगुणम्वितः ॥
एकवचनवा शृपाः कुलजा बहुवैशिप्य वा ।
शृङ्गारर्वीरशान्तानानैकोऽङ्गी रस इष्यते ॥
अद्भानि सर्वेऽपि रसाः सर्वे नाट्यरूपयः ।
इतिहासोऽप्येव दृत्तमन्यदा सङ्गजनाश्रयम् ॥
चत्वारस्तस्य वर्गाः स्युस्तेष्वेकं च फलं भवत् ।
आदौ नमस्क्रियाशीर्षो वस्तुनिर्देश एव वा ॥

6 गद्यपद्य काव्य चतुष्टयमिषीयते । Śāh.—D. If we set aside the distinction between काव्य and गद्य, and consider form alone, it is also possible to class dramas as 'mixed Kāvya,' as indeed has been done by Dandin, who says विशाणि नाटकादीनि (K.—D. I. 31).

7 We give above the definition of the Śāh.—D., which is more detailed, since its author, who lived in the fifteenth century, had all the famous Mahākāvya before him, including even the later specimens. The definition of Dandin (of the sixth century) is earlier and concise, and we give it below for comparison with that of Viśvanātha—

सर्वबन्धो महाकाव्यमुच्यते तस्य लक्षणम् । आशीर्षनमस्क्रियावस्तुनिर्देशो वापि तन्मुखम् ॥
इतिहासकथोद्भूतमिन्द्रा मदाश्रयम् । चतुर्वर्गकलापश्च चतुरोदात्तमापकम् ॥
नमरार्णवशैलतुल्यशृङ्गारैर्दिवदर्जने । उद्यानसलिलक्रीडामधुपानरतोन्मदे ॥
विपलम्बैर्विहादैश्च कुमातोद्वर्णनैः । मन्त्रदूतप्रपाणाजिनायकान्मुदयेरपि ॥
अद्वैतममोर्ध्वं रसभावनिरन्तरम् । सर्वैरनतिविस्तीर्णं व्यपदूते सुसंनिधिभिः ॥
सर्वत्र भिन्नवृत्तान्तरैरेवैर्लोकवजनम् । काव्यं कल्पान्तरमापि जायते सद्गतेऽदृतिः ॥

Other definitions, more or less similar, will be found in Agnipurāṇa (337), KāvyaAlaṅkāra (I), Sarasvatī Kāvyaśikharā (V.), &c.

कश्चिन्निन्वा खलादीनां सतां च गुणकीर्तनम् ।
 एकवृत्तमपैः पद्यैस्त्वसानेऽन्यवृत्तकैः ॥
 नातिस्वल्पा नातिदीर्घा सर्गा अष्टाधिका इह ।
 नानावृत्तमय कापि सर्गः कश्चन दृश्यते ॥
 सर्गान्ते भाविसर्गस्य कथायाः सूचनं भवेत् ।
 संध्यासूर्येन्दुरजनीप्रबोधध्वान्तवासराः ॥
 प्रातर्भ्याह्नमृगयाशीलतुल्यमसागराः ।
 संनोदविप्रलम्भौ च मुनिस्वर्गपुराध्वराः ॥
 रणप्रयाणोपयममन्त्रपुत्रोदयादयः ।
 वर्णनीयाः यथायोगं साङ्गोपाङ्गा अमी इह ॥
 कवेर्वृत्तस्य वा नात्रा नायकस्यैतरस्य वा ।
 नामास्य सर्गोपादेयकथया सर्वनाम तु ॥

(*Parichchheda VI.*)

Thus, a Mahākāvya should be divided into chapters, called सर्ग or Cantos. The hero should be either a divine personage, or a Kshatriya of noble descent and possessed of the qualities of a Dhīrodāta⁸ Hero. This is when the poem is concerned with the description of the life of a single hero (as in the Śiśupālavadha or the Vikramāṅkadevaśharita), if like the Raghuvamśa it has for its theme a number of Heroes, then they should all be Kshatriya princes sprung from the same race, and of pure descent. The prominent sentiment (रस) should be either शृङ्गार, वीर, or शान्त, others being introduced as accessories. The subject-matter should be arranged as in a nāṭaka with the necessary changes. The plot may be historical, or may have for its subject-matter the glorious deeds of the good and the virtuous. The object of such compositions should be the attainment of the four aims of human pursuit—i. e., they should be written in such a way that their study would point out the means of attaining them. It should open with a verse or verses expressive of a salutation to a deity, or a blessing conferred on the readers, or a hinting of the subject-matter; these may sometimes be followed by censure of villains and praise of the good (as in the Vikramāṅkadevaśharita). A Mahākāvya should be divided into सर्ग not less than eight,⁹ which should be neither too

8 A 'Dhīrodāta' ('self-controlled and exalted') Hero is one who is magnanimous, exceedingly grave, forbearing, not boastful, resolute, one whose high spirit is concealed, and who is faithful to his promise (महासत्त्वोऽपिगम्भीर इत्यप्यवधिक्यतः । शिवो निष्ठादृष्टो धीरोदासी दृढव्रतः ॥ D.—R. III.).

9 Some restrict the number to thirty; cf. अष्टसर्गं तु नृप विराजसि नापिदम् । Iśānasambhitā, but the Haravijaya possesses as many as fifty cantos. So the rule is not absolute.

long nor too short.¹⁰ They should be composed in the same metre which should change only at the end; sometimes (as a variety) a *sarg* may be written in a number of metres. The contents of the next Canto should be indicated at the end of the preceding one. It should describe, at more or less length, such incidents and topics as twilight, the rise of the sun and the moon, the night, the evening, darkness, the day, morning, noon, hunting, mountains, seasons, forests, oceans, the union and separation of lovers, sages, heaven, cities, sacrifices, battles, invasions, marriage ceremonies, advice, the birth of a son, &c. &c. It should be named after the poet, or the plot, or the Hero, or some other person, while each *Sarg* should be named in accordance with its own contents (*s. g.* the 6th canto of the *Ragh* is named *खयवरवर्जन*).

It should be borne in mind that these elaborate rules were evolved after a minute examination of all available specimens. The works of early poets like Kālidāsa will not therefore be found to conform strictly to the definition given above, nor is it necessary that they should do so, provided they follow the broad lines laid down. For Dandin himself says, नूनमप्यत्र येः केचिदद्वे. काव्ये न कुर्यात् । यद्युपासेदु संपत्तिपराधपत्ति तद्विद. ॥ (I. 20). Thus the *Raghuvamśa*, though it does not describe everyone of all those incidents and topics, still conforms mostly to the definition given, as the student can verify for himself. Thus, it has for its theme a number of noble kings born of the same family. The predominant sentiment is *युद्धार*, though *वीर* and *कृष्ण* are often introduced as accessories (*s. g.* in Canto III. and VIII.). It is named after *Raghu*, the most eminent among its many heroes. The subject of the next Canto is indicated towards the close of the previous one; *s. g.* it is evident from what is said at the end of Canto V. that the *Seayamvara* of Indumatī would be described in Canto VI. The metre changes at the end of each Canto, and the ninth Canto is written in a number of different metres. *प्रतःकाल* is described in Canto V., *युगय* in IX., *कृत* in XVI. and XIX., *समोग* in XIX., *रत्न* in VII., *उपयम* in VII., *पुत्रोदय* in III. Each Canto is named after the most important event described in it. Other particulars the student can find out for himself. Technically, the *Raghuvamśa* is quite a representative specimen of its class; as regards

10 The *Īśina-Samhitā* explains that the number of stanzas in a single canto should not exceed 200, and should not be less than 30.

its other merits and distinguishing features, we shall have a few remarks to make, but these more properly belong to a subsequent Section.

circumstances, and had not the misfortune ever to drink the bitter cup of poverty. He was a Brāhmana by caste and was a devout worshipper of Śiva, though by no means a sectarian. He seems to have travelled a good deal, at least in Northern India. For, as Dr. Bhan Dīji remarks, he is the only poet who describes a living saffron flower, the plant of which grows in Kashmir. His graphic description of the Himālayan scenes looks very much like that of one who was an eye-witness. Unlike Bhavabhūti and many other brother-poets, he appears to have enjoyed great popularity during his lifetime. He was 'an admirer of field-sports,' and 'describes their beneficial effects with the exactness of a true sportsman.' Though fond of pleasures he was not the unscrupulous voluptuary he is supposed to be by some critics, as is clear from the many noble sentiments expressed in the *Śākuntala*¹². It also appears from the same play that he was against love-marriages, though always actuated with the most generous sentiments towards the fair sex. His works bear farther testimony to his considerable acquaintance with the Vedas, the philosophy taught by the Upanishads, the Epics and the Purānas, the Bhagavadgītā, the systems of Sāmkhya, Yoga, and Vedānta as propounded by Bīṣṇarāyana, Medicine, and the rudiments of Astronomy. Beyond these few facts nothing is known for certain about our poet at present. It is inevitable that, during the course of time, a number of fanciful stories and legends should have clustered round the popular hero of literary India. Thus there is a story which relates how the poet was born a blockhead and a dunce, but had wisdom bestowed upon him in consequence of his subsequent propitiation of the goddess Kālī, whence his name *Kālidāsa*. Another story makes him a friend of King Kumārādāsa of Ceylon, in whose city Kālidāsa was murdered by a courtesan. No reliance need be placed on such accounts. Many such stories will be found in the Sanskrit Bhojaprabandha, and in a collection which, under the title of *Tales of King Bhoja and Poet Kālidāsa*, is a popular book in many Indian vernaculars. A few conjectures have been advanced as to some other particulars, but to test their veracity falls strictly within the province of the antiquary.

The poet's silence about himself in his works gave an opportunity to many unscrupulous inferior poets to father their own works upon him. The following is

12 Cf. *प्रतिज्ञावली* पृष्ठ २२३ &c. S'lk. V. and our note *ad loc.*

a list of the works generally attributed to him:—(1) राङ्गमल (2) विक्रमोर्वशी (3) मालविकाग्निमित्र (4) रघुवंश (5) कुमारसम्भव (6) मेघदूत (7) कुन्तिश्वरदोष (8) क्रतुसंहार (9) अम्बालव (10) कल्याणस्तव (11) कालीस्तोत्र (12) काम्यनाटकालंकाराः (13) and (14) two महाटका (15) घटकर्पूर (16) चण्डिकादण्डकस्तोत्र (17) चर्चस्तव (18) ज्योतिर्विदामरण (19) दुर्घटकाम्य (20) नलोदय (21) नवरात्रमाला (22) पुण्यभागविलास (23) मकरन्दस्तव (24) and (25) two महालाटका (26) महापद्म (27) रत्नकोश (28) राक्षसकाम्य (29) लक्ष्मीस्तव (30) लघुस्तव (31) विहङ्गिनोदकाम्य (32) वृन्दावनकाम्य (33) वैद्यमनोरमा (34) सुद्धिचन्द्रिका (35) युद्धारतिटक (36) युद्धारसप्तक (37) युद्धारसप्तकाम्य (38) श्यामलादण्डक (39) भुतबोध (40) सप्तश्लोकीरामायण and (41) सेतुबन्ध. Of these the first six are acknowledged by all critics to be undoubtedly his. (7) is not yet discovered, but is known only in a quotation by the Kashmirian scholar Kahemendra, in his *Auchityavibhāṇcharchā*. The authorship of (8) is somewhat doubtful; while the remaining ones are certainly to be dismissed as the productions of other poets. There is another fact also which should be borne in mind in this connexion. In Sanskrit literary history there have been many poets who bore the name *Kālidāsa*, and at least three were known to Rājas'ekhara who wrote *एकोऽपि जीयते हन कालिदासो न केनचिद्*. युद्धारे कलितोद्गारे कालिदासप्रपी किमु न. It is possible, therefore, that other *Kālidāsa*s than the author of the *Raghuvamśa* are responsible for the trifling pieces mentioned above. Here, then, we are concerned with the first six only. The most convenient and reliable method of studying the development of a poet's mind and relation to his productions would be to read his works in their chronological order. But we have no external evidence, whatsoever, to ascertain the chronology of *Kālidāsa*'s works. It must, therefore, be based wholly on internal evidence. Judged as such the works would stand in this order—Poems—*कुमार*, *मेघदूत* and *रघुवंश*; Plays—*मालविका*, *विक्रमो* and *राङ्गमल*; or, both indiscriminately, as—*कुमार*, *मालविका*, *विक्रमो*, *मेघदूत*, *राङ्गमल* and *रघुवंश*. Space will not permit us even to refer to these briefly. We will only remark in passing that the last three are the outcome of the poet's matured poetic faculties and ripe years.

them in the perfection of his art. Thus Bānabhatta, the famous author of the *Kadambari*, speaks of him in the following words —

निगंतासु न वा कस्य कालिदासस्य मृत्किपु ।
भीतिर्मधुरसार्द्रासु मजरीधिव जायते ॥

‘When Kalidāsa’s sweet sayings, charming with sweet sentiment, went forth, who did not feel delight in them as in honey laden flowers?’ Kumārila, who flourished about the first half of the eighth century, has quoted with approval the passage from the *Sakuntala*,
मतां हि सदेहपदेषु वस्तुषु यमाणमन्त करणप्रवृत्तयः । There is a *Subhāshita* which says —

पुरा कवीनां गणनाप्रसक्तं कनिष्ठिकाधिष्ठितकालिदासा ।
अद्यापि तत्तुल्यकवेरभावाद्नामना साध्यवती बभूव ॥

‘While once the poets were being counted, Kālidāsa (as being the first) occupied the last finger. But the ring-finger remained true to its name (अनामिका = nameless), since his second has not yet been found (by whom it can be occupied)’ Pandit Govardhanāchārya thus speaks of our poet —

साकूतमधुरकोमलविलासिनीकण्ठकृतजितप्राये ।
शिक्षासमयेऽपि मुदे रत्नलीलाकालिदासोक्ती ॥

“Two things only, viz: love sport and Kālidāsa’s poetry, delight the heart even at the time of instruction, as they mostly consist of the sweet, tender and touching words of a sportful girl” Almost every Pandit has in his mouth the following memorable verse—

काव्येषु नाटक रम्यं तत्र रम्या शकुन्तला ।
तत्रापि च चतुर्थोऽङ्कस्तत्र श्लोकचतुष्टयम् ॥

Among Kavyas the drama is the most charming. Among dramas *Sākuntala* is specially charming. Even there the fourth Act is the best, and lastly, four slokas¹³ therein are especially most beautiful. The highest place is assigned to Kālidāsa among poets for the construction of happy similes, when it is said—

उपमा कालिदासस्य भावेर्यैर्गौरवम् ।
दण्डिनः पदलालित्यं मापे सन्ति त्रयो गुणाः ॥

Among later writers, Jayadeva has called our poet कविगुरु ‘the lord of poets’ and the *विलास* or ‘Graceful Play’ of the *Muse of Poetry*.¹⁴

That his countrymen should place him at the head of all Sanskrit poets unparalleled and unsurpassed by those who have

13 They are—वासवस्य भित्तनेति &c, सुधुरस्य दुस्त्र् &c, अभिजयनी भट्ट श्यामे &c, and धृवा विषय चतुर्लसरीश्वरी &c

14 भासो हासं कविगुरुकं कालिदासो विलासः ।

preceded or followed him, is natural enough, but he has evoked spontaneous outpourings of praise and manifestations of admiration even from foreign scholars and poets who had access to his works either directly or through translations. Goethe has voluntarily bestowed the highest meed of praise on him—so much was he enraptured by the charms of Kālidāsa's Muse and struck with his poetic genius. This is what he says about the *Sākuntala*—

“Wouldst thou the young year's blossoms and the fruits of its decline,

And all by which the soul is charmed, enraptured, feasted, fed?

Wouldst thou the earth and heaven itself in one sole name combine?

I name thee, O *Sākuntala*, and all at once is said.”¹⁵
When we remember that Goethe himself was the greatest poet of Germany and one of the greatest of the world, we realize the importance of his estimate of our poet. The well known philosopher and traveller, Humboldt pronounces the following judgment—“Kālidāsa is a masterly describer of the influence which Nature exercises upon the minds of lovers. Tenderness in the expression of feelings and richness of creative fancy have assigned to him his lofty place among the poets of all nations.” The celebrated critic, Schlegel, has assigned him a very high position amongst the glorious company of the ‘Sons of Song’. Several eminent modern orientalisists have also offered their tribute of praise to our Indian Shakespeare, as Sir William Jones was the first to call him—the very comparison of Kālidāsa to Shakespeare is the highest form of eulogy that could be bestowed upon him by foreign critics. Sir Monier Williams, while writing about the *Sākuntala*, thus expresses himself—“No composition of Kālidāsa displays more the richness of his poetical genius, the exuberance of his imagination, the warmth and play of his fancy, his profound knowledge of the human heart, his delicate appreciation of its most refined and tender emotions, his familiarity with the workings and counter workings of its conflicting feelings—in short more entitles him to rank as the Shakespeare of India.” Prof Lassen calls him “the brightest star in the firmament of Indian poetry.”

We thus find that Kālidāsa has established his sovereignty in the hearts of all alike. Now it may be asked, ‘What is that in

15 As translated from the German by Mr. E. B. Eastwick

Kālidāsa which establishes his undisputed claim to the highest honour which is thus bestowed upon him? Unless this question is satisfactorily answered Kālidāsa's merits as a poet cannot be said to be determined.¹⁶ His poetic genius has brought Sanskrit poetry to the highest elegance and refinement. His style is peculiarly pure and chaste. It has 'neither the laxity of the Purānas nor the extravagant colouring of later poems.' It is unartificial and characterized by brevity consistent with perspicuity. An unaffected simplicity of expression and an easy-flowing language mark his writings which are embellished with similes unparalleled for their beauty and appropriateness, and with pithy general sayings. His diction is marked by the absence of long compounds, involved constructions, over-wrought rhetoric, and artificial puns. Kālidāsa excels other poets in his description of the sublime and the beautiful. It is a principle recognized by all modern critics that 'Nature must be the life and essence of poetry'; and in respect of this, Kālidāsa may be said to be essentially a poet of Nature (of course in the limited sense of the term which it is possible to attach to it in those times of gay luxury and general prosperity). He describes with most effective touches the gorgeous scenery of the mountain Himālaya—its snow-clad and mineral covered summits, the peaks where sunshine ever reigns, the fragrant and cool breezes blowing there, the wilds with the hunters, the musk-deer, the potent herbs shedding lustre at night, the *śamara* deer, the Mīnasa lake &c., and his description of the Ganges and the peaceful hermitage-life is very striking and life-like. His descriptive powers are great, and some of the scenes in the Śāk., the Megh., and the Ragh. are so enchanting as to hold his readers spell-bound. And as regards *व्यङ्ग्य*, the kind of poetry which suggests more than what it expresses, he is a master of acknowledged skill.

(B) HIS DATE.

The problem of the date of Kālidāsa is a vexed one and it has yet to be finally settled. The earliest mention of Kālidāsa by name is in the Aihole Inscription dated 634 A. D., and it furnishes the 7th Century A. D. as the downward limit of the poet's date. Tradition mentions Kālidāsa as a contemporary and a court-poet of king Vikramāditya. One king of that name founded the era known after him, which is accepted as commencing with 57 B. C. Some antiquarians once did not accept this date as the correct one, but

¹⁶ For this the student is referred to pp. 27-29 of our Introduction to the Śākuntala, 5th ed

brought Vikramāditya down to A. D. 544, propounding what was known as the Korur Theory. The battle of Korur marked a turning-point in Indian history, Vikramāditya having defeated the Mlechchhas in it. Curiously enough, Mr. Fergusson held that to commemorate the battle an era was invented, and that its beginning was placed back 600 years. So he put the true date of Vikramāditya at 544 A. D., and this theory for a time held sway, since no inscription was discovered bearing a date prior to 600 of the Vikrama era. But the discovery of the Mandasor Inscription, which is dated Samvat 529, made this theory untenable, and the traditional date remained unshaken. Then there is the theory of the *Nine Gems*. Nine eminent men called the 'Nine Gems' adorned the court of king Vikramāditya—

पञ्चमूर्तिरक्षणाकामरसिंहशङ्खेतालमदृषट्कर्पूरमालिदासः ।

रुपातो वराहमिहिरो मृपते सभायां तत्त्वानि वै वररुचिर्नन्द विजयमय ॥

Of these अमरसिंह is said to have lived between 414 A. D. and 642 A. D. Varāhamihira is believed to have died in 587 A. D. On the strength of these dates of Kālidāsa's supposed contemporaries, Dr. Kern placed him in the latter half of the sixth century. But in this there are many *a priori* conclusions and speculations as to probabilities. If the tradition proves anything definitely, it proves the connexion of Kālidāsa with King Vikramāditya; but as regards the contemporaneity of the nine authors, the tradition cannot be true. Next there is the theory of Renaissance propounded by Prof. Max Müller. He divided the whole Sanskrit literary period into two parts. The first began with the Vedas and ended with the first century A. D. Then came an *interregnum*, a period during which foreigners invaded India and so literary activity was dormant. The Professor placed the Renaissance of Sanskrit learning in the sixth century A. D. with the reign of Vikramāditya. But, as has been shown by Drs. Peterson and Bühler, the period called *interregnum* was really not destitute of literary productivity, and, therefore, if Kālidāsa is to be considered as the first poet of the new school, he must be placed considerably earlier than Prof. Max Müller did.

There are some minor things which have been pushed into the controversy. These are—(1) the alleged covert references to Dīnāga and Nichala in the Meghadūta, the former a foe and the latter a friend of Kālidāsa; (2) the identity of Mātṛigupta, a king of Kashmir, and Kālidāsa (for, names in Sanskrit are often titles

and Mátrigupta, *i.e.* 'protected by the mother,' may also be taken as Kâligupta or Kâlidâsa); (3) and the supposed astronomical references in the works of Kâlidâsa to the astronomical theories of A'ryabhata, who lived in 476 A. D. Prof. R. N. Apte has examined all these at some length, and on the first point he comes to the conclusion that Dhîrnâga and Nichula were not contemporaries of the great Kâlidâsa, but must have been contemporaries of *some other Kâlidâsa*. On the second point he observes that Mátrigupta and Kâlidâsa were two different persons, since they are differently quoted by Kshemendra and other writers and commentators. The supposed astronomical references have really no astronomical significance at all, and it cannot be said that Kâlidâsa was acquainted with the astronomical works of A'ryabhata. Mr. K. B. Pathak, the latest exponent of the 6th century theory, repeats the arguments given above, but principally bases his conclusion on his theory about the Hûna kings, allusion to whom is made by the poet in the *Raghuvamśa*. He argues that since there is no mention made of the Hûnas in the *Râmâyana*, the conclusion follows that Kâlidâsa unconsciously refers to the Hûna kings of his own time, who held sway over the Punjab and Kashmir, in the second quarter of the sixth century. But this rests merely on assumption; for there are references to the Hûnas even in the *Mahâbhârata*. Prof. Apte has also shown that just beyond Bactria or the threshold of ancient India, the Hûnas had constituted a powerful empire from the middle of the 3rd century B. C. to the end of the 1st or the 2nd century A. D.

Modern European scholars are generally inclined to hold that Kâlidâsa must have flourished under one or more of the Gupta Kings. The Gupta period (about 300–550 A. D.) was noted in ancient Indian history for a revival of Sanskrit learning and arts. The late Mr. Vincent A. Smith (see his *Early History of India* p. 304, 3rd ed. 1914) believed that Kâlidâsa must have lived in the reigns of the first two, or even in that of the third, of the Gupta Kings.—

Chandragupta II. (c. 357–413)

Kumâragupta I. (413–455)

Skandagupta (455–480)

Both Chandragupta II. and Skandagupta had adopted the title of *Vikramāditya*. To quote the words of Mr. Smith, "It is not unlikely that the earliest works of Kâlidâsa.....may have been

heirless, seems to Prof. Apte to refer to a period when the widow of a deceased person could not inherit his estate. Such a period is to be found only before the Christian era, when Manu, Âpastamba and Vasishtha held sway, and Brihaspati, Śankha, Likhita and Yājñavalkya had not yet written their Oodes. The penalty for theft, as indicated in the prologue to the sixth Act, seems to have been the extreme one, and there is also a passage of similar import in the Vikramorvaśīya (आत्मनो वधमाहर्ता &c. V. 1) The penalty for theft has been from time to time mitigated with the progress of civilization. Manu and Âpastamba lay down the extreme penalty, the option of fine being introduced later on, as we find it in the Smṛiti of Brihaspati. These two circumstances tend to show that Kālidāsa flourished at a period which is anterior to Brihaspati, the latter being generally placed in the first century A. D.

Prof. Apte further calls attention to the fact that there is no reference to the Nyāya philosophy in the works of Kālidāsa [except perhaps in Ragh. XIII. 1, in which the word शङ्खुत् (आकाश) occurs, but which the poet might have borrowed from the Sāmkhyas], and concludes that he must have lived *before* the development of that philosophy. Then again we have the evidence of style. The artificiality of diction and the fondness for long compounds and double-meaning words which mark the writings of Daṇḍin (who in his Kāvya-darśa says that an abundance of compounds constitutes the quality of *ojas* in poetry), Bāṇa, Bhavabhūti (7th century A. D.) and other mediæval writers, are entirely absent in Kālidāsa's writings—a fact which shows that he must be placed some six or seven centuries before them, a period necessary to cause such a revolution in the art of literary composition, considering the scanty means of the propagation of learning in those times. It thus becomes clear that Kālidāsa lived in the first century B. C. at the latest.¹⁸

¹⁸ Prof. S. Ray refers to the discovery in 1909-10 of the Dhita medallion, which pictures a scene which looks exactly like the opening scene of the Śakuntala. The medallion is assigned to the Sunga period (184 B. C.-72 B. C.), and Prof. Ray assumes that Kālidāsa is anterior to the date of the medallion, though the Archaeological Survey authorities, holding to the Vincent Smith date, are inclined to dispute the identification of the scene with the one in the Play.

III. THE POEM.

(1) SUMMARY OF THE STORY.

Before the student proceeds to a detailed study of his actual text, it is advisable that he should make himself familiar with the contents of the poem as a connected whole. We, therefore, give below briefly the story of the *Raghuvamśa* as presented in its nineteen Cantos.—

CANTO I. After saluting Śiva and Pārvatī, the poet eulogizes the virtues of the kings of the race of Raghu, whose history he proposes to describe. The royal line of the Raghus originally sprang from the Sun, whose son, Manu, was the first king in this race. In direct descent from Manu came the supremely eminent King Dilīpa, with whose history the poem properly begins. Dilīpa is an ideal king, being a most efficient, benign and virtuous ruler. He has a queen called Sudakṣiṇā, the very type of courtesy and kindness, and the only thing that mars their happiness is that they have no issue. In course of time Dilīpa decides to consult his family-priest, Vasiṣṭha, as to what holy rites &c. he might perform that would bless him with a son and heir. Leaving the government of his kingdom to his ministers, Dilīpa starts for Vasiṣṭha's hermitage in the company of his wife. In the evening they reach their destination and make known their wishes to the preceptor. Vasiṣṭha explains that a curse, formerly pronounced upon the King by the divine cow Surabhi, but unknown to him, was the bar in the way, and for that purpose he should have to propitiate Surabhi's daughter, Nandini, who was his (Vasiṣṭha's) own cow. If she were pleased, she could grant that wish of his. Vasiṣṭha then explains to the royal pair how to serve the cow; after which they retire for the night.

CANTO II. The next morning Dilīpa begins the daily routine of disciplined service of the cow, Nandini. He regularly accompanies her every morning, after she was worshipped, to the forest and back again to the hermitage in the evening when she returned from the *śarāṅga*. Twenty-one days thus pass away. On the 22nd day, the cow, wishing to test the devotion of her follower, enters a cave of the Himalayas, overgrown with grass, for grazing. As the King's eyes are riveted on the mountain scenery, she creates an illusory lion pouncing upon her. The King's attention is suddenly called back by Nandini's cry; and what does he see? The cow in the grip of a formidable lion, imploringly looking at

him. Instantly the King's hand passes to the arrow-case, but just as he seizes an arrow his hand remains fixed there. To add to the wonder of the already bewildered King, the lion speaks in human voice telling him that he was a servant of Śiva, posted there to guard the trees, with orders not to leave the place, but to live on whatever came within his reach, and claims the cow as his rightful prey. The King finds himself in a fix; it was his primary duty to save the cow at any cost. What was he to do? He could not shoot an arrow; but he could offer himself up in lieu of the cow, as they had both entered the cave together; for Śiva's order to the lion was that he should eat whatever came within his grasp. This the magnanimous King does. After a long conversation with the lion he succeeds in prevailing upon the latter to eat him up and let go the cow. The King thus stands the test; the illusion vanishes and instead of the terrible leap of the lion there falls on the King a shower of flowers from heaven. The well-pleased cow confers on the King the wished-for blessing, and they return home. The king informs the sage and his queen of the cow's favour. Their object being gained Vasishtha sends back the royal couple, and they enter their capital amidst the rejoicings of the citizens. In a short time Sudakṣhinā shows signs of pregnancy.

CANTO III A son is then born to Dilīpa. He is named Raghu, as one destined to be the most illustrious of the kings of the solar race, the family being named after him. He is brought up and educated with due care. He is then married and installed as heir-apparent (*Yacarája*). After this, Dilīpa, who had already performed 99 horse-sacrifices, wishes to perform the hundredth to complete the list. Indra, Lord of the gods, in jealousy secretly steals the sacrificial horse to prevent the completion of the rite. To Raghu was entrusted the duty of guarding the horse; and ordinarily he would have been unable to trace the horse. But Nandinī, whose protégé he was in a way, appears on the scene and bestows upon him superhuman sight. Raghu then sees Indra carrying away the horse, and fights with him most gallantly. Indra of course triumphs over Raghu in the end, but he is so highly pleased with Raghu's bravery that, although he could not restore the horse, he promises, to bestow upon his father, Dilīpa, the whole merit obtainable from the sacrifice, had it been duly completed, as a mark of his appreciation of Raghu's valour. Indra also acquaints Dilīpa, at Raghu's request, with what had occurred; highly gratified

at the account, Dilipa accords his son a hearty welcome when he goes back to his court. A short while after he installs Raghu on the throne as King, and himself retires, with his queen, to the forest, as was the wont of the kings of Ikshvāku's race.

CANTO IV King Raghu now begins to rule, and all are made to feel his equal justice and cautious vigilance. When autumn comes, Raghu decides to start upon an expedition of conquest (*Digvijaya*). Proceeding first to the east, he marches right up to the eastern ocean, where he vanquishes the Suhmas and the Vangas. Crossing the river Kapiśā he goes through Utkala to the Kāhṅga country. He conquers its ruler and then marches to the south. After subduing the Pāṇḍya kings there, he crosses the Sahya mountain, and subjugates the *Aprānta* districts along the western coast. Then by land he proceeds northwards, where he conquers the Pārāṅkas. Thence he traverses as far as the Sindhu river, where he defeats the Hunas and the Kambojas. Thence he proceeds across the Himālayas, where he brings the Utsavasāmkotas under his sway. Descending to the plains he finally conquers Prāgyotiśha and Kāmarupa, and returns to his capital laden with glory and wealth. He then performs the *Visvajit* sacrifice (indicative of universal conquest) in which he gives away to Brāhmaṇas (by way of Dakṣiṇā) everything that he possessed.

CANTO V While Raghu had thus practically beggared himself in the *Visvajit* sacrifice, an ascetic called Kanisa came to him. He wanted money, as much as fourteen crores, to enable him to pay his *guru* his tuition fees. Raghu had nothing with him, but he did not like to have it said of him that a supplicant, not gaining his object from Raghu, had to seek it from some other person. In order, therefore, to satisfy Kanisa's demand he planned an expedition against Kubera, the God of wealth, to obtain the money from him. Divining his intention Kubera filled Raghu's treasury with a shower of gold during the night, and Raghu gave all that to Kanisa. The latter, departing, blessed his benefactor that he would soon obtain a valiant son. This son is then born, and is named Aja. When Aja, who is properly educated, reaches the marriageable age a messenger comes to Raghu from King Bhoja of the Vidarbha country to invite the prince to be present at the Svayamvara ceremony of his sister, Indumati, which was shortly to take place. The invitation is accepted and Aja goes

accordingly On his way he happens to kill a wild elephant, who turns out to be a Gandharva born in that form owing to a curse The Gandharva gives to Aja a certain miraculous weapon (*astra*) called Sammohana On reaching Bhoja's city, Aja rests for the night, and in the next morning goes to the hall where the Svayamvara ceremony was to be held.

CANTO VI There he takes his seat in the assembly of numerous other kings who had come from far and near for the Svayamvara ceremony The Princess Indumati enters, accompanied by her clever maid Sunandā, who takes her in turn to each one of the royal suitors and describes him and his qualifications in a few well chosen words The Princess passes by them all, including among them the rulers of Magadha, Anga, Avantī, Anāpa, Śūrasena, Kalinga and Pandya Finally she comes to Aja, whom she chooses as her husband, to the deep chagrin of the other kings who feel envious and humiliated

CANTO VII The actual wedding ceremony of Aja and Indumati then takes place in the royal palace, after which all depart for their respective countries The slighted kings however, bear a grudge against Aja, and they, therefore waylay his party on his way back to Ayodhyā A very fierce fight ensues Aja entrusts his bride to the care of his minister, and personally takes an active part in the slaughter of his foes, whom he completely vanquishes by means of the miraculous 'Sammohana' *astra*, which the Gandharva had given him before He then returns to the capital, and his father entrusts the kingdom to his care, wishing to live in retirement

CANTO VIII Aja begins to reign, and Raghu continues to live near by, in secluded retirement, when after a few years he departs this life Aja gives him a suitable funeral In course of time Indumati gives birth to a son who is named Dasaratha Aja pleases all by his excellent rule A change comes over his happy life when once, while he and his royal consort were sporting in a pleasure garden, a wreath of flowers falls from the sky below upon Indumati who instantly drops down dead The grief of the King at this unexpected stroke of misfortune knows no bounds After the funeral was over, as Aja still remained plunged in sorrow and took no interest in life, his preceptor Vasishtha sent to him a disciple with a message to cheer him It was explained to Aja how his wife had formerly been a celestial nymph (*apsaras*) who

had to come down upon the earth owing to a curse, and who left as soon as the curse ceased to operate when the garland fell upon her from heaven. Life being an accident and death the rule, a firm-minded, wise ruler like Aja, should cease to brood over his grief. Thus ran the message, and the King received it dutifully as coming from his *guru*, though it had little visible effect upon him. He spent some eight years more after this, all the while mourning for his lost wife, whom he finally went to join in the next world.

* **CANTO IX.** After his father, Dasaratha rules over Ayodhya as nobly as his predecessors. His greatness was such that even Indra himself on occasions asked his assistance in his own wars. Once, having enjoyed all the pleasures of the spring season with its attendant festivities, he plans a long hunting trip. He spends several days in that engrossing and delightful sport. One morning he starts after a deer, alone and without followers. In his pursuit he comes to the river Tamassá, where he hears the noise of a pot being filled with water. He mistakes it for the trumpet of a wild elephant, and discharges an arrow in that direction, aiming at the sound only, as he could not see the mark. As a matter of fact a young ascetic-boy was filling his jar there; and the arrow hit him fatally. His parents, who were blind, were at hand. The King, who was horrified at what he had unwillingly done, related to them what had happened. As the boy died, his sorrow-stricken father cursed the King as the author of his bereavement, with the words: "You, too, like me, shall die, in your old age, grieving for your son." The King had no son then, so he received the curse as a sort of qualified blessing, since it meant that at any rate a son was bound to be born to him before he died. The good couple burned themselves on the funeral pyre of their son, and Dasaratha returned to his city, full of grief not unmingled with a little anticipatory joy at the prospect of a son.

the hands of all except human beings, whom he despised and hence had left out of the boon. Vishnu, therefore, promises that he would be born as a man, as a son of King Dasaratha of Ayodhyā, and that at his hands Rāvana would meet death.—Now, out of the fire of that sacrifice which was being performed for Dasaratha, there arises a being who gives consecrated food (*charu*) to the King, who gives it to his three wives. Into this food Vishnu had entered spiritually, and thus Dasaratha's wives, who conceive afterwards, all bear sons who are partial incarnations (*avatāras*) of Vishnu. Rāma was the eldest of them, born of Kausalyā. Of Kaikeyī was born Bharata, and of Sumitrā were born the twins, Lakshmana and Śatrughna.

CHANTO XI. The sage Visvāmītra, who wanted protection from demons in his sacrificial work, now comes to Dasaratha with a request that the King should send Rāma with him for that purpose. Accordingly Rāma, and also Lakshmana, accompany Visvāmītra to his hermitage; on their way Rāma kills the demoness Tāḍakā. In the hermitage of Visvāmītra, Rāma routs the demons after having killed their leaders Subāhu and Mārīcha. On the completion of his sacrifice, Visvāmītra goes to Mithilā at the invitation of king Janaka of that city, taking with him the two princes. On their way Rāma restores to her original form Ahalyā, the wife of Gautama, who had been cursed by him to be reduced to the form of a stone. On reaching Mithilā, Visvāmītra tells Janaka that Rāma was anxious to see the famous bow in his possession. It had been announced that whoever should succeed in bending that bow, would be given Janaka's daughter, Sītā, in marriage. No king had yet succeeded in bending the bow, and Janaka wondered how a mere boy should dare to make the attempt. Rāma, however, bends the bow, and with such force that it cracks, he thus wins the princess Sītā for his bride. Dasaratha is then invited to Mithilā, when Rāma is married to Sītā; her sister is given to Lakshmana, and Bharata and Śatrughna were married to the two nieces of Janaka. On their way back to Ayodhyā, they are stopped by the Brāhmana Parasurāma, who had vowed vengeance on all Kshatriyas, and whose anger was stirred into action on hearing of that bow-breaking exploit of Rāma, a Kshatriya. He, therefore, challenges Rāma to bend his (Parasurāma's) bow, which was stronger than that of Janaka. Rāma bends that too, and humbles the pride of Parasurāma, who recognizes in his adversary the

supreme lord Vishnu, and makes peace with him. The party then safely arrive in Ayodhyā.

CANTO XII. King Daśaratha, who had grown old and was nearing his end, declares his intention to set Rāma on the throne, when Kaikeyī contrives, by means of two boons which her husband had promised her, to have Rāma exiled for fourteen years and to have her son Bharata installed King. Rāma quits willingly undertakes to go to the forest, and the old King, grieving at being separated from his beloved son, dies heart-broken, thus fulfilling the old man's curse (Canto IX). Bharata declines to accept the sovereignty earned by intrigue, and after vainly trying to persuade Rāma to come back, himself remains a sort of exile at Nandigrāma, and from that place he rules the kingdom as Rāma's representative. In his journey to the forest Rāma is accompanied by Sītā and Lakshmana. He there kills Virādha, Dūshasa, Khara, and other demons, the news of whose death is carried to Rāvana in Laṅka by his sister Śūrpanakhā, whom Lakshmana had disfigured. Rāvana comes and carries off Sītā in Rāma's absence. Rāma makes friends with Sugrīva, the monkey-Chief, and through his retainer Māruti discovers the whereabouts of Sītā. Building a bridge over the sea, Rāma with Sugrīva's army crosses into Laṅkā, and is engaged in a series of battles with the hosts of Rāvana, whose death he finally accomplishes. Rāma recovers Sītā, gives Rāvana's kingdom to his brother Vibhishana, and starts back for Ayodhyā in the well-known aerial car, Pushpaka, along with Sugrīva and Vibhishana and their armies.

CANTO XIII. The journey of Rāma from Laṅkā to Ayodhyā by air is here described. Rāma points out to Sītā the various objects and places of interest on the way, including, in order, Janasthāna, the mountain Mālyavat, the lake Pampā, the Godāvarī, Pañchavati, the dwelling places of the sages Agastya, Śītakaṁṭha and Śirabhaṅga, the mountain Ohitrakṛta, the stream Mandākinī, the rivers Gaṅgā and Yamunā, and lastly the Sarayū. After they had seen the Sarayū they observe Bharata advancing with an army to welcome the home-coming king. Rāma gets down from the Pushpaka, and the meeting of the brothers is touchingly described. Then Rāma again gets in the car and arrives at last in a garden outside Ayodhyā, his capital.

CANTO XIV. There in the garden Rāma and Lakshmana see their mothers who greet them with joy. Rāma is then

They sing the Rāmāyana in the presence of Rāma, and charm all by their sweet singing as also by the majesty of their demeanour. Rāma is then told that they are his sons, and Vālmīki then asks him to take back Sītā. Rāma agrees to do it if she would satisfy the public about her purity. Sītā, therefore, calls upon the Earth to receive her in her bosom, if she (Sītā) was really and truly pure. The Earth then appears in corporeal form and takes off Sītā, whom Rāma thus loses for ever, although he gets his two sons. After a time Rāma begins to feel his end approaching. He puts his brothers, nephews and sons in charge of separate, small principalities. Lakshmana dies, and soon Rāma also leaves this world of mortals and ascends to heaven, after having completed his special work here.

CANTO XVI. After the death of Rāma, his son Kuśa, who ruled in the city of Kuśāvati, is visited in a dream by the guardian deity (*Adhivāsātā*) of the city of Ayodhyā, which being kingless lay now a deserted ruin. She invites him to come back to his father's capital and to re-people it and restore it to its former glory. He consents, and coming back to Ayodhyā re-endows it with its former splendour, and rules there in future. Once, while he is sporting in the river Sarayū, his bracelet drops in its waters and sinks to the bottom. He orders the river to be searched, but the ornament could not be recovered, at the suggestion that it was probably taken by the Nāga Kumuda, who resided in a part of the river, Kuśa takes up a missile (*astra*) to destroy the Nāga, who hurriedly comes up, leading by the hand his sister Kumudvatī. It was she who had taken the bracelet in curiosity. Kumuda requests Kuśa to accept his sister as his wife; Kuśa agrees and the two are then married.

CANTO XVII. Kuśa gets from Kumudvatī a son, called Atithi, who ascends the throne on the death of his father, who was killed in a fight with the demon Durjaya. Atithi is possessed of great political wisdom, and the Canto describes at some length some of the main principles of the science of Polity (*Rāja Niti*) which Atithi sedulously acted upon.

CANTO XVIII. This Canto barely enumerates, without any illuminating details, the various kings, twenty-one in all, that succeeded Atithi. They were Nishalka, Nala, Nabha, Pundarika, Kahemadhanvan, Devānka, Akshaya, Pāriyātra, Śūta, Unābha,

Vajranābha, Śankhana, Vyushitāsava, Viśvasaha, Hiranyanābha, Kausalya, Brahmishtha, Putra, Pushya, Dhruvasamdhī and Sudarsana. The last of these (Sudarsana) ascends the throne when a young boy of six, his father having been killed by a lion. After he attains youth he is married.

CANTO XIX. Sudarsana gets a son, Agnivarna by name, whom he installs king and himself retires into the forest. Agnivarna turns out to be a voluptuous, pleasure-seeking sensualist. The Canto describes at length his amorous sports and pastimes. Agnivarna pays the penalty of having drunk too deep at the fountain of dissipation, and he falls a victim to consumption. At his death his wife was pregnant, she ascended the throne as the Queen-regent, and looked after the affairs of state on behalf of her unborn child. And here the story somewhat abruptly ends.

(2) THE SOURCES OF THE RAGHUVAMŚA.

In ancient Sanskrit literature history in the modern sense of the term is not to be found. It either merges in mythology or becomes for the most part indistinguishable from it, hence, although the Raghuvamśa is based on historical material, the latter is so slender that it can be disposed of in a few lines. Briefly summarised it amounts to this, that in the solar dynasty that ruled at Ayodhyā, there were four great kings, Dilipa, Raghu, Aja and Daśaratha, after these came Rāms, the greatest of all and the incarnation of divine Viṣṇu; after him came 24 kings, the last being Agnivarna, who died without issue, leaving his queen *enroute*. The account of the solar race must have been a matter of common knowledge in the times of Kālidāsa; but, with certain embellishments, it had been already presented in narrative form by the authors of the various Purāṇas, and in particular by Vālmiki, the author of the celebrated epic, Rāmāyana. It is obvious that Kālidāsa was acquainted with this literature, and derived his details from the same, choosing and discarding matter as suited his purpose. Indeed he prominently mentions with deep reverence the Rāmāyana and its author (*cf.* इदं रामस्य वाल्मीकीः कृतिस्तौ किनरवनी । किं तद्यत् मनो हर्षमनं स्यात् न वृषभान् XV. 64), and he has utilized it for the Rāma-portion of his work. But the Rāmāyana does not cover the whole ground of the Raghu; and Kālidāsa has referred to certain other accounts of the solar

race, rather vaguely, when he speaks of it as having been described before by "former writers" (पूर्ववर्तिनः I. 4). Here the use of the plural is significant, and it obviously includes others besides Vālmīki. By the others we can only understand the compilers of the Purāṇas. The Purāṇas are not all modern works, and many of them have been shown to date from times much anterior to the Christian era. Of these Purāṇas he seems to have used the Viṣṇu-, the Vāyu-, and the Padma- in particular. A word of caution, however, is here necessary. The Purāṇas in *their present form* bear evidences of having been remodelled and re-written at various periods, and their current recensions may not be those with which our poet was familiar. Indeed, in some of them (e. g. in the Padma-P.) it appears as though the stories had been revised in the light of the works of Kālidāsa. Hence, any remarks which one would be inclined to pass on the so-called "changes" made by the poet in his sources must be made with due reservations, since we may not have before us the actual version which was accessible to Kālidāsa, but some later redaction of it.¹⁹

With these preliminary remarks, we shall proceed to examine the poem itself. In the first place, the list of kings as given by the poet does not exactly agree with any that are available to us,²⁰ but agrees nearest with the one in the Viṣṇu-Purāṇa, with a slight difference. The Purāṇa mentions a number of Kings before Dilīpa, but these are omitted by Kālidāsa. The Viṣṇu-Purāṇa (as also the Vāyu-P.) represents Raghva as the son of one Dirghatānu, grandson of Dilīpa; while Kālidāsa mentions him as the son of Dilīpa himself. Kālidāsa's account stops with Agnivarṇa, while the Viṣṇu-P. enumerates a number of kings after him; but there is no incongruity here, since our poem is probably incomplete, a point which we have discussed elsewhere.

Thus the line of succession in the Ragh. practically agrees with that of the Viṣṇu-P. and may be accepted as being historically true. But what about the various incidents specially described in

19 This might be said to some extent of the Rāmāyaṇa also. There are at present three different recensions of the Rāmāyaṇa extant, and "about one third of the ślokas in each recension occurs in neither of the other two." (Macdonell's *History of Sanskrit Literature*, p. 303).

20 Thus the Rām. (Bāla. Sarga 70) gives the genealogy quite differently.

the Ragh in the life of each king? Are they all historical facts? The poet has not portrayed for us the whole life of each king, but only such episodes as suited his poetic purpose or the requirements of a *Maṭhākāvya*. Thus the bare facts he mentions about king Dilīpa are his childless state, his service of a cow, the birth of his son Raghu, and his horse sacrifice. He devotes the first three Cantos to these, and the parallel account will be found in the Uttarakhaṇḍa of the *Padma-Purāṇa*. We forbear from quoting it here, which the curious student may consult in the original. As regards the incidents in the lives of Raghu and Aja, no references can be found in the accounts that have been published till now. For example, the *dig vijaya* of Raghu, the Kautsa episode, the battle in Canto VII, or the tragic end of Aja's queen in Canto VIII, have not yet been traced to their sources. Kālidāsa could hardly have invented these and they must be lying embedded in accounts that have not yet been brought to light.

From Canto IX onwards the poet closely follows the *Rāmāyana*. Kālidāsa was an admirer and a diligent student of the great epic. Indeed, as has been pointed out by Pandit R. Krishnama chariār,²¹ the name "Raghuvamśa" of the poem itself seems to have been directly suggested by, and borrowed from, the *Rāmāyana* where it occurs twice (रघुवमस्य चरितं चकार भगवां गुनिः I 3 9, अहं च रघुवमस्य लक्ष्मणस्य महाबलः VI 1 11). It is no wonder, therefore, that Vālmiki should have been the model of Kālidāsa. What changes he makes in the *Rāmāyana* account are such as are necessary for poetic and dramatic effect. Thus in the *Rām* Dasaratha shoots the young ascetic boy, who dies first, and then the parents are taken to him by the King, while in the *Ragh* the poet makes the boy die in the presence of his parents which enhances the tragic effect of Dasaratha's deed. In Canto X Kālidāsa makes the gods approach Vishnu directly, while in the *Rāmāyana* they approach Brahmā first and then comes Vishnu to whom they repeat their grievances. In Canto XII the poet goes over the account very hurriedly, disposing of important events in single verses and phrases even,²² as if anxious not to narrate at length what had been so well narrated by Vālmiki. Even here, some of the accounts differ from those of the

²¹ In his *Raghuvamśa acimars a* Srirangam 1908, p. 130.

²² E.g. The whole story of the purification of Sitā in fire he gives in one single word जापरोहिता (verse 104).

Rāmāyana. For example, the crow-story (vv. 21-23) is given differently by Vālmiki; the reason of the burial of Virādha (verse 30), again, is not the same as that found in the Rāmāyana. But these are trifling variations. The thirteenth Canto is based on sarga 123 of the Yuddha-Kāṇḍa of the Rām. It provides an excellent contrast between the methods of the two poets. While the narrative of Vālmiki is crude and simple, that of Kālidāsa is brilliant with high-wrought imagery. Thus, to take a single instance, where Vālmiki merely wrote असौ सुतसु पौलेन्द्रविप्रहृतः प्रकाशते, Kālidāsa expanded the same into (XIII. 47)—

धारास्यनोद्गारिवरीमुखोऽसौ वृक्षापलमान्बुधवप्रपङ्कः ।

बभ्रावि भवन्धुरगामि चक्षुर्ममः ककुपानिव विप्रहृतः ॥

Cantos XIV. and XV. strictly follow the Rāmāyana. From Canto XVI. onwards, the poet goes beyond the story of the epic, and has recourse to Purāṇas. Here, too, the exact references have not yet been brought to light, and it cannot be said, for instance, whether the episode of Kumudvati's espousal had any basis or was invented by the poet. The description of राजनीति in Canto XVII. is evidently based on that given in ancient treatises like Kautilya's Arthashastra,²³ a work which Kālidāsa appears to have closely studied. The remaining portion of the poem only enumerates the kings in succession, and calls for no special comment.

THE SOLAR DYNASTY.

[We give below in parallel columns, for ready reference, the kings of the solar race as enumerated in the Vishnu-Purāṇa (IV), in the Rāmāyana (I. 70 and II. 110), and in the Raghuvamśa. The student will observe how closely Kālidāsa has followed the Vishnu-P. list. Before Raghu, Ikshvāku was the most celebrated king of Ayo-dhyā and the family was named after him (see I. 72, VI. 71, XV. 44, XIV. 55 &c.) Nimi, a son of Ikshvāku, was the founder of the Nimi dynasty that reigned at Mithilā]

²³ This standard ancient treatise on the science of Politics has been only recently discovered and published at Mysore. It is frequently quoted by Mallinātha and is the original on which the well-known Kāmandakiya Nishitra is based.

Viṣṇu Purāṇa

Rāmāyaṇa

Raghuvamśa

ब्रह्मन्
 दक्षप्रजापति
 अदिति
 विवस्वत
 मनु
 इक्ष्वाकु
 विकुक्षि (or शशाङ्क)
 परंजय (or ककुत्स्थ)
 अभिमन्यु
 रघु
 विश्वनाथ
 भार्गव
 युवनाथ
 आदित्य
 बृहदन्ध
 कुशलयाथ (or धृष्टुमार)
 दृढान्ध
 हर्यन्ध
 निकुम्भ
 सहसाथ
 कृष्णाथ
 प्रसेनजित्
 युवनाथ
 माधातु
 उरुकुत्स
 असदस्यु
 सभृम
 भनरण्य
 पुष्यन्ध
 हर्यन्ध
 वसुमनस्य
 निधन्वन्
 त्रेट्याण
 सत्यव्रत (or निघकु)
 हरिश्चन्द्र
 रौहिनाथ
 शरित
 ययु

ब्रह्मन्
 मरीचि
 कश्यप
 विवस्वत
 मनु
 इक्ष्वाकु
 कुक्षि
 विकुक्षि
 बाण
 अमरण्य
 धृष्टु
 निघकु
 धृष्टुमार
 युवनाथ
 माधातु
 सुसधि
 भुवसधि
 भरत
 असित
 सगर
 असमज
 अद्युमत्
 दिलीप
 भृगुरिथ
 ककुत्स्थ
 रघु
 कल्माषपाद
 शङ्ख
 सुदर्शन
 अमिर्वर्ण
 शीघ्रग
 भरु
 प्रद्युम्न
 अभ्यरीण
 महष
 ययाति
 नाभाग
 अज
 वधरथ्य
 राम

विवस्वत्
 मनु
 दिलीप
 रघु
 अज
 वधरथ
 राम
 कुश
 अतिथि
 निषध
 नन्द
 नभस्य
 पुण्डरीक
 क्षेमधन्वन्
 देवार्मीक
 अहीनगु
 पारियात्र
 शिल
 उन्नाम
 यज्जलाम
 शङ्ख
 धृष्टिनाथ
 विश्वसह
 हिरण्यनाभ
 कौसल्य
 मादण्ड
 पुष्य
 पुष्य
 भुवसधि
 सुदर्शन
 अमिर्वर्ण

*Vishnu-Purāṇa	Vishnu-Purāṇa.	Vishnu-Purāṇa.
विजय	देवानीक	बल (or बाल)
दण्ड	दण्डप	वक्ष
पृथ	इन्द्रविल	वज्रनाभ
बाह	विश्वसह	सहनाभ
सगर	विलीप	स्युषिताम्
असमञ्जस	स्युषिताम्	विश्वसह
असुमद	दीपिनाह	हिरण्यनाभ
कुलीप	रघु
भगीरथ	भग
सुत	हयस्य	पुरुष
नानाम	राम	भुवसंधि
कम्बरीष	कुच	सुवर्णम्
सिन्धुद्वीप	आतिथि	अभिषर्ष
अनुताम्	निषध	शीम
कुरुपर्ष	नल	मर
सर्वज्ञान	नमस्	प्रसुप्त
सुवाय	पुण्डरीक	सुगहि
विश्वसह (or कल्पनापवाह)	होमधम्ब	अमर्ष
अहमक	अहीनगु (or इह)	नहसद
शूलक	वारिमाज	विश्वतप
		बृहदल

(3) GENERAL AND CRITICAL REMARKS

The student who has closely followed the preceding summary could not have failed to be immediately struck with the abrupt ending of the poem; this, and the absence of a suitable benedictory stanza which generally marks the close of Sanskrit compositions, have given rise to an important question, viz. whether the present nineteen Cantos are the whole poem, and whether the poet might not have written more Cantos than have descended to us. No decisive answer can be given to this question. The student might compare how the *Kamārasambhava*, too, similarly ends in an abrupt manner at the end of its 8th Canto; here some later poet has filled the deficiency by composing nine more Cantos. But no such thing has been done in the case of the *Raghuvamśa*. All the MSS. of the poem yet discovered agree in ending the poem where

it ends ~~in~~ present. All the commentators, again, who belong to different provinces of the land and different periods of time, seem to have believed the poem to be complete, and they all conclude their commentaries formally at the end of the nineteenth Canto; and one of them, Hemādri, incidentally remarks at the beginning of the 16th Canto that the Rāmāyana, the poet's source for the history up to that portion, being exhausted, he now gives *four* more Cantos from other sources. There is a persistent tradition, however, which says that the complete poem originally contained as many as 25 Cantos; and there is nothing that goes against this tradition. On the contrary many things tend to confirm it. As a general rule Sanskrit poets studiously avoid a tragic result; and even when they cannot avoid it, they are anxious to give it an agreeable finish. And we cannot reasonably suppose Kālidāsa to have gone against a practice of such long standing as led the later writers on poetics to lay down a rule that the death of the hero should never be actually represented (नानिक्कारिष्यं इति D.-R. III. 40). "Further" remarks Mr. S. P. Pandit, "he (Kālidāsa), who is on all hands praised for the happy choice of his subjects and the thorough execution of his plans, cannot be supposed to have brought down the history of the most celebrated ancient Indian kings to such a sorry end. It is natural to imagine that his object must have been some such as to connect some one of the dynasties of kings existing in his time with the race anciently descended from the sun. The Vishnu-Purāna enumerates no less than 37 princes after Agnivarna, of whom it represents 8 as having reigned up to the war of the Mahābhārata and the rest after that event * * *

* * * The line of Kings, therefore, mentioned by our poet, not being complete, the conclusion is inevitable either that the poet did not finish his work, or if he did, it has not descended to us in its entirety." The absence of any trace of additional Cantos having ever existed lends weight to the former conclusion. We think it highly likely that Kālidāsa, though he might have intended to write more Cantos, was somehow prevented from carrying out his intention.

Another feature, that calls for notice on a review of the contents of the poem as a whole, is the evident lack of unity of plot. This, however, is part of the very design of the poem, and can hardly be accounted as a blemish. The poet did not choose a single episode, nor even the life of a single hero, but the lives of a number of famous kings; it is unfair to expect unity of plot.

in a work of such character. On the contrary, it amounts to a triumph of skill on the poet's part to have welded together his detached episodes without incongruity in presentation. Moreover, a unity of plot of a certain kind does exist, if we remember that the incidents mentioned in the poem are all to be interpreted as part of the central idea running through the poem, viz. the portraying of the leading characteristics of an ideal king according to the A'ryan standard. Viewed in this light, even the slight charge of "a formless plot" vanishes into background, and we see the Raghuvamśa for what it is, being a word-painting, in the most polished phraseology of an accomplished poet, of the ideal of kingship; that is the theme of the Raghuvamśa, and not so much the complete life-history of each King. It is, therefore, inevitable that, as remarked by Dr Ryder, we must regard the Raghuvamśa as a poem "in which single episodes take a stronger hold upon the reader than does the unfolding of an ingenious plot."

It is in the Raghuvamśa, as in the Śākuntala, that Kālidāsa is seen at his best. The poem has been most popular in India from very early times and has evoked an unending chorus of praise from the learned and beginners alike. Stray lines, detached stanzas, and even whole Cantos of the poem are on the lips of many a cultured Indian to whom Kālidāsa's muse embodies the very essence of the pleasure derivable from poetry. क इह रघुकरि न रमते, says a well-known subhishita. Almost every Canto of the poem makes a special appeal to the reader by reason of some peculiar grace, whether of mellifluous style, or of life-like description, or of dramatic dialogue. Let the student examine the various Cantos for himself. In the very opening stanzas (5-9) of the first Canto the poet strikes the key-note of the whole poem in a résumé of the accomplishments of the kings of the Raghu line. Then follows the description of Dilipa's good rule as well as that of his journey to Vaiśiṣṭha's hermitage, which is of a kind that leaves its impress on the mind long after it is read, bringing visually before us the benign ruler and his simple subjects by such stanzas as हेमवतीनयादाय शोभदुःखदुःखरहिततः : नानन्देन हि हृत्पुत्रो दम्पतिं मार्गताहिनाम्. Then in Canto II. the meeting of Dilipa with the lion, and in Canto III. Raghu's encounter with Indra are classic examples, known to almost every Indian Sanskrit reading school-boy, of spirited and balanced dialogue and bright narration, apart from the noble ideals of self-sacrifice and personal valour which they vividly place before him. In the fourth Canto we have

a striking description of the main parts of the country; it is impossible to forget the word-pictures which the poet draws in such stanzas as *बलेरन्मुदितास्तस्य विजिगीर्षीर्गताध्वनः । मारीचोद्गमन्तहारीता मलयद्विरेपत्यकाः ॥* or *विनीताध्वमास्तस्य सिन्धुतीरविचेष्टनेः । दुधुवर्जाजिनः स्कन्धोद्भिप्रकुङ्कुमकेसरान् ॥* Canto V. describes the magnanimity of Raghu, who gave to the sage Kautsa wealth in excess of his demands; it is, as we have said elsewhere, probably the most characteristic kingly trait. This Canto contains also the famous address of the bards (*Vaidâlikas*) to prince Aja at dawn. The passage from *सम्याधिकाष्टरुचैः* (V. 63) to the end of the Canto is one of the best known in the works of Kâlidâsa, where the poet has expressed beautiful thoughts in language which is most rhythmical and charming. The expression here is so sweet and so pleasing, the harmony between sound and sense is carried here to such exquisite perfection, that it is not without reason that a tradition has grown up around this passage as to its having been written by the Muse of Poetry, the goddess Sarasvatî herself! The sixth Canto contains rapid pen-portraits of the various kings in the Svayamvara; here Kâlidâsa reveals himself as a master of the art of sketching a character with a few telling strokes. The seventh Canto contains a description of a typical Âryan wedding, similar to the one in the seventh Canto of the *Kum.*, and the student can see that the marriage-customs have not much altered materially during twenty centuries. The description of the fight (VII. 35-63), it must be allowed, is rather tame and conventional. The eighth Canto contains the famous *अजवेवाप* or lament of King Aja at the death of his wife Indumati. It is fine poetry, but it suffers by comparison with the corresponding *रतिवेवाप* in *Kum.* IV. It is more natural in a woman, as being of the weaker sex, to indulge in lamentation; while when a man grieves it is a sign of weakness which does not enlist our sympathy so much: the poet has therefore better succeeded in portraying a lamenting Rati. At the end of this Canto is the beautiful message sent to Aja by his guru Vasishtha, concerning the evanescence of this world and the futility of human sorrow for departed relatives. The ninth Canto attracts many owing to the charming *यमक*s introduced. This is the only place in all the works of Kâlidâsa where he tries his hand at *विमर्काय*; he has succeeded well without putting an undue strain on the construction of the *śloka*s, as other inferior poets do when they try to employ *यमक*. The Canto also contains fine descriptions of spring and deer-hunt.

* In the tenth Canto we have the passage where the gods praise Vishnu, which has its counterpart in Kam. II.; it does not possess any particular interest. In the eleventh we have a life-like description of the journey of the two boy-princes to Viśvāmitra's hermitage; its chief feature is the encounter of Rāma with Parāśurāma, and the graceful way in which the poet brings the former out of it. The twelfth Canto has become one of the weakest in the whole poem, as the entire story of the Rāmāyana from the death of Daśaratha in Ayodhyā to the killing of Rāvana in Lankā has been very hurriedly gone over. The poet felt the necessity of abridging it in this manner; for otherwise his poem would have grown interminably long. Dr. Ryder observes (pp. 150-151)—“It may well be doubted whether the cantos dealing with Rāma are the most successful. They are too compressed, too briefly allusive. Kālidāsa attempts to tell the story in about one-thirtieth of the space given to it by his great predecessor, Vālmiki. The result is much loss by omission and much loss by compression. Many of the best episodes of the Rāmāyana are quite omitted by Kālidāsa for example, the story of the jealous humpback who egges on Queen Kaikeyī to demand her two boons; the beautiful scene in which Sītā insists on following Rāma into the forest; the account of the somnolent giant Pot-car ... Other fine episodes are so briefly alluded to as to lose all their charm: for example, the story of the golden deer that attracts the attention of Rāma while Rāvana is stealing his wife; the journey of the monkey Hanumat to Rāvana's fortress and his interview with Sītā. The Rāma-story, as told by Vālmiki, is one of the great epic stories of the world. It has been for two thousand years and more the story *par excellence* of the Hindus ... There is, therefore, real matter for regret in the fact that so great a poet as Kālidāsa should have treated it in a way not quite worthy of it and of himself.”

While we recognise the force of this criticism, we cannot quite agree with the learned scholar in his explanation. Dr. Ryder says that Kālidāsa did not care to put himself “into direct competition with Vālmiki,” and thus to challenge comparison with him. While Kālidāsa doubtless felt great admiration for Vālmiki and his work, the real explanation of the weakness of the twelfth and the fifteenth cantos is, in our opinion, to be sought elsewhere. It is that the poet felt the need of abridging somewhere, and there

are the parts of the story where he has chosen to do it; whenever our poet has had to relate incidents in a catalogue fashion, as for instance in Cantos XII., XV. and XVIII., he is never at his best. But whenever he gives full play to his fancy, his poetry is as good as, even better than, *Vālmīki's*. For example, the famous journey back to Ayodhyā from *Jañakī* (Canto XIII.) is to be found in the original *Rāmāyana* also; if we compare the two we see that our poet has excelled his predecessor in acuteness of observation in the elegance of style and in the vividness of expression (*vide supra* p. xxvii). The fourteenth Canto is rather colourless, but the sixteenth makes up the deficiency, containing as it does Kuśa's interview with the guardian-deity of Ayodhyā, and further on, the charming description of summer beginning with अगस्त्य-विह्वलनारायणीय &c. (sl. 44). The next Canto (XVII.) gives a detailed description of administrative policy, which would probably read dry to those not interested in the subject. The ending Canto describes amorous sports, much in the manner of the eighth Canto of the *Kumārasambhava*. We thus see that, barring a few exceptions, every canto of this poem has some attractive feature or other which endears it to the reader on that account; there is no wonder, therefore, if the whole poem has found admirers by the million, and has become, in the words of Sanskrit rhetoricians, पूर्वाभिहित of all the *Kāvya*s in popularity.

If we were to compare the *Ragh.* with the two other poems of Kālidāsa, it would be found inferior to them in unity of plot; but, as we have remarked above, this happens because it treats of a number of Kings and not of one definite episode. It might also be said that the *Meghadūta* excels the *Ragh.* in perfection of polish, though here too the comparison would be slightly unjust since the *Meghadūta* is a small piece, while the *Ragh.* is twelve times larger; in a large work one cannot expect equal finish in every part.

One chief reason of Kālidāsa's superiority over other poets is his brilliantly polished style; there is no other Sanskrit poet who possesses an equal command over language so simple and withal so graceful. In fact, all the works of Kālidāsa are written in what the later rhetoricians have called the *Vaidarbhī* style, the ten chief excellences belonging to which are thus given by Dandin:—
 श्लेषः यथाह. समता नायुषे सुकुमारता । अर्थव्यक्तिद्वाररमोजःकान्तिसमापदः ॥
 (K.-D 1.41). Kālidāsa abhors the looseness and laxity of the epics,

the superfluous piling of epithets found in lesser poets, and the artificiality of diction which is observable even in writers like Bāna and Māgha. He studiously avoids all meretricious ornament and the cheap tinsel of verbal tricks. His strength lies in the music of his words and in the swift conveying of precise and beautiful ideas. He employs no figures of speech except the commonest ones, and in particular he delights in *Upamā*, of which he is a recognized master. He is a great lover of nature, and all his similes and illustrations are drawn from his close observation of natural phenomena. We note down a few here, chosen at random :

नक्षत्रताराग्रहसंकुलापि ज्योतिष्मता चन्द्रमसैर रात्रिः । (VI. 22)

दुनसानुमता किमन्तरं यदि वायी हितवेऽपि ते चला । (VIII. 90)

दिवसं चारवमिह मारम्भमुत्तदर्शनम् । (X. 9)

भेदेरनुद्य सुविष्णुं पुष्पेशसुमित्रं हुमा । (X. 49)

मनो जहृनिवाधान्ते दयाभाभा दिवसा इव । (X. 83)

बालार्कप्रतिमेवाप्यु वीथिभिन्ना पतिष्यत ।

रराज रमःकायस्य कण्डच्छटेऽपरपरा ॥ (XII. 100)

The student can select many more; the whole work richly abounds with them. Over the *Raghuvamśa*, as Dr. Ryder observes, "is shed the magic charm of Kālidāsa's style;" and it is this magic charm of style, coupled with the discriminating choice of episodes and topics, that constitutes the main element in the universal admiration which the *Raghuvamśa* has continued to elicit from an appreciating and critical public.

(4) THE PRINCIPAL CHARACTERS

The poet has devoted the major part of his poem (Cantos I—XV) to describing the five chief princes of the Raghu race, whose collective virtues he has briefly summarized for us at the very beginning in these memorable lines :—

... भ्राजन्ममुद्रानामाफलोदयकर्मणाम् ।

भासमुद्रक्षितीशानामानाकरचपरमनाम् ॥

यथाविधिभुक्छर्त्तुं यथाकामाभिन्नाधिनाम् ।

यथापराधदण्डानां यथाकालप्रयोधिनाम् ॥

त्यागाय संभृतार्थानां सख्याय मित्रनादिनाम् ।

यद्यते विजिगीषूणां प्रभायै गृहमेधिनाम् ॥

उद्यतेऽयस्त्रिषाणां यौवने विषयेऽत्रिनाम् ।

वार्द्धके मुनिहर्त्तानां योगेनान्ते तनुव्यजाम् ॥

रघूनां ... (I 5-9)

This, in brief, is the ancient Hindu ideal of Kingship; and it is here illustrated by a series of brilliant portraits which aim at showing the culture and civilization of ancient India at their best. It is true that a poet's powers of depicting a character are best seen in a play, which is a *दृश्य कव्य*, while in a long poem dealing with a series of kings characters will occupy—comparatively—a secondary place, it being the poet's object to make each canto an attractive piece of poetry by exhibiting his powers of narration and description in melodious and poetical language²⁴. Nevertheless, there will be sufficient scope for character-painting if the poet takes care to choose just suitable episodes for detailed narration, relegating minor incidents to the back-ground, or even omitting them altogether. Kālidāsa has done this, and he has skilfully selected those incidents in the careers of his heroes which possess an absorbing dramatic interest; thus the reader, when he comes to Dilīpa's contest with the lion, or to Raghu's with Indra, feels the whole scene being acted before his eyes as though on a real stage. It is such scenes that leave a permanent impression on the reader, without being simply bald statements of facts in metrical language.

The poet begins with King Dilīpa. His general virtues are described in śloka 13-29 of canto I; it is a description which, it may be remarked in passing, applies in a greater or less degree to all good and noble kings. We can hardly understand him that way; if we are to know him better, we must have something more definite than a conventional description. Dilīpa had no issue and he decides to consult Vasīṣṭha on that account, which shows his great reverence for his spiritual guru and his faith in the efficacy of religious rites in attaining the desired end. Vasīṣṭha enjoins upon him service of the holy cow in his possession, the readiness with which the King accepts the task, and the rigorous exactitude with which he performs it, show how simple and duty-loving his nature was. With him kingly grace was not incompatible with simplicity. But the trait of character which raises him far above the level of ordinary kings is his interview with the lion wherein he offers his own body in exchange for that of the cow, recalling the famous instance of Śibi saving the pigeon in a similar manner. The moral may be given in the

²⁴ If this were not so, where was the necessity of describing in detail a model Government under the obscure King Atithi (Canto XVII.), when it could, with better propriety, have been done under Raghu?

It was not because Rāma thought her guilty, but because he wanted not even a breath of criticism against him among his subjects. As a King he felt it was his duty to lay down an example of rigid moral purity, and to show that all his acts were above suspicion. Rāma's killing of Śambūka is then related, which too was an act done with the intention of regulating the conduct of his subjects as a whole, and not of punishing Śambūka individually, for after all Śambūka did go to heaven as he wished (XV. 53). We thus realize how Rāma has been portrayed particularly as a sovereign who is most anxious to rule his people with scrupulous punctiliousness, following in his own person whatever he wanted his people to follow, even when it entailed suffering on himself. No kingly ideal of later times can enjoin a better precept or point to a worthier model; and it is but fitting in the nature of things that *Rāma-Rājya* should become in popular parlance a common expression for the ideal Government, where the interests of the people are placed first, even before those of the sovereign.

(3) THE GEOGRAPHY OF THE POEM.

Besides the *Meghadūta*, the *Raghuvamśa* is the only work of Kālidāsa which contains a number of references to the geography of India as it was known to him in those days. These are to be found in the 4th, 8th and 13th cantos, but more particularly in the 4th, which describes the *dig-vijaya* of Rāghu. The student can easily identify these places on the map²⁶ which is reproduced elsewhere, and the detailed explanations would be found in our Notes. He should especially trace the course of Rāghu's tour of conquest. Starting from Ayodhyā, Rāghu first marches towards the East, where he conquers the Suhmas and the Vaṅgas. He then crosses the river Kapīśā, which takes him to the South. Here he conquers, in order, the Utkalas, the Kākūṅgas, the Pāṇḍyas, the Keralas, and the Aparāntas on the western coast. In the West and in the north-west he subdues the Pārasikas, the Hānas and the Kāmbojas; and in the North and the north-east, the Utsavāsaraketas, the Prāgjyotiṣas, and the Kāmarūpas, returning thence to his capital. Most of the principal rivers and mountains have been mentioned here; e.g. the Sahya and Himālaya ranges,

²⁶ We are greatly indebted to the Map given in Pandit R. Krishnamachariar's *Raghuvamśaśāstra* (1903), from which we have borrowed some of these identifications.

and the Ganges, the Kâveri and the Indus rivers. In the 6th Canto, on the occasion of describing the various kings assembled in Kundina, the capital of the Vîdarbhas in Central India, the principal provinces of India have naturally been mentioned, these are Magadha, Anga, Avanti, Anûpa, Surasena, Kalinga, Pândya and Uttara Kosala. As all the chief princes were expected to have come there, it is almost certain, as observed by Mark Collins,²⁷ that "we may see in this list a reflex of the principal kingdoms of India in the times of Kâlidâsa." The 13th Canto supplies some additional names of places lying in a straight line between Ceylon and Ayodhya: e.g. the mountain Mâlyavat, the lake Pampa, the river Godâvarî, the mountain Chitrakûta and the rivers Yamunâ and Sarayû. The description of many of these places is far from being conventional or traditional, it very often reads like such as would be given by an eye-witness, and it is pretty certain that our poet must have travelled widely with an observant eye. No other poet in classical Sanskrit literature has described the country in such a familiar and vivid manner.

(6) MALLINĀTHA

There exist a large number of commentaries on this poem, but none of them is so well known or so often studied as that of Mallinātha, who enjoys a supreme position as the standard authority in the interpretation of Kâlidâsa's poems. While writing about Kâlidâsa we had to remark above that he says absolutely nothing about himself in his writings, and the same is true his great scholar, Mallinātha. Pandit Vāmanachârya Zalkikar, the editor of the Kāvyaaprakâśa, wrote that Mallinātha was a Brâhmana of the Kâsyapa gotra and that his descendants were still living at Gajendragad in the Sâgara District. But the learned Pandit was hasty in his identification, for Mr. M. S. Sistrî (in his "Second Report on the Search of Sanskrit MSS.") has shown that Mallinātha was a native of Tulugana (Āndhra) which fact is now accepted as established. He had a son named Kîmratavâmin, who was also an erudite scholar, and wrote a commentary on the Pratâparudîya. In addition to his three commentaries on the three poems of Kâlidâsa Mallinātha is credited to have written (a) commentaries on अमरक, एकाग्रती, काव्यादर्श, किरातार्जुनीय तन्त्र-वातिक, ताकवन्ध, नलादय, नैषधीयचरित, प्रज्ञापनादमाद्य भट्टिकाव्य,

²⁷ *The Geographical Features of the Raghucandana and Dusakumara Charita* (1927) p. 17

शुशुभे-दुशेखर, पिशुपालवध and सारमङ्गल, and (b) independently, these works—उत्तरकाव्य रघुविरचनिका-य वैयकल्याण and वैयकल्याण। It is possible that some of these productions belong to some other Mallinatha than our commentator for there have been many Mallinathas just as there have been many Kalidasas.

The date of Mallinatha can be fixed with tolerable certainty. He has written a com. on the Lkāvālī, a work on ālankāra which frequently refers to King Vira-Varasimha whose reign extended up to 1314 A. D. Mallinātha also often quotes the Prataparudrīya another work on ālankāra, which mentions King Prataparudra who reigned from 1290 to 1333 A. D. Sir Dr. Bhindarkar has shown (p. xxi of his Preface to his 2nd ed. of the Mal-Madh) that Mallinatha must be placed before the lexicographer Medinikara the latest limit for whose date is 1431 A. D. Hence it is clear that the date of Mallinātha approximately falls somewhere between 1320 and 1420 A. D. Most probably he belongs to the latter half of the 14th century.

Mallinatha is a commentator of great merit and literary acumen. He was a profound grammarian well versed in the Nyāya and Vaiśeṣika philosophies and thoroughly acquainted with Sanskrit as well as secular literature as he himself tells us in his introductory slokas to the commentary on the Ragh., and the extreme popularity of his commentaries shows that this is not an idle boast. His commentaries are pre-eminently adapted to the needs of the advanced general reader. They are sufficiently expressive without being prolix. He never makes an unnecessary display of his knowledge; but strictly follows the principle he himself lays down viz., नानुच नदपि किञ्चित्ज्ञानपेक्षितमुच्यते. He is perhaps the only commentator on the poems of Kalidasa who shows a critical appreciation of poetry and endeavours to preserve as far as possible the genuine readings of the poet studiously rejecting the spurious substitutions of single words and phrases, and the occasional interpolations of whole slokas. To his commentaries on the three poems of Kalidasa he has given the title *सुजावनेत्र*, meaning thereby that his commentaries re-inspire with life the words of Kalidasa that lay in a swoon under the effect of the poison of bad commentaries. Every student of Kalidasa now recognizes that this was no vain presumption, Malli's commentaries have eclipsed all others, and he stands unrivalled as the commentator of Kalidasa's poetical works.

Important Abbreviations.

A G — Apte's Guide to Sanskrit
Composition

AK, AMAR — Amarakosa

ATH V — Atharva Veda

BA'L — RA'Y — Bāla Rāmāyana
(play)

BG — Bhagavadgita

BHAR — Bhartrihari's Satikas
(N and V) *

BHATTI — Bhatti Kavya *

BH-P — Bhāgavata Purana

BRIN-SAM — Brihatsambhitā

BRIN UP — Brihadāranyako
panishad

OHK-UP — Ohhāndogyopaniṣad

D K — Dasakumaracharita *

D R — Dasarūpa

GIT — Gitagovinda

H OH — Harshacharita

HEM — Hemida

HITOP — Hitopadesa *

H ■ GP — Higher Sanskrit
Grammar (by M R Kile)

HA — Harivamsa

KA D — Kādambari *

KA'Y Y — Kāmandaka's
Nitisira

KA S — Kaṭika of Varaha

KA ■ — Kū — Kāsikhaṇḍa

KATHA'S — Kathāsaritāgara

KA V, K D — Kavyalara of
Dandin

KIP — Kiratirjuniya *

K P — Kavya-Prakasa

KIM — Kumara-sambhava *

MAH BH — Mahā-Bharata

MA LAV — Malavikāgnimitra *

MALLI — Mallinatha

MA'L - MA DH — Mālati-

Madhava *

MARK P — Mārkaṇḍeya-

Purāṇa

MEGH — Meghaduta *

MIRCH — Mṛichchhakatika

MUD — Mudrārākshasa *

MY — Mahāvīra-charita

M W — Monier Williams

NG — Nigāṇḍa *

N OH — Na shadhya Charita

PA'N — Pāṇini's Aṣṭādhyāyī

Pr — Pañchatantra *

RAOH — Raghuvamśa *

RA'Y — Rāmāyana of Vālmiki

RATN — Ratnavali *

RIG V — Rig Veda

RITUS — Ritu-sambhava *

SA'K — Sakuntala *

SA'Y K — Saṅkhyā Karikā

S D — Sāhitya Darpana

S D-S — Sarvadarśana

samgraha

SID-K — Siddhanta-kaumudi

SIS — Sisupālavadha

TARK — Tarkasamgraha

UP — Upanishad

UTTAH — Uttarakāśya-charita *

VALI — Vallabhadeva

VA'NT — Varttika

VENI — Ventsambhava *

VIKR — Vikramorvasiya *

VISH P — Vishnu Purana

YOG ■ — Yogasutras

&c. &c. &c.

एकादशः सर्गः ।

रामचन्द्रचरणारविन्दयोरन्तरङ्गं चर भृङ्गलीलया ।

तत्र सन्ति हि रसाश्चतुर्विधास्तान्यथास्मिन् सदैव निर्विशं ॥

कौशिकेन स किल क्षितीश्वरो राममध्वरविधातशान्तये ।

काकपक्षधरमेत्य याचितस्तेजसां हि न वयः समीक्ष्यते ॥ १ ॥

कौशिकेन कुशिरूपत्वेन विश्वामित्रेण एतय अभ्यागत्य स क्षितीश्वरः दशरथः । अध्वरविधातशान्तयं यज्ञविघ्नविघ्नं साय । काकपक्षधरं बालकचित-
शिखाधरम् । ' बालानां तु शिखा प्रोक्ता काकपक्षः ' इति हल्लयुधः । रामं
याचित. किल प्रार्थितः खलु । याचेर्द्विर्कर्मकादप्रधाने कर्मणि कः । अत्र प्रधाने दु-
ह्यदीनाम् ' इति घचनात् । नायं बालाधिकार इत्याशङ्क्याह—तेजसां तेजस्विनां वयः
बाल्यादि न समीक्ष्यते हि । ' अत्रयोजकमित्यर्थः । अत्र सर्वे रयोद्धता वृत्तम् । उक्तं
च—' राधराविह रयोद्धता लगी ' इति ॥

कृच्छ्रलब्धमापि लब्धवर्णभावतं दिदेश मुनये सलक्ष्मणम् ।

अप्यसुप्रणयिनां रघोः कुले न व्यहन्यत कदाचिदर्थिता ॥ २ ॥

लब्धा वर्णा. प्रसिद्धयो यैस्ते लब्धवर्णा विचक्षणः । ' लब्धवर्णो विचक्षणः '
इत्यमरः । तान्मजत इति लब्धवर्णमाक । विद्वत्सेवीत्यर्थः । स राजा कृच्छ्रल-
ब्धमापि सलक्ष्मणं तं रामं मुनये दिदेश अतिवृष्टवान् । तथा ॥ । असुप्रण-
यिनां प्राणार्थिनाम् अपि अर्थिता याच्या रघोः कुले कदाचिद् अपि न व्यहन्यत
न विहता । न त्रिफलीकृतैत्यर्थः । वैरविन्यः प्राणा अपि समर्थन्ते तेन पुनादि-
त्यागो न विस्मयावह इति भावः ॥

यावदादिशति पार्थिवस्तयोर्निर्गमाय पुरमार्गसंस्क्रियाम् ।

तौवदाशु विदधे मरुत्सखैः सां सपुष्पजलवर्षिभिर्धनैः ॥ ३ ॥

पार्थिवः पृथिवीश्वरः तयोः रामलक्ष्मणयो. निर्गमाय निष्क्रमणाय पुरमार्ग-
संस्क्रियां धूलिरामार्जनगन्धोदकसेचनपुष्पोपहाररत्नसंस्कारं यावद् आदिशति आज्ञा-
पयति । तावत् मरुत्सखै वायुसखै । अनेन धूलिसमार्जनं गम्यते । सपुष्पजलव-
र्षिभिः पुष्पसहितजलवर्षिभिः धनैः सा भागं सस्त्रिया आशु विदधे विहिता ।
एतेन देवकार्यप्रवृत्तयोर्दिवानुपृत्यं सूचितम् ॥

१ हे अन्तरङ्ग मन रामचन्द्रचरणारविन्दयोः सुहृल्लीलया भ्रमररूपिण्यया चर । भ्रमरन्तु-
ल्यभ्रमरवद्वस्तुनं भवेत्यर्थः । तत्र कीदृशो भ्रमरन् इत्याशङ्क्याह—तेजोनि । अन्तुर्लक्ष्य समी-
पता, श्लोकता, स्वस्वता सायुज्यं चेति चतुः प्रकारा मुन्निरेव भन्ताते रास । निर्दिश—भृङ्गश्च ।

२ ' सोऽधिगम्य किल गार्धमुखना, ' ' याचितं शिशुमपि प्रजेश्वर ' इ. प्र० वृ० पादया पा० ।
३ ' न खलु वयस्तेजसी हेतु ' । ' गुणा पुत्रास्थानं पुनिडु न च दिङ्ग न च वयः ' इति समानार्थी
श्लोकाशी । ४ ' मेदिनीपति ' इ. ' सो विचक्षण ' इ च छचित्पा० । ५ ' षट्तिवर्षसहस्राणि जानम्य मय
कीशिनः । दुःखेनोत्पादितत्राय न राम नेतुमर्हति ॥ ' इति रामायणवचनात् । ६ ' नापताम् । विदधे-
' विहिता ' इ० च पा० । ७ ' सान्द्रपुष्पः ' ।

तौ निदेशकरणोद्यतौ पितुर्धन्विनौ चरणयोर्निपेततुः ।

भूपतेरपि तयोः प्रवत्स्यतोर्नम्रयोरुपरि वाष्पविन्दवः ॥ ४ ॥

निदेशकरणोद्यतौ पितृभ्रातृण्युक्तौ धन्विनौ धनुष्मन्तौ तौ कुमारी पि-
तुःचरणयोः निपेततुः । प्रणतावित्यर्थः । भूपतेः अपि वाष्पविन्दवः प्रवत्स्यतोः
प्रवास करिष्यतोः । अत एव नम्रयोः प्रणतयोः । 'नमिष्मि' इति रप्रत्ययः ।
तयोः उपरि निपेतुं पतिताः ॥

तौ पितुर्नयनजेन वारिणा किञ्चिदुक्षितशिखण्डकावुभौ ।

धन्विनौ तमृपिमन्वगच्छतां पौरदृष्टिकृतमार्गतोरणौ ॥ ५ ॥

पितुः नयनजेन वारिणा किञ्चिदुक्षितशिखण्डकौ ईपस्तिक्कवुभौ । 'शिखा वृद्धा
शिखण्डः स्यात्' इत्यमरः । 'वेगाद्विमाया' इति कप्रत्ययः । धन्विनौ तौ उभौ ।
पौरदृष्टिभिः कृतानि मार्गतोरणानि कुवलयदिस्नपानानि ययोस्तौ तथोक्तौ [पौरदृष्टिकृ-
तमार्गतोरणौ] । सप्तशो निरीक्ष्यमाणावित्यर्थः । तम् ऋपिम् अन्वगच्छताम् ॥
लक्ष्मणानुचरमेव राघवं नेतुमैच्छदपिरित्यसौ नृपः ।

आशिपं प्रयुयुजे न वाहिनीं सा हि रक्षणविधौ तयोः क्षमा ॥ ६ ॥

ऋपिः लक्ष्मणानुचरम् एव लक्ष्मणमात्रानुचरं तं राघवं नेतुम् ऐच्छद् इति हेतो
असी नृपः आशिपं प्रयुयुजे प्रयुक्तवान् । वाहिनीं सेनां न प्रयुयुजे न प्रेषित-
वान् । हि यस्मात् सा आशीरेव तयोः कुमारयो रक्षणविधौ क्षमा शक्ता ॥
मातृवर्गचरणस्पृशौ मुनेस्तौ मपद्य पदवीं महौजसः ।

रेजतुर्गतिवशात्प्रवर्तिनौ भास्करस्य मधुमाधवाविव ॥ ७ ॥

मातृवर्गस्य चरणान्स्पृशत इति मातृवर्गचरणस्पृशौ । हनमातृवर्गनमस्कारावित्यर्थः ।
'स्पृशोऽनुदके क्तिन्' इति क्तिन्प्रत्ययः । तौ महौजसः मुनेः पदवीं मपद्य महौजसः
भास्करस्य गतिवशात् वेगादिराशिर्गच्छन्त्यनुमारात् प्रवर्तिनौ मधुमाधवौ इव
चैत्रवेशाराविव रेजतुः । 'कणा च सप्तनाम्' इति वेकल्पिकावेवाभ्यासलोपी । 'स्याथैत्र
चैत्रिकौ मधु' इति, 'वेशाखे माधवौ राघवः' इति चामरः ॥

वीचिलोलभुजयोस्तयोर्गतं शैशवाच्चपलमप्यशोभत ।

तोयदागम इवोद्धयभिद्ययोर्नामधेयसदृशं विचेष्टितम् ॥ ८ ॥

वीचिलोलभुजयोः तरङ्गचलशब्दोः । इदं विशेषणं नदीपमानसिद्धपर्यं वेदि-
न्यम् । तयोः चपल चलम् अपि गतं गतिः शैशवाद् हेतोः अशोभत ।
मिमिव । तोयदागमे वर्षासमये । उद्गत्सुदकमित्युद्धयः । भिनत्ति कूलमिति भिद्य ।
'भिद्योदयो नदी' इति ऋष्यवन्ती निपाती । उद्धयभिद्ययोः नदविशेषयोः
नामधेयसदृशम् नामानुरूपं विचेष्टितम् इव । उदकोद्गत्तनकूलभेदनरूपव्यापारः
इव । समयोत्पन्नं चापलमपि शोभत इति भावः ॥

१ 'प्रयास्यता' इ. पा० १ 'गतिवशात्' इ. पा० । मधुमाधव्य शैशवाच्चपलमप्यशोभत हे.
पा० । दिनकरादिभिः रेजतुश्च तानरां महौजसः कीर्तिशब्दश्च पदार्थमनुवृत्तौ । उत्तरां प्रति शिशं
विरच्यन् प्रपिपरस्य मधुमाधवाविव ॥ इति ।

तौ बलातिबलयोः प्रभावतो विद्ययोः पथि मुनिप्रदिष्टयोः ।

मम्लतुर्न मणिकुट्टिमोचितौ मातृपार्श्वपरिवर्तिनाविव ॥ ९ ॥

मणिकुट्टिमोचितौ मणिवद्धभूमिसंचारोचितौ तौ मुनिप्रदिष्टयोः कीदृशे-
नोपदिष्टयोः बलातिबलयोः विद्ययोः बलातिबलस्ययोर्मन्त्रयोः प्रभावतः साम-
यथ्यात् मातृपार्श्वपरिवर्तिनौ मातृधर्मीपरिवर्तिनौ इव पथि न मम्लतुः । न
म्लानावित्यर्थः । अत्र गमायणश्लोकः—‘श्रुतिपासे न ते राम भविष्येते नरोत्तम ।
बलामक्षिवलां चैव पठतः पथि राघव ॥’ इति ॥

पूर्ववृत्तकथितैः पुराविदः सानुजः पितृसखस्य राघवः ।

उद्यमान इव बाहनोचितः पादचारमपि न व्यभावयत् ॥ १० ॥

बाहनोचितः सानुजः राघवः । पुराविदः पूर्वज्ञाभिहस्य पितृसखस्य
मुनेः पूर्ववृत्तकथितैः पुराज्ञतरयाभिः उद्यमानः इव बाहनेन प्राध्यमाण इव ।
बहेर्घातोः कर्मणि शानच् । ‘उद्यमानः’ इत्यत्र दीर्घादिरपठः । दीर्घप्राप्त्यभावात् ।
पादचारम् अपि न व्यभावयत् न ज्ञातवान् ॥

तौ सरांसि रसवद्भिरम्बुभिः कूजितैः श्रुतिसुखैः पतत्रिणः ।

वायवः सुरभिपुष्परेणुभिश्छायया च जलदाः सिपेविरे ॥ ११ ॥

तौ राघवौ कर्मभूतौ सरांसि कर्तृणि रसवाद्भिः मधुरैः अम्बुभिः सिपेविरे ।
‘पतत्रिणः’ पक्षिणः । सुखयन्तीति सुखानि । पचाद्यच् । श्रुतीनां सुखानि तैः [श्रुति-
सुखैः] कूजितैः । वायवः सुरभिपुष्परेणुभिः । जलदाः छायाया च ।
सिपेविरे इति सर्वत्र संबध्यते ॥

नाम्भसां कमलशोभिनां तथा शोखिनां न च परिश्रमच्छिदाम् ।

दर्शनेन लघुना यथा तयोः प्रीतिमापुरुभयोस्तपस्विनः ॥ १२ ॥

तप एवामस्तीति तपस्विनः । ‘तपःसहस्राभ्यां विनैनी’ इति विनिप्रत्ययः ।
लघुना इहेन । ‘त्रिष्विष्टेऽप्ये लघुः’ इत्यमरः । तयोः उभयोः कर्मभूतयोः दर्शनेन यथा
प्रीतिम् आपुः । तथा कमलशोभिनाम् अम्भसां दर्शनेन न आपुः परि-
श्रमच्छिदां शोखिनां दर्शनेन च न आपुः ॥

स्थाणुदग्धवपुस्तपोवनं प्राप्य दाशरथिरात्तकार्मुकः ।

विग्रहेण मदनस्य चारुणा सोऽभवत्प्रतिनिधिर्न कर्मणा ॥ १३ ॥

स आत्तकार्मुकः । दशरथस्यापत्यं पुमान् दाशरथिः रामः । ‘अत इव’
इतीप्प्रत्ययः । स्थाणुर्हरः । ‘स्थाणुः कीले स्थिरे हरे’ इति विग्रहः । तेन दग्धवपुः
[स्थाणुदग्धवपुः] मदनस्य तपोवनं प्राप्य चारुणा विग्रहेण कथेन
‘विग्रहः समरे काये’ इति विग्रहः । प्रतिनिधिः प्रतिरूपः सदाः अभवत् कर्मणा
न पुनः । देहेन मदनमुन्दर इति भावः ॥

१ तदुपदिष्टयो पथि इ. पा. २ वासिने. ३ ‘विकचपद्मशोभिनाम्’ इ० ४ ‘वीर्या फलभृतां न
या तथा’ इ० च पा०.

तौ सुकेतुसुतयां खिलीकृते कौशिकाद्विदितशापया पथि ।

निन्यतुः स्थलनिवेशितादनी लीलयैव धनुषी अधिज्यताम् ॥ १४ ॥

अत्र रामायणवचनम्—‘अगस्त्यः परम. क्रुद्धस्ताडकामभिशप्तवान् । पुण्यादी महा-
यक्षा विकृता विकृतानना ॥ इदं रूपमपाहाय दारुणं रूपमस्तु ते ॥’ इति । तदेतदाह—
विदितशापयेति । कौशिकाद् आख्यातुः । ‘आख्यातोपयोगे’ इत्यपादानात्पद्यमी ।
विदितशापया सुकेतुसुतया ताडकया खिलीकृते पथि । ‘खिलमप्रहतं
स्यानम्’ इति हलायुधः । तौ रामलक्ष्मणौ [स्थलनिवेशितादनी] स्थले
निवेशिते अदनी धनुःकोटी याभ्या तौ तथोक्तौ । ‘कोटिरस्यादनि’ इत्यमरः ।
लीलया एव धनुषी । अधिहृते ज्ये मौल्यौ ययोस्ते अविज्ये । ‘ज्या मौर्वीमातृभूमिषु’
इति विश्व । तयोर्भावम् अधिज्यतां निन्यतुः नीतवन्तौ । नयतिर्द्विस्मकः ॥

ज्यानिनादमथ गृह्णती तयोः प्रादुरास बहुलक्षपाछविः ।

ताडका चलकपर्णकुण्डला कालिकेव निविडा बलाकिनी ॥ १५ ॥

अथ तयोः ज्यानिनादं गृह्णती जानती । गृण्वतीत्यर्थः । [चलकपालकुण्डला]
बहुलक्षपाछविः कृष्णपक्षरात्रिवर्णा । ‘बहुल’ कृष्णपक्षे च । इति विश्वः । चले
कपाले एव कुण्डले यस्या सा तथोक्ता । ताडका । निविडा सान्द्रा व-
लाकिनी बलाकावती । ‘ग्रीष्मादिभ्यश्च’ इतीनिः । कालिका इव घनावलीव । ‘का-
लिका योगिनीभेदे काष्ठे गौर्या घनावली ।’ इति विश्व । प्रादुरास प्रादुर्बभूव ॥

तीव्रवेगधुतमार्गवृक्षया प्रेतचीवरवसां स्वनोग्रया ।

अभ्यभावि भरताग्रजस्तया वात्ययेव पितृकाननोत्थया ॥ १६ ॥

[तीव्रवेगधुतमार्गवृक्षया] । तीव्रवेगेन धृता. कम्पिता मार्गवृक्षा यया
तथोक्तया । प्रेतचीवराणि वस्त इति प्रेतचीवरव. । तया प्रेतचीवरवसा । वसते-
राच्छादनार्थात्किम् । स्यनेन सिंहादेनोग्रया [स्वनोग्रया] तया ताडकया ।
पितृकानने स्मशाने उल्लोत्थया । ‘आतथोपसर्गे’ इत्युत्प्रातिष्ठतेः कर्तरि कप्रत्ययः । तया
[पितृकाननोत्थया] वात्यया इव वातमगृह्णेत् । ‘पाशादिभ्यो य’ इति यः ।
भरताग्रज. राम. अभ्यभावि अभिभूतः । कर्मणि लुङ् । तीव्रवेगेत्यादिविशेष-
णानि वाच्यायामपि योज्यानि ॥

उद्यतैरुभुजयष्टिमायतीं श्रोणिलम्बिपुरुषान्तमेखलाम् ।

तां विलोक्य वनितावधे घृणां पत्रिणा सह मुमोच राघवः ॥ १७ ॥

उद्यतोऽभिमितैश्चो भुज एव यष्टिर्यस्यास्ताम् [उद्यतैरुभुजयष्टिम्] । आयतीम्
आगन्तीम् । इहो धातो ‘शतरिः’ उगित्थ ’ इति दीप् । श्रोणिलम्बिनी पुराणानाम-

ज्जाम्येव मेखला यस्यास्ता [श्रोणिलम्बियुरुपान्त्रमेखलाम्] । इति विशेष-
णद्वयेनाप्याततायिनीत्व सूचितम् । अत एव तां विलोक्य राघवः वनितावधे-
स्त्रीवधनिमित्ते घृणां जुगुप्सां क्रुष्टां वा । ' जुगुप्सां क्रुष्टे घृणे ' इत्यमरः । पत्रिणा
इमुणा सह । ' पत्री रोप इमुर्द्रयोः ' इत्यमरः । मुमोच मुक्तवान् । आततायिवधे मनुः-
' आततायिनमायाः तं हन्यादेवाविवाहस्यन् । निर्घासन्तं निर्घासीयान् तेन ब्रह्महा
भवेत् ॥ नाततायिवधे दोषो हन्तुर्भवति कथन ॥ ' इति ॥

यच्चकार विवरं शिलाघने ताडकोरसि स रामसायकः ।

अप्रविष्टविषयस्य रक्षसां द्वारतामगमदन्तकस्य तत् ॥ १८ ॥

' स रामसायक शिलाबद्धने सान्ने [शिलाघने] ताडकोरसि यच्च विवरं
' चकार तत् विवरं रक्षसाम् अप्रविष्टविषयस्य अप्रविष्टरक्षोदेशस्येत्यर्थः ।
सापेक्षत्वेऽपि गमरूपासमासः । ' विषयः स्यादिन्द्रियार्थे देशे जनपदेऽपि च ' इति
विश्वः । अन्तकस्य यमस्य द्वारताम अगमत् । इयं प्रथमा रक्षोमृतिरिति भावः ॥

घाणभिक्षुहृदया निपेतुपी सा स्वकाननभुवं न केवलाम् ।

विष्टपत्रयपराजयस्थिरां रावणश्रियमपि व्यकम्पयत् ॥ १९ ॥

घाणभिक्षुहृदया निपेतुपी निपतिता सती । ' कमुध ' इति वसुप्रत्ययः ।
' उगितश्च ' इति ङीप् । सा केवलाम् एकाम् । ' निर्णीते केवलमिति त्रिलिङ्गं
ल्लेखल्लयो ' । इत्यमरः । स्वकाननभुवं न व्यकम्पयत् । किं तु विष्टपत्रयस्य
लोकत्रयस्य पराजयेन स्थिरा [विष्टपत्रयपराजयस्थिरां] रावणश्रियम् अपि
व्यकम्पयत् । ताडकावधप्रवणेन रावणस्यापि भयमुत्पन्नमिति भावः ॥

राममन्मथशरेण ताडिता दुःसहेन हृदये निशाचरी ॥

गन्धवद्रुधिरचन्दनोक्षिता जीवितेशवसतिं जगाम सा ॥ २० ॥

अत्र ताडनाया अभिसारिकायाः समाधिरभिधीयते—

सा । निशामु चरतीति निशाचरी राक्षसी । अभिसारिकां च । दुःसहेन
श्लोदुमशस्येन राम एव मन्मथः । अन्यत्रामिरामो मन्मथः । तस्य शरेण [राम-
मन्मथशरेण] हृदये उरसि मनसि च । ' हृदये मानसोत्सोः ' इति विश्वः ।
ताडिता विद्धाऽऽ । गन्धदुर्गन्धि यद्रुधिरममृतदेव चन्दनं तेनोक्षिता क्षिता
[गन्धवद्रुधिरचन्दनोक्षिता] । अपरत्र गन्धवती सुगन्धिनी ये रविरचन्दने

१ अमिदो गर्दभश्च द्वाध्रपाणिर्धनायकः । क्षेत्रज्ञाहवश्चैव बद्धेने आननायिन ॥ इ० कसिष्ठ ।
उपतासिं विषासिं च शापोयनकर तथा । अथर्वणेन हन्तार पित्रान् चैव राजसु ॥ भार्यानि-
मिण चैव नियन्त्रस्ताननायिन ॥ इ० विष्णुस्मृत्यायने । २ अग्रदिष्टः । ३ ' केचल ' इ. पा०
४ कृकूमो० । ५ अभिसारयते काम्ना या मन्मथवशावदा । स्वयं वाविसरत्येषा धीरुक्ताभिसारिका ॥
इति सा दृष्ये । ६ ' मल्लिकाम्यान्वधारिण्य सर्गद्विनाह्नवन्दा । शौमस्त्यो न तत्त्वन्ते ज्योत्स्ना-
मामनिसारिका ' ॥ अत्र शुद्धारसरस्य व्यवहारो द्वितीयोऽर्थः प्रकृतगमनिरोधित्वादनित-
त्यन्तमपरार्पतादौषदुदत्वेनोद्गाहनं श्लोकीय सा० वर्णयता ।

कुङ्कुमचन्दने ताम्ब्यामुक्षिता । 'रधिरं कुङ्कुमासुजोः' इत्युभयत्रापि विश्वः । जीविते
शस्यान्तरुस्य प्राणेश्वरस्य च वसति [जीवितेशवसति] जगाम ॥

नैर्ऋतघ्नमथ मन्त्रवन्मुनेः प्रापदस्त्रमवदानतोपितात् ।

ज्योतिरिन्धननिपाति भास्करात्सूर्यकान्त इव ताडकान्तकः ॥ २१ ॥

अथ अनन्तरं ताडकान्तकः रामः । अवदानं पराक्रमः । 'पराक्रमोऽवदानं
स्यात्' इति भागुरिः । तेन तोपितात् [अवदानतोपितात्] मुनेः । नैर्ऋता-
न्नाक्षसान्दहीति नैर्ऋतघ्नम् । 'अमनुष्यकर्तृके च' इति ठक् । मन्त्रवत् मन्त्र-
युक्तम् अस्त्रम् । सूर्यकान्तः, मणिविशेषः भास्करात् इन्धनानि निपातयतीति
इन्धननिपाति काष्ठदाहकं ज्योतिः इव । प्रापत् प्राप्तवान् ॥

वामनाश्रमपदं ततः परं पावनं श्रुतमृपेरुपेयिवान् ।

उन्मनाः प्रथमजन्मचेष्टितान्यस्मरन्नपि बभूव राघवः ॥ २२ ॥

ततः परं राघव ऋषे कौशिकदास्यातुः श्रुतं पावनं शोधनं वामनस्य
स्वपूर्वावतारविशेषस्याश्रमपदम् [वामनाश्रमपदं] उपेयिवान् उपगतः सन् ।
'उपेयिवाननाश्रमाननूचानश्च' इति निपातः । प्रथमजन्मचेष्टितानि रामवामनयोरै-
क्यास्मृतितियोग्याभ्यापि रामस्याज्ञानावतारत्वेन संस्कारदीर्घत्याह अस्मरन्नपि । उ-
न्मनाः उत्सुकः बभूव ॥

आससाद् मुनिरात्मनस्ततः शिष्यवर्गपरिकल्पितार्हणम् ।

बद्धपल्लवपुटाञ्जलिद्रुमं दर्शनोन्मुखमृगं तपोवनम् ॥ २३ ॥

ततः मुनिः । शिष्यवर्गेण परिकल्पिता [बद्धपल्लवपुटाञ्जलिद्रुमम्] ।
साजितार्हणा पूजासामग्री यस्मिस्तत्तथोक्तम् [शिष्यवर्गपरिकल्पितार्हणम्] । बद्धा-
पल्लवपुटाः एवापल्लवो यैस्ते तथाभूता द्रुमा यस्मिस्तत्तथोक्तम् दर्शनेन मुनिदर्शनेनोन्मुखा
मृगा यस्मिस्तत् [दर्शनोन्मुखमृगम्] । आत्मनः तपोवनम् आससाद् ।
एतेन विशेषणत्रयेणातिविस्तरकारताच्छीत्यविनयशान्तयः सूचिताः ॥

तत्र दीक्षितमृषिं ररक्षतुर्विघ्नतो दशरथात्मजौ शरैः ।

लोकमन्यतमसात्कर्मोदितौ राक्षसिभिः अशिदिवाकराविव ॥ २४ ॥

१ विष्णोरज्ञानावतारत्वे सकुङ्कुमरशापात् । तद्रुमं योगनासिष्ठे-सतनकुमारो निष्काम
सोऽसद् ब्रह्ममग्निः । धेनुष्टाडाग्नौ विष्णुर्वैश्वदेव्याधिपतिः प्रभुः ॥ बद्धपल्लवाः पूजितगन्धर्व-
निरासिभिः । विनाकुमारं न दृष्टुं शुभं च प्रभुरीश्वरः ॥ सनकुमारः स्वर्गयोगि निष्कामो मय-
वेष्टया । अतस्त्वं भव कामार्तं शरजन्मेति नामतः ॥ तेनापि शोधितो विष्णुः सर्वज्ञः तथैव यत् ।
सिञ्चन्काष्ठं हि तन्पुरुषा त्वमज्ञानी भविष्यसि ॥ इति । २ अनुकूलपापं शाकुन्ते-रग्याणि
दीक्ष्य मधुरीशं निशम्य शब्दान्धुं सुकोपे यवनि यस्तुलिनोपि जन्तुः । नचेतस्य रम्यनि मुनमपो-
पतुं भागव्यपाणि जननान्तरमोदशानि ॥ ३ ० त्रिदुमः । ४ ० त्रिदुमः पा० ५ ० दृष्टुमीति शिनेः
६ ० जन्मेत्येते

• तत्र तपोवने द्वादश्यात्मजौ दीक्षितं दीक्षासकृतम् ऋषिं शरैः विघ्नतः
विनेभ्य । वनेषु पर्यायेषु रात्रिदिवसयोर्वितौ [क्रमोदितौ] शशिदिव्याकरौ
रश्मिभिः अन्धतमसाद् गाढकान्तात् । 'धान्ते गाढेऽन्धतमसम्' इत्यमर ।
'अवसमन्धेभ्यस्तमस' इति समासान्तोऽध्वन्ययः । लोकम् इव । ररक्षतुः । रक्षण-
प्रस्तामभूतादित्यर्थः ॥

वीक्ष्य वेदिमथ रक्तबिन्दुभिर्वन्धुजीवपृथुभिः प्रदूषिताम् ।

संभ्रमोऽभयदर्पोढकर्मणामृत्विजा च्युतविकङ्कतस्तुचाम् ॥ २५ ॥

• अथ बन्धुजीवपृथुभिः बन्धुजीवपृथुमसृष्टैः । 'रक्तस्तु यन्धुको बन्धुजी-
व' इत्यमर । रक्तबिन्दुभिः प्रदूषिताम् उपहता वेदिं वीक्ष्य अपोढक-
र्मणां त्यक्तभारारणाम् । च्युता विकङ्कतस्तुचो येभ्यस्तेषां [च्युतविकङ्कत-
स्तुचाम्] ऋत्विजां वाजकानां संभ्रमः अभवत् । विकङ्कतप्रहणं खदिराणुपल-
क्षणम् । सुगादीनां खदिरादिप्रवृत्तिरत्रात् । सुगादिषां तस्यैव विकङ्कतप्रवृत्तिकत्वात् ।
'विकङ्कतं तुचां वृक्ष' इत्यमर । यद्वा सुस्मानस्य विकङ्कतप्रवृत्तिरत्रमस्तु । उभय-
त्रापि शास्त्रसम्भवात् । यद्वाह भगवानापस्तम्ब — 'खदिरस्तुचः पर्णमयीश्चिदुयाद्वैरङ्कती
स्तुचो वा' इति ॥

उन्मुखः सपदि लक्ष्मणाग्रजो बाणमाश्रयमुखात्समुद्धरन् ।

रक्षसां बलमपश्यदभ्यरे गृध्रपक्षपवनेरितध्वजम् ॥ २६ ॥

सपदि लक्ष्मणाग्रजः रामः बाणम् आश्रयमुखात् तूणीरमुखात् समुद्धरन् ।
उन्मुखः ऊर्ध्वमुखः । अभ्यरे [गृध्रपक्षपवनेरितध्वजम्] गृध्रपक्षपवनेरिरिता
कथिता । 'पक्षा यस्य तत्तयोधम्' । रक्षसां दुर्निमित्तसूचकमेतत् । तदुक्तं शकु-
नाण्ये—'आमपमृत्योर्निर्गटे चरन्ति गृध्रादयो भूमिं गृहोर्ध्वभागे ।' इति । रक्षसां
बलम् अपश्यत् ॥

तत्र यावधिपती मसद्विषां नो शरव्यमकरोत्स नेतरान् ।

किं महोरगविसर्पिविक्रमो राजिलेषु गरुडः प्रवर्तते ॥ २७ ॥

स राम तत्र रक्षसां बले यौ मसद्विषाम् अधिपती तौ युगहमारीषी शरव्यं
लक्ष्यम् अकरोत् । 'येष्वलक्ष्यं शरव्यं च' इति ह्यनुबुधः । इतरान् न अकरोत् ।
तथा हि । महोरगविसर्पिविक्रमं गरुटं गच्छमानं राजिलेषु जलव्यालेषु प्रव-
र्तते किम् । न प्रवर्तते इत्यर्थः । 'अरुणदो जलव्यालं समं राजिलदुग्धभौ'
इत्यमर ॥

१ 'उपोढ' इ. पाठः २ पत्र ३ द्विषतो निर्विषं करोति तज्जिम् ४ 'यथा' यद्वा 'यत्र' एतेन वि-
क्रमम् इति भावः । अत्राह्वयने चण्डालिं न हि गोमयशुक्लादि केमरी इव पथं लोकोक्ति-
श्रितापाः ।

सोऽस्त्रमुग्रजवमस्त्रकोविदः संदधे धनुषि वायुदैवतम् ।

तेन शैलगुरुमप्यपातयत्पाण्डुपत्रमिव ताडकासुतम् ॥ २८ ॥

अस्त्रकोविद अस्त्रज्ञः स राम उग्रजवम् उत्कृष्टं च वायुदैवत वायुदैवत
यस्य तद्व्याप्य अस्त्र धनुषि सद्धे सहितवान् । परीरि लिट् । तेन अत्रेण शैलवद्
गुल्म [शैलगुरुम्] अपि ताडकासुत मारीचम् । पाण्डुपत्रम् इव । परिणत
पर्णमिवेत्यर्थः । अपातयत् पातितवान् ॥

यः सुबाहुरिति राक्षसोऽपरस्तत्र तत्र विसैसर्प मायया ।

तं क्षुरप्रशकलीकृतं कृती पत्रिणा व्यभजदाश्रमाद्बहिः ॥ २९ ॥

सुबाहु इति य अपर राक्षसः तत्र तत्र मायया शम्बरविद्याया विसर्प
सचचारः । क्षुरप्रै शकलीकृत खण्डिकृत [क्षुरप्रशकलीकृत] त सुबाहु कृती
कुशलो राम । कृता च कुशल समौ इत्यमरः । आश्रमाद् बहि पत्रिणा पक्षि-
णाम् । पत्रिणौ क्षापा ॥ इत्यमरः । व्यभजत् । विभज्य दत्तवानित्यर्थः ॥

इत्यपास्तमखविघ्नयोस्तयोः सांयुगीनमभिनन्द्य विक्रमम् ।

ऋत्विजः कुलपतेर्यथाक्रमं वाग्यतस्य निरवर्तयन्क्रियाः ॥ ३० ॥

इति अपास्तमखविघ्नयो तयो राघवयो । सयुग रणे साधु सांयुगीनस्तं
[सांयुगीनम्] । 'प्रतिचनादिभ्य खप् इति ग्यञ्प्रत्ययः । 'सांयुगीनो रणे साधु'
इत्यमरः । विक्रमम् अभिनन्द्य ऋत्विज याज्ञिना । वावि यतो वाग्यतो मार्गो
तस्य [वाग्यतस्य] कुलपतेः मुनिमुलेश्वरस्य क्रियाः कृतक्रिया यथाक्रम
निरवर्तयन् निष्पादितवन्तः ॥

तौ प्रणामचलकाकपक्षकौ भ्रातराववभृथाप्लुतो मुनिः ।

आशिपामनुपदं समस्पृशदर्भपाटिततलेन पाणिना ॥ ३१ ॥

अवभृथे दीक्षात आप्लुत स्नात [अवभृथाप्लुत] मुनिः । 'दीक्षान्तोऽव
भृथो यः' इत्यमरः । प्रणामेन चलकाकपक्षकौ चलचूडौ [प्रणामचलकाकपक्षकौ]
तौ भ्रातरी आशिपाम् अनुपदम् अवग दर्भपाटिततलेन कुशस्तान्तः ॥
देनेन । पवित्रेणेत्यर्थः । पाणिना समस्पृशत् स्पृष्टवान् । सतोषादिति भावः ॥

तं न्यमन्त्रयत संभृतरत्नमथिलः स मिथिलां प्रजन्वशी ।

राघवावपि निनाय विभ्रतौ तद्धनुःश्रवणजं बुभुहलम् ॥ ३२ ॥

१ पाण्डु प० २ रामायण मन्त्रमिमुक्त-मानव परमोन्नामस्य परमपारस्वरम् । चित्तप परमज्ज्ञो
मारीचोत्तसि राघव ॥ ३ विसृज्य विजहार' इ० पा० ५ पात्रेणाम् इ० पा० ॥ ४ रामायण आश्रय
नाश्रयेनुक्त-विष्टा मुमत्थापमायेय रघुनन्दन । राशान्नामि चित्तप ॥ विष्टा प्रातरुपि ॥
५ पात्रिनाय ० प्रधानकमङ्गुना यद्विष्टा । नूनधिकारान्तिनिमित्तक श्रवणतत्प्राप्तो वा ।
८ कर्तुम्

• संभृतक्रतुः संश्रितगमाद्ये मिथिलायां भवः भविलः जनः तं रिपामित्र न्यम-
न्वयत आहूतान् । यदी स मुनि मिथिलां जननगरीं यजन् तस्य जनस्य यदधनुः
तप्यन्त [तद्धनुःध्वजं] कुतर्हं विभ्रती राघवा अपि निनाय नीतान् ॥
तैः शिषेपु यसातिर्गताध्वभिः सायमाश्रमतकृत्वगृहात् ।

येषु दीर्घतपसः परिग्रहो वासवक्षणाकलत्रतां ययी ॥ ३३ ॥

गताध्वभिः तैः प्रिति सायं शिषेपु रम्येपु आश्रमतकृत् वसतिः स्थानम्
अगृह्यत । येषु आश्रमास्तु दीर्घतपसः गौतमस्य परिग्रहः स्त्री । 'पत्नी श्री-
जनादानमुत्पन्ना, परिग्रहाः ।' इत्यमरः । अहर्धेनि वाक् । वायवस्येन्द्रस्य क्षात्र-
प्रेमा [वासवक्षणाकलत्रतां] ययी ॥

मत्यपद्यत चिराय चैत्पुनश्चाक गौतमयधूः शिलामयी ।

स्यं ययुः सैः किल किल्बिषच्छिदां रामपादरजसामनुग्रहः ॥ ३४ ॥

शिलामयी भर्तृगोपाधिगन्तं प्रप्ता गौतमयधूः शिल्पा शान् स्यं ययुः चि-
राय पुनः प्रत्यपद्यत प्रसन्नः यन् न किल्बिषच्छिदां पापहारिणम् । 'पपं
विशेष्यम्' इत्यमरः रामपादरजसाम् अनुग्रहः किल प्रगाढः शिल्पिनि धूयो ॥
राघवान्वितमुपस्थितं मुनिं न निगम्य जनका जनेश्वरः ।

अर्थकामसाहितं सपर्यया देहवद्भिर धर्ममभ्यगात् ॥ ३५ ॥

यूपवत्यवसिते क्रियाविधौ कालवित्कुशिकवंशवर्धनः ।

राममिष्वसनदर्शनोत्सुकं मैथिलाय कथयावभूव सः ॥ ३७ ॥

यूपवति क्रियाविधौ कर्मानुष्ठाने । कृतावित्यर्थः । अवसिते समाप्ते सति कालवित् अवसरतः कुशिकवंशवर्धनः स मुनिः रामम् । अस्थितेऽनेनेत्यसनम् । इषूणामसनमिष्वसनं चापम् । तस्य दर्शनं उत्सुकं [इष्वसनदर्शनोत्सुकं] मैथिलाय जनकाय कथयावभूव कथितवान् ॥

तस्य वीक्ष्य ललितं वपुः शिशोः पार्थिवः प्रथितवंशजन्मनः ।

स्वं विचिन्त्य च धनुर्दुरानमं पीडितो दुहितृशुल्कसंस्थया ॥ ३८ ॥

पार्थिवः जनकः । [प्रथितवंशजन्मनः] । प्रथितवंशे जन्म यस्य तथोक्तम् । एतेन वरसंपातिरुक्ता । शिशोः तस्य रामस्य ललितं कोमलं वपुः वीक्ष्य । स्वं स्वकीयं दुरानमम् आनमयितुमशक्यम् । नमोर्ष्यन्तात्त्वल् । धनुः विचिन्त्य च । दुहितृशुल्कं कन्यामूल्यं जामातृदेयम् । 'शुल्कं यद्यादिदेये स्यात्जामातुर्वन्धकेऽपि च ।' इति विश्वः । तस्य धनुर्भङ्गरूपस्य संस्थया स्थित्या [दुहितृशुल्कसंस्थया] । 'संस्था स्थितौ चरे नाशे' इति विश्वः । पीडितः याधितः । शिशुना रामेण दुष्कर-
मेतदिति दुःखित इति भावः ॥

अब्रवीच्च भगवन्मतंगजैर्यद् बृहद्भिरपि कर्म दुष्करम् ।

तत्र नाहमनुमन्तुमुत्सहे मोघवृत्ति कलभस्य चेष्टितम् ॥ ३९ ॥

अब्रवीच्च । मुनिमिति शेषः । किमिति । हे भगवन् मुने बृहद्भिः मतंगजैः महागजैः अपि दुष्करं यत्कर्म तत्र कर्मणि फलभस्य कालगजस्य । 'कलभः परिश्रावः' इत्यमरः । मोघवृत्ति व्यर्थव्यापारं चेष्टितं साहसम् अनुमन्तुम् अहं न उत्सहे ।

हेपिता हि बह्वो नरेश्वरास्तेन तात धनुषा धनुर्भृतः ।

ज्यानिघातकठिनत्वचो भुजान्स्यान्विधूय धिगिति प्रतस्थिरे ॥ ४० ॥

हे तात तेन धनुषा बहवः धनुर्भृतः हेपिताः हियं प्रापिताः हि । जिघृतेर्धातोर्भ्यन्तात्कर्मणि क्तः । 'अर्तिही-' इत्यादिना पुगागमः । ते नरेश्वराः ज्यानिघातैः कठिनत्वचः [ज्यानिघातकठिनत्वचः] स्यान् भुजान् धिग् इति विधूय अवमन्य प्रतस्थिरे प्रस्थिताः ॥

प्रत्युवाच तमृपिर्निशम्यतां सारतोऽयमथ वा गिरा कृतम् ।

चाप एव भवतो भविष्यति व्यक्तशक्तिरशनिर्गिराविव ॥ ४१ ॥

! 'दृगागम' इ. पा०. ० अब राम-हणम्-वीर्यशब्देन मे कन्या स्थापितेयमयोनिजा । इति । लङ्निवृत्त्या गमग शिशुना कठोर्भव शिष्यवृत्ते भङ्गो दुष्कर इत्यने मे अदृग्दर्शिनं यदीदृश पण इव इति चिन्तयेत्यर्थः । ३ मरुद्भिः. ४ 'साहसम्' इ. पा०. ५ वीर्यनः.

• अपिः तं प्रत्युवाच । किमिति । अयं राम सारतः बलेन निशम्यतां
ध्रुवताम् । अथ वा गिरा सारवर्णनया कृतम् अलम् । गीर्णं वक्तव्येत्यर्थः । 'युग-
पर्याप्तयो कृतम्' इत्यमरः । अन्यथैतत् । 'कृतं निवारणनिषेधयो' इति गणव्या-
ख्याने । गिरेति करणे तृतीया । निषेधकियां प्रति करणत्वात् । किं तु अशानिः वज्र-
गिरौ इव । चापे धनुषि एव भवतः तत्र व्यक्तशक्तिः दृश्या भविष्यति ॥

एवमाप्तवचनात्स पौरुषं काकपक्षकधरेऽपि राघवे ।

अद्वये त्रिदशगोपमात्रके दाहशक्तिमिव कृष्णवर्त्मनि ॥ ४२ ॥

एवम् आप्तस्य मुनेर्वचनात् [आप्तवचनात्] स जनर काकपक्षकधरे
बाले अपि राघवे पुत्रस्य कर्म पौरुषं पराक्रमम् । 'हायनान्तयुवादिभ्योऽण्' इति
युवादित्वाद्ण् । 'पौरुषं पुत्रस्योक्त भावे कर्मणि तेजसि ।' इति विश्वः । त्रिदशगोप-
इन्द्रगोपकीट प्रमाणमस्य त्रिदशगोपमानः । 'प्रमाणे द्वयसङ्गः' इत्यादिना मान-
त्ययः । तत् स्वावै कप्रत्ययः । तस्मिन् [त्रिदशगोपमात्रके] कृष्णवर्त्मनि
बहौ दाहशक्तिम् इव । अद्वये विश्वस्तवान् ॥

व्यादिदेश गणशोऽर्थे पार्श्वगान्कार्मुकामिहरणाय मैथिलः ।

तैजसस्य धनुषः प्रवृत्तये तोयदानिव सहस्रलोचनैः ॥ ४३ ॥

अथ मैथिलः पार्श्वगान् पुण्यान् कार्मुकामिहरणाय कार्मुकमातेतुम् ।
'तुमर्षाच्च-' इति चतुर्था । सहस्रलोचनः इन्द्र तैजसस्य तेजोमयस्य धनुषः
प्रवृत्तये आविर्भावाय तोयदान् मेघान् इव गणशः । 'सत्यैकवचनाच्च वाप्सा-
याम्' इति शास्त्रप्रत्ययः । व्यादिदेशः प्रजिघासः ॥

तत्प्रसुप्तभुजगेन्द्रभीषणं वीक्ष्य दाशरथिराददे धनुः ।

विद्रुतक्रतुमृगानुसारिणं येन बाणमसृजद्रूपध्वजः ॥ ४४ ॥

दाशरथिः राम प्रसुप्तभुजगेन्द्र इव भीषण भयकर [प्रसुप्तभुजगेन्द्रभीषणं]
तन्द्रनुः वीक्ष्य आददे जघ्नात् । शूरो ध्वजविह्व यस्य स [द्रुपध्वजः] शिव येन
धनुषा । क्रतुरेव मृगः । विद्रुत पलायित क्रतुमृगमनुसरति । ताच्छीत्ये शितिः । त
विद्रुतक्रतुमृगानुसारिणं बाणम् असृजत् मुमोच ॥

आततैज्यमकरोत्स संसदा विस्मयस्तिमितनेत्रमीक्षितः ।

शैलसारमपि नातियत्नतः पुष्पचापमिव पेशलं स्मरः ॥ ४५ ॥

१ 'इत्यम्' इ०, २ 'लाञ्छने' इ च पा०. ३ लोहित कीर्तिशेषः । ४ स इ०,
'कार्मुकस्य ह०' इ० च पा०. ५ अस्मात्पर-तेषां तृणमृगस्य शाभवप्राप्तमाहारणकर्मत-परा ।
स्वासाक्षेत्रमतिक्रम्य हि तद्विनिर्मुक्तशरभाल्यजाग्रतः ॥ इत्यधिकं पद्यमेकस्मिन्पुस्तके ।
६ पुनः किल दलदलपत्र आमानमसृजतं मयमानो ध्रुजति देवादीन् निद्राव्य मृगक्षेपण
पलायमानं वज्र मयाविष्टं धनुरादयानुसारात् । तथा च० धारते-तत्र स वज्रो नृपतः कथ्यमान-
मपन्ततः । आम्वाप्य मृगरूपं ये स्वमेवाभ्यगमयन्तः ॥ इ० । धनुषो ध्रुजा तस्मै रामा० बाल०
६६ सर्गे ७-१२ श्लोकेषु द्रष्टव्यः . ७ आनसृज इ, समरि इ पा ८ कोमल, पेशलम्, इ० पा०

स रामः संसदा समया विस्मयेन स्तिमिते नेत्रे यस्मिन्कर्मणि तद्यथा स्थातया
[विस्मयस्तिमितनेत्रम्] ईक्षितः सन् । शैलस्येव सारो यस्य तत् शैलसा-
रम् अपि धनुः । स्मरः पेशलं कोमलं पुष्पचापम् इव । नातियत्नतः नातियत्नात् ।
नञर्थस्य नशब्दस्य मुमुषेति समासः । आततज्यम् अधिज्यं अकरोत् ॥

भज्यमानमतिमात्रकर्पणात्तेन वज्रपरुषस्वनं धनुः ।

भार्गवाय दृढमन्यवे पुनः क्षत्रमुद्यतमिव न्यवेदयत् ॥ ४६ ॥

तेन रामेण अतिमात्रकर्पणाद् भज्यमानम् अत एव वज्रपरुषस्वनम् । व-
ज्रमिव परुषः स्वनो यस्य तत् । धनुः कर्तुं । दृढमन्यवे दृढकोषाय । 'मन्यु क्रोधे
क्रतौ दैन्ये' इति विश्वः । भार्गवाय क्षत्रं क्षत्रकुलं पुनः उद्यतं न्यवेदयद् इव
हापयामासेव ॥

दृष्टसारमथ रुद्रकामुके वीर्यशुल्कमाभिनन्द्य मैथिलैः ।

राघवाय तनयामयोनिजां रूपिणीं श्रियमिव न्यवेदयत् ॥ ४७ ॥

अथ मैथिलः जनकः रुद्रकामुके दृष्ट सारः स्थिराशो यस्य तद् दृष्टसारम् ।
'सारो वले स्थिराशो च' इति विश्वः । वीर्यमेव शुल्कम् [वीर्यशुल्कम्] धनुर्मे-
द्वरूपमित्यर्थः । अभिनन्द्य राघवाय रामाय अयोनिजां देवयजनसम्भवां तनयां
सीतां रूपिणीं श्रियम् इव साक्षात्सीमामिव न्यवेदयद् अर्पितवान् । वाचेति शेषः ॥

उक्तमेवार्थं सोपस्कारमाह—

मैथिलः सपदि सत्यसंगरो राघवाय तनयामयोनिजाम् ।

संनिधौ द्युतिमतस्तपोनिधेरग्निसाक्षिकं इवातिसृष्टवान् ॥ ४८ ॥

सत्यसंगरः सत्यप्रतिज्ञः । 'अथ प्रतिज्ञाजिसविदापत्सु संगरः' इत्यमरः ।
मैथिलः राघवाय अयोनिजां तनयां द्युतिमतः तेजस्विनं तपोनिधेः कौशि-
कस्य संनिधौ । अग्निः साक्षी यस्य सः अग्निसाक्षिकः । 'शेषाद्विभाषा' इति
कप्रत्ययः । ॥ इय सपदि अतिसृष्टवान् दत्तवान् ॥

प्राहिणोच्च महितं महीश्रुतिः कोसलाधिपतये पुरोधसम् ।

भृत्यभावि दुहितुः परिग्रहादिश्यतां कुलमिदं निमेरिति ॥ ४९ ॥

महाद्युतिः जनकः महितं पूजितं पुरोधसं पुरोहितं कोसलाधिपतये
दशार्थाय प्राहिणोत् प्रदितवान् च । मिर्मितः । निगिर्नाम जनकानां पूर्वजः कथितः ।

१ तत्स्वनेन गगनमृदा. २ उत्थितम् ३ 'पार्ष्वि.' । ४ स्त्री ददौ भियमिवामद्युति इ०
ऊर्जिता च तनया, स पार्ष्विणी रूपिणी इ. च पा० । ५ ननुक्त रामायणे—अथ मे कृपत क्षेत्र
लोगरदुव्यिता नन' । क्षेत्र साधयता लब्धा नाम्ना सीतेति विभुता ॥ पक्षे च—अथ लोकेभ्यो
लक्ष्मिर्जननस्य पुरे स्वतः । श्रमक्षेत्रे हनेस्त्वाने नारे सीतरक्षस्त्युने ॥ अयोनिजा पद्मकरा
बागर्भजनसंनिधा । सीतामुखे समुत्पन्ना बाग्भावेन सुन्दरी ॥ सीतामुखोद्भवत्सीता इत्यस्यै नाम
पारुतोत् । ६ 'मातृक' इ. पा०. ७ अग्निसमक्षेपेण विवाहकार्यस्य विधिषोधितत्वात् । उक्तं च—
अग्निसान्निध्यमयोदो मनां हि शरणं श्रिया । इति । ८ महीपतिः, महापतिः, इ. पुरो०—पुरोहितम्
इ. च पा०. ९ वीर्यशुलं, इष्यताम्, इ. पा०.

इदं निमित्तं कुलं दुहितुः सीताया परिग्रहात् स्तुपात्वेन स्वीकारादेतो । भृत्यस्य भावो भृत्यत्वम् । सोऽस्यास्तीति भृत्यमावि दिश्यताम् अनुमन्यताम् हाति ॥

अन्वियेप सदृशीं स च स्तुपां प्राप चैनमनुकूलवाग्दिजः ।

सद्य एव सुकृतां हि पच्यते कल्पवृक्षफलधर्मि काङ्क्षितम् ॥ ५० ॥

स दशरथ च सदृशीम् अनुरूपा स्तुपाम् अन्वियेप । रामविवाहमाचकाङ्क्षेत्यर्थः । अनुकूलवाक् स्तुपासिद्धिरूपानुबलाद्यर्थादी द्विजः जनरूपरोधा च एनं दशरथं प्राप । तथा हि । कल्पवृक्षफलस्य यो धर्मः सद्य पारुष्य सोऽस्यास्तीति कल्पवृक्षफलधर्मि । अतः सुकृतां पुण्यसारिणा काङ्क्षितं मनोरथ सद्य एव पच्यते हि । कर्मस्मृतेरिह । स्वयमेव पक्व भवतीत्यर्थः । 'कर्मवत्कर्मणा तु त्यक्रिय' इति कर्मवद्भावात् 'भावकर्मणो' इत्यात्मनेपदम् ॥

तस्य कल्पितपुरस्क्रियाविधेः शुश्रुषान्वचनमग्रजन्मनः ।

उच्चचाल बलभित्सरो वंशी सैन्यरेणुमुपितार्कदीधितिः ॥ ५१ ॥

बलभित्सर इन्द्रसहचर वंशी स्वाधीनतावान् । 'वशमायत्ततायां स्यात्' इति विश्वः । कल्पितपुरस्क्रियाविधेः कृतपूजाविधेः तस्य अग्रजन्मनः द्विजस्य वचनं । अदिष्ट शुश्रुषान् श्रुतवान् । शृणोते ह्यमु । सैन्यरेणुमुपितार्कदी-
१५ ५५ उच्चचाल प्रत्यये ॥

आससाद मिथिलां स वेष्टयन्पीडितोपवनपादपां वलैः ।

प्रीतिरोधमसहिष्ट सा पुरी स्त्रीव कान्तपरिभोगमायतम् ॥ ५२ ॥

स दशरथ वलैः सैन्ये पीडितोपवनपादपां मिथिलां वेष्टयन् परिधीकु-
र्वन् । आससाद । सा पुरी । स्त्री युवति आयतम् अतिप्रसक्त कान्तपरि-
भोगं प्रियसमोगम् इव । प्रीत्या रोध प्रीतिरोधम् असहिष्ट सोऽवनी । द्वेपरोध
तु न सहत इति भावः ॥

तौ समेत्य समये स्थिताग्रभौ भूपती वरुणवासवोपमौ ।

कन्यकातनयकौतुकक्रियां स्वप्रभावसदृशीं वितेनतु ॥ ५३ ॥

समये स्थितौ आवासनिष्ठौ । 'समया शक्याचारसारसिद्धान्तसंविदः ।' इत्यमरः ।
[वरुणवासवोपमौ] । वरुणवामनाउपमोपमान ययोन्मौ तयोधौ तौ उभौ भू-
पती जनकदशरथौ समेत्य स्वप्रभावसदृशीम् आत्ममहिमानुरूपां [कन्यका-

१ राजाभुविष्टु लेखेन विभक्त स्वेन कर्मणा । निमित्तं परमप्रमत्ता सर्वमवधत्ता पर ॥ २
२ वि० ॥ ३ समपदि०-धर्मि जन 'उमुक्त्वा सुतशरकर्मणा गोभक्तद्वन्द्वगतश्च तम् । गेनमस्य
नवयोऽज्जन्मवाचमर्थिन हि सहस्रामकादृत् ॥ इति ४० पठति ४ 'वर्ग' इ पा० ५ 'पद' इ
इ पा० ६ समपदि० इ पा० ॥ ७ यदृशीन्वत् जनकस्य वरुणवासवम् । वरुणस्य यदृशीन्
'वमुक्त्वा प्र सर्ग' इति ४ प्रथमवचनम् 'इत्यत्र । पाठकस्यान्विष्टुया च दृष्टाव्यस्य वामवामवामम् ।
ननु कं दशमस्य । पाठकस्यान्विष्टुया च दृष्टाव्यस्य वामवामवामम् । इति ८ निष्कृते शशिद्वन्द्वी कन्याया प्राम गणनत्वं
प्राधान्यं प्राप्नुवन्ति । 'प्रत्यङ्मुखा । पाठकानि प्रविष्टुस्त्विनादृष्टम् ।' इत्युक्तम् । इ हे०

तनयकौतुकक्रियां] कन्यकानां सीतादीनां तनयानां रामादीनां च कौतुकक्रियां
विवाहोत्सवं चित्तेनतुः विस्तृतवन्तौ । तगोतेर्लिट् ॥

पार्थिवीमुदवहद्रघूद्रहो लक्ष्मणस्तंदनुजामथोर्मिलाम् ।

यौ तयोरवरजौ वरौजसौ तौ कुशध्वजसुते सुमध्यमे ॥ ५४ ॥

उद्वहतीत्युद्वहः । पचायच् । रघूणामुद्रहो रघूद्रहः रामः । पृथिव्या अपत्यं
स्त्री पार्थिवी । 'तस्यापत्यम्' इत्याणि 'टिक्वा-' इति ङीप् । तां [पार्थिवीं]
सीताम् उद्वहहृत् परिणीतवान् । अथ लक्ष्मणः तस्याः सीताया अनुजां [तव-
नुजाम्] जनन्यौरसौ ऊर्मिलाम् उदवहत् । यौ वरौजसौ तयोः राम-
लक्ष्मणयोः अवरजौ अनुजातौ भरतशत्रुतौ तौ सुमध्यमे कुशध्वजस्य जनका-
नुजस्य सुते कन्यके [कुशध्वजसुते] माण्डवीं श्रुतकीर्तिं चोदवहताम् । नात्र
व्युत्क्रमविवाहदोषो भिन्नोदरत्वात् । तदुक्तम्—' पितृव्यपुत्रे सापत्ये परनारीसुतेषु
च । विवाहाधानयज्ञादौ परिवेत्तायक्ष्यणम् ॥ ' इति ॥

ते चतुर्थसहितास्त्रयो वभुः सूनवो नववधूपरिग्रहाः ।

सामदानविधिभेदनिग्रहाः सिद्धिमन्त इव तस्य भूपतेः ॥ ५५ ॥

ते चतुर्थसहिताः त्रयः । चत्वार इत्यर्थः । वृत्तानुसारादेवमुक्तम् । सूनवः
नववधूपरिग्रहाः । सिद्धिमन्तः फलसिद्धियुक्ताः तस्य भूपतेः दशरथस्य
सामदानविधिभेदनिग्रहाः चत्वार उपायाः इव वभुः । विधीयत इति विधिः ।
दानमेव विधिः । निग्रहो दण्डः । सूनवामुपायैर्बधूनां सिद्धिभिर्बोधयित्वनुसंधेयम् ॥

तौ नराधिपसुता नृपात्मजैस्तौ च ताभिरगमन्कृतार्थताम् ।

सोऽभवद्वरवधूसमागमः प्रत्ययप्रकृतियोगसंनिभः ॥ ५६ ॥

ताः नराधिपसुताः जनकनन्यताः । नृपात्मजैः दशरथपुत्रैः कृतार्थतां कुलशी-
लवयोरूपादिसापत्यम् अगमन् । ते च ताभिः तथा । किं च । स वराणां वधूनां
व समागमः [वरवधूसमागमः] । [प्रत्ययप्रकृतियोगसंनिभः] प्रत्य-
यानां प्रकृतीनां च योग इव संनिभातीति संनिभः । अभवत् । पचायच् । प्रत्ययाः
सनादयो येभ्यो विधीयन्ते ताः प्रकृतयः । यथा प्रकृतिप्रत्यययोः सदैकार्थसाधनत्वं
तद्वदत्रापिनि भावः ॥

एवमात्तरतिरात्मसंभवांस्तान्निवेश्य चतुरोऽपि तत्र सः ।

अध्वसु त्रिषु विसृष्टमैथिलः स्वां पुरीं दशरथो न्यवर्तत ॥ ५७ ॥

१ 'मैथिलीम्' इ. १ 'ललितशचसुर्मिश्र' इ. च पा०. २ सांकार्ये भ्रातरं शूरमम्पित्रं
कुशध्वजम् । पत्नीयानेव मे भ्राता अहं ज्येष्ठो महामुनि ॥ इ० रामा०. ३ 'परिग्रहात्' इ० पा०.
४ 'नात्र पार्थिवमुना' इ० पा०. ५ यः शब्धः स्वेतरसार्थे स्वार्थरक्षान्वयबोधने । यद्वेत्त-
स्त्वयो पूर्वां प्रवृत्तिः प्रत्ययः परः ॥ इति हरिका०.

‘एवमात्तिरति अनुरागवान् स दशरथ तान् चतुर’ अपि आत्मसंभवान् पुनान्
तत्र मिथिलाया निवेद्य विवाह । ‘निवेश शिरोद्वाहविन्यासपु प्रकीर्तित’ । इति
विश्व । त्रिपु अध्वसु प्रयाणेषु सत्सु विसृष्टमेथिल’ सन् । स्वा पुरीं न्यवर्तत ।
उद्देशक्यापेक्षया कर्मत्व पुर्या ॥

तस्य जातु मरुतः प्रतीपगा वैर्त्मसु ध्वजतरुप्रमाथिनः ।

चिह्निशुर्भृशतया वरुथिनीमुत्तटा इव नदीरयाः स्थलीम् ॥ ५८ ॥

जातु कदाचिद् घर्त्मसु ध्वजा एव तरुवस्ता-प्रमथन्ति ये ते ध्वजतरुप्रमा
थिन प्रतीपगा प्रतिकूलगामिन मरुत’ । उत्तटा नदीरया स्थलीम् अ
वृत्रिमसूचिम् इव । ‘जानपदकुण्ड- इत्यादिना ङीप् । तस्य वरुथिनीं सेना भू-
शतया ध्वज चिह्निषु क्लिश्यन्ति स्म ॥

लक्ष्यते स्म तद्वनन्तरं रविर्वद्धभीमपरिवेपमण्डलः ।

वैनतेयशमितस्य भोगिनो भोगवेष्टिते इव च्युतो मणिः ॥ ५९ ॥

तद्वनन्तरं प्रतीपपञ्चानन्तरं वद्ध भ्रम परिवेपस्य परिवेपमण्डल यस्य स [व
द्धभीमपरिवेपमण्डल] । ‘परिवेपसु परिवेष्टितसूर्यकमण्डले ।’ इत्यमर । रविं
वैनतेयशमितस्य गच्छद्दृष्टस्य भोगिन सर्पस्य भोगेन क्रमेण । ‘भोग मुले
अपादिभूतावद्भेद फणकाययो । इत्यमर । वेष्टित [भोगवेष्टित] च्युत शिरोन्नत
मणि’ इव । लक्ष्यते स्म ॥

श्वेनपक्षपरिधूसरालकाः सांध्यमेघरुधिरार्द्रवाससः ।

अङ्गना इव रजस्वला दिशो नो बभूवुरवलोकनसमा ॥ ६० ॥

[श्वेनपक्षपरिधूसरालका] श्वेनपक्षा एव परिधूसरा अलका यासां तास्त
योक्ता । सांध्यमेघा एव रुधिराशणि वासांसि यासां तास्तयोक्ता [सांध्यमेघ-
रुधिरार्द्रवासस] । रजो धूलिरासामस्तीति रजस्वला । ‘रज दृष्ट्यामुतिपरि
दपो बलधू’ इति बलधूपत्यय । दिशो । रजस्वला कृतुमन्य अङ्गना’ इव । ‘स्या
दज पुष्पमार्तवम्’ इत्यमर । अवलोकनक्षमा दर्शनार्हा नो बभूवुः । एकत्राह
एदोपादपरन शास्त्रदोषादिति विवेच्यम् । अत्र रजोऽतिरूपात् उच्यते ॥

भास्करश्च दिशमध्युवास या तां श्रिताः प्रतिभयं ववासिरे ।

क्षत्रशोणितपितृक्रियोचित चोर्दयन्त्य इव भार्गवं शिवाः ॥ ६१ ॥

भास्कर’ या दिशम् अध्युवास च यस्यां दिशुषित । ‘उपावप्याङ्गुल’ इति

१ अयं शिवाचार । एव क्षत्रमर्गादि निरुद्धिनेष्वधिक्येन’ इ० १ ‘वामनि’ इ० १
‘उदना’ इ० ४ पा० ४ वेदना ५ साद्र ६ भेदवचः, प्रेरणाय बोधयन्त्य इ पाठाः

कर्मलम् । तां दिशं श्रिताः शिवाः गोमायनः । 'स्त्रियां शिवा भूरिमायुगोमायुग-
धूर्तम् ।' इत्यमरः । क्षत्रशोणितेन या पितृक्रिया पितृर्पणं तत्रोचितं परिचितं
[क्षत्रशोणितपितृक्रियोचितं] भार्गवं चोदयन्त्यः इव प्रतिभयं भयकरं
वचासिरे स्लुः । 'वासृ शब्दे' इति धातोर्लिट् । 'तिरस्थां वासितं स्तम्' इत्यमरः ॥
तत्प्रतीपपवनादि वैकृतं प्रेक्ष्य शान्तिमधिकृत्य कृत्यवित् ।

अन्वयुङ्क्त गुरुमीश्वरः क्षितेः स्वन्तमित्यलघयत्स तद्व्यथाम् ॥ ६२ ॥

तत् प्रतीपपवनादि वैकृतं दुर्निमित्तं प्रेक्ष्य कृत्यवित् कार्यहः क्षितेः ईश्वरः
शान्तिम् अनर्थनिवृत्तिम् अधिकृत्य उद्दिश्य गुरुं वसिष्ठम् अन्वयुङ्क्त अपृच्छत् ।
'प्रश्नोऽनुयोगः पृच्छा च' इत्यमरः । स गुरुः स्वन्तं शुभोदकं भावि इति तस्य
राज्ञो व्यथा [तद्व्यथाम्] अलघयत् लघुकृतवान् ॥

तेजसः सपदि राशिरुत्थितः प्रादुरास किल वाहिनीमुखे ।

यः प्रमृज्य नयनानि सैनिकैर्लक्षणीयपुरुषाकृतिश्चिरात् ॥ ६३ ॥

सपदि उत्थितः तेजसः राशिः वाहिनीमुखे सैनाग्रे प्रादुरास किल रजः ।
यः सैनिकैः नयनानि प्रमृज्य चिरात् [लक्षणीयपुरुषाकृतिः] लक्षणीया
भावनीया पुरुषाकृतिर्भूय स तथोक्तः । अत्रादिति शेषः ॥

पित्र्यर्मंशमुपवीतलक्षणं मातृकं च धनुरुर्जितं दधत् ।

यः ससोम इव घर्मदीधितिः सद्विजिह्व इव चन्दनद्रुमः ॥ ६४ ॥

उपवीतं लक्षणं विह्व यस्य तं [उपवीतलक्षणम्] । पितृस्य पित्र्यः ।
'वाम्पुत्रपितृपुत्रो यत्' इति यप्रत्ययः । तं [पित्र्यम्] अंशम् । धनुरूर्जितं ध-
नुरुर्जितम् । मातृस्य मातृकः । 'कृतष्टन्' इति ङप्रत्ययः । तं [मातृकम्]
अंशं च दधत् यः भार्गवः । ससोमः चन्द्रयुक्तं घर्मदीधितिः सूर्यः इव । सद्वि-
जिह्वः सप्तर्षेः चन्दनद्रुमः इव स्थितः ॥

येन रोपपरुपात्मनः पितुः शासने स्थितिभिदोऽपि तस्युपा ।

वेपमानजननीशिरश्छिदा प्रागजीयत घृणा ततो रंही ॥ ६५ ॥

रोपेण परम् आत्मा मुद्रियेस्य सः । 'आत्मा जीवो भूतिर्बुद्धिः' इत्यमरः । तस्य
रोपपरुपात्मनः स्थितिभिदः अपि मर्यादाबहिर्नोऽपि पितुः शासने तस्युपा

१ शिवाकृतस्य अग्रभग्नचक्रत्वे वृ. म०-सप्तदशवक्त्रा दीप्ता विदेशेणाद्वयशोभना । श्वे-
तेभ्योऽश्वमन्या च फटा रुर्योन्मुखी शिवा ॥

२ 'महतादि' इ. पा०. ३ विषयशान्त-न्ति म्' इ. पा०. ४ अविगम्य. ५ उच्छिद्य, उच्छिन्न
इ. पा०. ६ 'विन्यशाम्' इ. पा०.

७ रेणुका नाम पञ्चमगणस्य सप्तारिंशत् प्रेतजनिता पुत्री । मनुजं मातेन-स प्रेतजनिने राजन्
अधिगम्य तदाधाम् । रेणुकां वामपात स च तस्मै ददौ वृषः ॥ ८ यद्यपि विषादगृहे
चन्द्रगुर्वेदेकत्रादृशानमर्तनं तथापि यद्विदुर्मर्त्यनिवृत्तनियमादिति वाच्योक्तम् ॥ ९ अत्रिः .

स्ति तेन वेपमानजननीशिरश्छिदा येन प्राग् धृणा अजीयत । ततः अनन्तरं
मही अजीयत । मातृहन्तु क्षत्रवधात्कुतो जुगुप्सते भावः ॥

अक्षवीजवलयेन निर्वभौ दक्षिणश्रवणसंस्थितेन यः ।

क्षत्रियान्तकरणैकविंशतेर्व्याजपूर्वगणनामिवोद्वहन् ॥ ६६ ॥

य भार्गवो दक्षिणश्रवणे संस्थितेन [दक्षिणश्रवणसंस्थितेन] अक्षवीजव-
लयेन अक्षमालया क्षत्रियान्तकरणानां क्षत्रियवधौ नामैकविंशतेरेकविंशतिसंख्यायाः
[क्षत्रियान्तकरणैकविंशते] व्याजोऽक्षमालारूपं पूर्वं यस्यास्तां गणनां [व्याज-
पूर्वगणनाम्] उद्वहन् इव निर्वभौ ॥

तं पितुर्वधभवेन मन्थुना राजवंशनिधनाय दीक्षितम् ।

बालसूनुवलोक्त्य भार्गवं स्वां दशां च विपसाद पार्थिवः ॥ ६७ ॥

पितुः जमदग्ने वधभवेन क्षत्रियकृतं क्रूरघोस्त्रवेन मन्थुना कंषेन [राज-
वंशनिधनाय] राजवंशानां निधनाय नाशार्थम् । 'निवन् स्यात्कुले नाशे' इति
विश्व । वीक्षितम् । प्रहृतमित्यर्थः । तं भार्गवं स्वां दशां च अयलोक्त्य
बाला सूनुवो यस्य स [बालसूनु] पार्थिवः विपसादः । स्वस्यातिदीर्घत्वाच्छ-
श्रोधातिक्रोधारकादिशोकोऽभवदित्यर्थः ॥

नाम राम इति तुल्यमात्मजे वर्तमानमहिते च दारुणे ।

हृदयमस्य भयदायि चाभवद्रत्नजातमिव हारसर्पयोः ॥ ६८ ॥

आत्मजे पुत्रे दारुणे घेरे अहिते शत्रौ च तुल्यम् अविशेषेण वर्तमानं
राम इति नाम । हारसर्पयोः वर्तमानं रत्नजातं रत्नजाति इव । अस्य
दशरथस्य हृद्यं हृदयगम भयदायि भयकरं च अभवत् ॥

अर्घ्यमर्घ्यमिति यादिनं नृपं सौऽनवेक्ष्य भरताग्रजो यतः ।

क्षत्रकोपदहनार्चिपं ततः संदधे दृशमुदग्रतारकाम् ॥ ६९ ॥

स भार्गव । अर्घ्यम् अर्घ्यम् इति यादिनं नृपम् अनवेक्ष्य यतः यत्र भरताग्र-
जः ततः तत्र । 'इतराभ्योऽपि दृश्यन्ते' इति सार्वविमर्शिकस्तति । क्षत्रे क्षत्ररत्ने विरये
य कोपदहनो रोषामिस्तस्यार्चिपं ज्वालाभिर स्थितां [क्षत्रकोपदहनार्चिपं] ।
'ज्वालाभासोर्नपुंसार्चि' इत्यमरः । उदग्रतारका कनीनिशायस्याम्नाम् [उदग्रतारकाम्] ।
'तारकाऽक्ष्ण कनीनिश' इत्यमरः । दृश संदधे ॥

तेन कार्मुकनिर्पेक्तमुष्टिना राघवो विगतयीः पुरोगतः ।

अङ्गुलीविवरचरिणं शरं कुर्वता निजगदे युयुत्सुना ॥ ७० ॥

१ धृणा दया कायाकायविचारहीनता वा । २ सभवेण । ३ ज्ञया यथाज्ञानेन । ४ नृपः । ५ यतः । ६ यतः । ७ यतः । ८ यतः । ९ यतः । १० यतः । ११ यतः । १२ यतः । १३ यतः । १४ यतः । १५ यतः । १६ यतः । १७ यतः । १८ यतः । १९ यतः । २० यतः । २१ यतः । २२ यतः । २३ यतः । २४ यतः । २५ यतः । २६ यतः । २७ यतः । २८ यतः । २९ यतः । ३० यतः । ३१ यतः । ३२ यतः । ३३ यतः । ३४ यतः । ३५ यतः । ३६ यतः । ३७ यतः । ३८ यतः । ३९ यतः । ४० यतः । ४१ यतः । ४२ यतः । ४३ यतः । ४४ यतः । ४५ यतः । ४६ यतः । ४७ यतः । ४८ यतः । ४९ यतः । ५० यतः । ५१ यतः । ५२ यतः । ५३ यतः । ५४ यतः । ५५ यतः । ५६ यतः । ५७ यतः । ५८ यतः । ५९ यतः । ६० यतः । ६१ यतः । ६२ यतः । ६३ यतः । ६४ यतः । ६५ यतः । ६६ यतः । ६७ यतः । ६८ यतः । ६९ यतः । ७० यतः । ७१ यतः । ७२ यतः । ७३ यतः । ७४ यतः । ७५ यतः । ७६ यतः । ७७ यतः । ७८ यतः । ७९ यतः । ८० यतः । ८१ यतः । ८२ यतः । ८३ यतः । ८४ यतः । ८५ यतः । ८६ यतः । ८७ यतः । ८८ यतः । ८९ यतः । ९० यतः । ९१ यतः । ९२ यतः । ९३ यतः । ९४ यतः । ९५ यतः । ९६ यतः । ९७ यतः । ९८ यतः । ९९ यतः । १०० यतः ।

कार्मुकनियक्तमुष्टिना । शरं अङ्गुलीविवरचारिणं कुर्वता । योद्धुमिच्छता
युधुत्सुना । तेन भार्यवेण । वत्स । विगतभीः निर्माकः सन् । पुरोगतः अप्रगतः
राघवो निजगदे उक्तः । कर्मणि ङि ॥

क्षत्रजातमपकारवैरि मे तन्निहत्य बहुशः शमं गतः ।

सुप्तसर्प इव दण्डघट्टनाद्रोपितोऽस्मि तव विक्रमश्रवात् ॥ ७१ ॥

क्षत्रजातं क्षत्रजातिः । मे [अपकारवैरि] अपकारेण पितृवधरूपेण वैरि द्वेषि ।
तत् क्षत्रजातं बहुशः एकविंशतिवारान् निहत्य शमं गतः अस्मि । तथापि सुप्त-
सर्पः दण्डघट्टनाद् इव तव विक्रमस्य श्रवादाकर्णनाद् [विक्रमश्रवात्] रोषितः
रोषं प्रापितः अस्मि ॥

मैथिलस्य धनुरन्यपार्थिवैस्त्वं किलानामितपूर्वमक्षणोः ।

तन्निशम्य भवता समर्थये वीर्यशृङ्गमिव भक्षमात्मनः ॥ ७२ ॥

अन्यैः पार्थिवैः [अन्यपार्थिवैः] । अनमितपूर्वं पूर्वमनामितम् । सुमुपेति
समासः । अस्य मैथिलस्य धनुः त्वम् अक्षणोः क्षतवान् । किल इति वार्तायाम् ।
'वार्तासंभाव्ययोः किल' इत्यमरः । तद् धनुर्गङ्गं निशम्य आरुर्ण्य भवता आत्मनः
सम वीर्यमेव शृङ्गं [वीर्यशृङ्गम्] भक्षम् इव समर्थये मन्ये ॥

अन्यदा जगति राम इत्ययं शब्द उच्चरित एव मामगात् ।

ग्रीढमावहति मे स संप्रति व्यस्तवृत्तिरुदयोन्मुखे त्वयि ॥ ७३ ॥

अन्यदा अन्यस्मिन्काले जगति राम इति अयं शब्दः उच्चरितः सन् माम्
एव अगात् । संप्रति त्वयि उदयोन्मुखे सति व्यस्तवृत्तिः विपरीतवृत्तिः । अन्या-
गामीति यावत् । स शब्दः मे ग्रीढम् आवहति लज्जां करोति ॥

विभ्रतोऽस्त्रमचलेऽप्यकुण्ठितं द्वौ रिपू मम मतौ समागसौ ।

धेनुवत्सहरणाच्च हैहयस्त्वं च कीर्तिमपहर्तुमुद्यतः ॥ ७४ ॥

अचले कौमारी अपि अकुण्ठितम् अस्त्रं विभ्रतः मम द्वौ समागसौ मुन्यावराधौ
रिपू मतौ । धेनोः पितृहोमधेनोर्वत्सस्य हरणभेदोः [धेनुवत्सहरणात्] हैहयः
कार्तवीर्यः च कीर्तिम् अपहर्तुम् उद्यतः उगृह्य त्वं च । यत्ताहरणे भारतभोजः—
'प्रमत्तशोधमातस्य होमवेन्वास्ततो बलत् । जहार कम् श्रीशन्त्या वभञ्ज च महादु-
मान् ॥' इति ॥

क्षत्रियान्तकरणोऽपि विक्रमस्तेन माययति नाजिते त्वयि ।

पावकस्य महिमा स गण्यते कक्षवज्ज्वलति सागरेऽपि यः ॥ ७५ ॥

१ 'अरपारि वैरि' इ. २ 'तेपिक-उत्थित', उद्यत, इ० पा०. ३ धामदिप्रगात्.

४ मं दानो च मं ईरु मं दो लज्जामवेष्मयता । इ० शब्दभेदप्रकाश ॥

५ 'याम-होम-वेउहरणात्' इ० पा०.

तेन कारणेन । क्रियते येनासौ करणः । क्षत्रियान्तस्य करणः [क्षत्रियान्तकरणः]
अपि विक्रमः । त्वयि अजिते मां न अवति न श्रेणाति । तथा हि । पावकस्य
अग्नेः महिमा स गण्यते यः कक्षवत् कक्ष इव । 'तत्र तस्येव' इति सप्तम्यर्थं वार्तिः ।
सागरे अपि ज्वलति ॥

विद्धि चाचर्धलमोजसा हरेरश्वरं धनुरभाजि यत्त्वया ।

खातमूलमानिलो नदीरयैः पातयत्यपि मृदुस्तटद्रुमम् ॥ ७६ ॥

किं च ऐश्वरं धनुः हरेः विष्णोः ओजसां बलेन आस्तवलं हतसारं च विद्धि ।
यद् धनुः त्वया अभाजि अभजि । 'मन्त्रेण विणि' इति विभाषया मलोपः । तथा हि ।
नदीरयैः खातमूलम् अवधारितपादं तटद्रुमं मृदुः अपि अनिलः पातयति ।
ततः शिशुरपि रौद्र धनुरभाङ्गमिति मा गर्वीरिति भावः ॥

तन्मदीयमिदं मायुधं ज्यया संगमय्य सशरं विकृष्यताम् ।

तिष्ठतु प्रधनमेवमप्यहं तुल्यबाहुतरसा जितस्त्वया ॥ ७७ ॥

तत् तस्मात् मदीयम् इदम् आयुधं कार्मुकं ज्यया संगमय्य संयोग्य । 'त्यपि
लघुपूर्वात्' इति गेरयादेशः । सशरं यथा तथा त्वया विकृष्यताम् । प्रधनं रणः
तिष्ठतु । प्रधनं तावदास्तामित्यर्थः । 'प्रधनं मार्गे रणे' इति विश्वः । एवम् अपि
मदनुःकरणेऽपि अहं तुल्यबाहुतरसा समबाहुबलेन । 'तरसी बलरहती' इत्यमरः ।
त्वया जितः ॥

कातरोऽसि यदि चोद्गताचिपा तर्जितः परशुधारया मम ।

ज्यानिघातकठिनाङ्गुलिर्वृथा बध्यतामभययाचनाञ्जलिः ॥ ७८ ॥

यदि या उद्गताचिपा उद्गताचिपा मम परशुधारया तर्जितः कातरः असि
भीतोऽसि चेत् । वृथा [ज्यानिघातकठिनाङ्गुलिः] ज्यानिघातेन कठिना अङ्गुलयो
यस्य स तयोक्तः अभययाचनाञ्जलिः अभयप्रार्थनाञ्जलिः बध्यताम् । 'सी युतावपलि
पुमान्' इत्यमरः ॥

एवमुक्तवति भीमदर्शने भार्गवे स्मितविकम्पिताधरः ।

तदनुग्रहणमेव राघवः प्रत्यपद्यत समर्थमुत्तरम् ॥ ७९ ॥

भीमदर्शने भार्गवे एवम् उक्तवाक्ति सति । राघवः स्मितेन हासेन विहम्प-

१ 'रसत् ४० पा०. २ पुनः किञ्च विषयमात्रं उपनिर्दिष्टं द्वे पञ्चमी निपदेक विष्णवे एव
दिशाय इति । नतीतयोः को वज्रवत् इति देवे- इति अत्रा नतो कर्त्तुं जननामा । २९ इति-
द्वयोः मृते मुदे भगवान् विष्णुः शिष्यपुत्रिर्त्तुं वृत्तवान् शिव एव स्वर्गपापस्य इ. रामायणम् ।
१ तन्मदीयमिदं मायुधं मायुधं विजयस्य सति । इ. पा०. ४ 'किमिदं' इ. पा०.

ताधरः [स्मितविकाम्पिताधरः] सन् । तद्धनुर्महणम् एव समर्थम् उचितम्
उत्तरं प्रत्यपेक्षत अङ्गीचकार ॥

पूर्वजन्मधनुषा समागतः सोऽतिमात्रलघुदर्शनोऽभवत् ।

केवलोऽपि सुभगो नवाम्बुदः किं पुनस्त्रिदशचापलाञ्छितः ॥ ८० ॥

पूर्वजन्मनि नारायणावतारे यद्धनुस्तेन [पूर्वजन्मधनुषा] समागतः संगतः स
रामोऽतिमात्रमत्यन्तं लघुदर्शनः प्रियदर्शनः [अतिमात्रलघुदर्शनः] अभवत् । तथा हि
नवाम्बुदः केवलः रिक्तः अपि सुभगः । त्रिदशचापेनेन्द्रधनुषा लाञ्छिताश्चिह्नितः
[त्रिदशचापलाञ्छितः] किं पुनः । सुभग एवेति भावः ॥

तेन भूमिनिहितैककोटि तत्कामुर्कं च बलिनाऽधिरोपितम् ।

निष्पैभश्च रिपुरास भूभृतां धूमशेष इव धूमकेतनः ॥ ८१ ॥

बलिना तेन रामेण भूमिनिहितैका कोटिर्यस्य तत् [भूमिनिहितैककोटि]
कर्मणे प्रभवतीति कामुर्कं धनुः च । 'कर्मण उरुष' इत्युक्तप्रत्ययः । अधिरोपितम् ।
भूभृतां रिपुः भार्गव च । धूमशेषः धूमकेतनः अग्नि इव । निष्पैभः निस्तेजस्कः
आस यभूव । आसेति तिङन्तप्रतिरूपकमव्ययं दीप्त्यर्थकस्यास्ते रूपं वा ॥

तावुभावपि परस्परस्थितौ वर्धमानपरिहीनतेजसौ ।

पश्यति स्म जनता दिनात्यये पार्वणौ शशिदिवाकराविव ॥ ८२ ॥

परस्परस्थितौ अन्योन्याभियुक्तौ । [वर्धमानपरिहीनतेजसौ] वर्धमानं
च परिहीनं चेति द्वन्द्वः । वर्धमानपरिहीने तेजसौ ययोः तौ उभौ राघवभार्गवौ अपि ।
दिनात्यये सायंकाले पर्वणि भवौ पार्वणौ शशिदिवाकरौ इव । जनता
जनसमूहः । 'ग्रामजनग्रन्थुसहायेभ्यस्तल्' इति तत्प्रत्ययः । पश्यति स्म अपश्यत् । अत्र
राघवस्य शशिना भार्गवस्य भानुनौपम्यं द्रष्टव्यम् ॥

तं कृपामृदुरवेक्ष्य भार्गवं राघवः स्खलितवीर्यमात्मनि ।

स्वं च संहितममोर्धमाशुगं व्याजहार हरसूनुसंनिभः ॥ ८३ ॥

हरसूनुसंनिभः रुद्ररसमः कृपामृदुः राघवः । आत्मनि विषये स्खलि-
तवीर्यं कुष्ठितशक्तिं तं भार्गवं स्वं स्वरीयं संहितम् अमोघम् आशुगं पाणं च
अवेक्ष्य व्याजहार यमापे ॥

१ 'नीचो वदति न कुर्वन् न वदति सुजनं करोत्येव' इति भावः । २ 'शुभ' इ. पा०
३ 'लाञ्छन' । ४ उभयोरापि विष्णुस्वन्तार्यूर्वजन्म वराधुरामस्य तस्य धनुषा इ दि० । ५ 'लघुरगते च
मनेहो नि सरे वाच्यवन्तरीयम्' इ. मेदिनी । ६ 'फोटिना, निहने' । ७ 'प्रायः वर्गविहर्ति च भार्गवो
वृन्धीन इव वामवपञ्ज' इ. पा० । ८ नल्लण १००५२. १० अनुस्य स्रो० शाकुन्ते-यात्येफतोऽ
म्यशिवरं पतिरोपधीनामार्गिहृतास्त्रिपुरसर इत्येतोऽर्कः । तेजोद्वयस्य युगपद्वयसतोऽपार्था लोको
लियमपम इति दशान्तरेण ॥ इति । ११ 'अवन्त्यम्' इ. पा०

न ग्रहर्तुमलमस्मि निर्दयं विप्र इत्यभिभवत्यपि त्वयि ।

शंस किं गतिमनेन पत्रिणा हन्मि लोकमुत ते मखार्जितम् ॥ ८४ ॥

अभिभवति अपि त्वयि । विप्रः इति हेतो । निर्दयं ग्रहर्तुम् अलं शक्नु
न अस्मि । किं तु अनेन पत्रिणा शरेण ते गतिं गमनं हन्मि । उत मखार्जितं
लोकं स्वर्गं हन्मि शंस ब्रूहि ॥

प्रत्युवाच त मृपिन तत्त्वतस्त्वां न वेद्मि पुरुषं पुरातनम् ।

गां गतस्य तव धाम वैष्णवं कोपितो ह्यसि मया दिदृक्षुणा ॥ ८५ ॥

*अपिः भार्गव तं राम प्रत्युवाच । किमिति । तत्त्वतः स्वरूपतः त्वां पुरा-
तनं पुरुषं न वेद्मि इति न । किं तु वेद्येवेत्यर्थः । किं तु गां गतस्य भुवमयतीर्णस्य
तव वैष्णवं धाम तेन दिदृक्षुणा हन्मि-दुना मया कापितः हि असि ॥

भस्मसात्कृतवतः पितृद्विपः पात्रसाद्य वसुधां ससागराम् ।

आहितो जयविपर्ययोऽपि मे श्लाघ्य एव परमेष्ठिना त्वया ॥ ८६ ॥

पितृद्विपः पितृश्रेणि भस्मसात्कृतवतः कोपेन भस्माकुर्वत । 'विभाषा साति का-
स्त्ये' इति सातिप्रत्ययः । ससागरां वसुधां च पात्रसाद्य पात्राधीनं देयं कृतवतः ।
'देये प्रा च' इति वज्रसात्सातिः । कृतकृत्यस्य मे परमेष्ठिना परमपुण्येन त्वया आ-
हितः कृत जयविपर्ययः पराजयः अपि श्लाघ्यः आशस्य एव ॥

तद्रतिं मतिमतां वरेप्सितां पुण्यतीर्थगमनाय रस मे ।

पीडयिष्यति न मां खिलीकृता स्वर्गपद्मतिरभोगलोलुपम् ॥ ८७ ॥

तत् तस्मात्कारणादे मतिमतां धर पुण्यतीर्थगमनाय आनुमिष्टम् ईप्सितां
मे गतिं रक्ष पात्स्य । किं तु खिलीकृता दुर्गमीकृतापि स्वर्गपद्मतिरभोगलो-
लुपं भोगिनि स्पृहं मां न पीडयिष्यति । अतस्तमेव जहीत्यर्थः ॥

प्रत्यपद्यत तथेति राघवः प्राश्नुर्वैश्वर्यं विससर्ज सायकम् ।

भार्गवस्य सुकृतोऽपि सोऽभवत्स्वर्गमार्गपरिचो दुरत्ययः ॥ ८८ ॥

राघवः तथा इति प्रत्यपद्यत अर्द्धाहृतवा । प्रादुसुखः इन्द्रिहसुग सायकं
विससर्ज च । स सायकं सुकृतं अपि साधुपरिणोऽपि । शरोदे क्षिप् । भार्गवस्य
दुरत्ययः दुरतिक्रमः स्वर्गमार्गस्य परिषः प्रतिक्रमः [स्वर्गमार्गपरिषः] अभवत् ॥

राघवोऽपि चरणौ तपोनिधेः क्षम्यतामिति वदन्समस्पृशत् ।

निर्जितेषु तरसा तरस्विनां शत्रुषु प्रणतिरेव कीर्तये^१ ॥ ८९ ॥

राघवः अपि क्षम्यताम् इति वदन् तपोनिधेः भार्गवस्य चरणौ समस्पृशत् प्रणनाम । तथा हि । तरस्विनां बलवता तरसा बलेन निर्जितेषु शत्रुषु प्रणतिः एव कीर्तये । भवतीति शेषः ॥

राजसत्त्वमवधूय मातृकं पित्र्यमस्मि गमितः शमं यदा ।

नन्वनिन्दितफलो मम त्वया निग्रहोऽप्ययमनुग्रहीकृतः ॥ ९० ॥

मातुरागत मातृकं राजसत्त्वं रजोगुणप्रधानत्वं अवधूय पितुरागत पित्र्यं शमं यदा गमितोऽस्मि । तदा त्वया मम अपेक्षितत्वादनन्दितमर्गाहित फल स्वर्गहानि-लक्षण यस्य स [अनिन्दितफल] अयं निग्रहः अपकार अपि अनुग्रहीकृतः ननु उपकारीकृत खलु ॥

साधयाम्यहमविघ्नमस्तु ते देवकार्यमुपपादयिष्यतः ।

ऊचिवानिति वचः सलक्ष्मणं लक्ष्मणाग्रजमृपिस्तिरोदधे^२ ॥ ९१ ॥

अहं साधयामि गच्छामि । देवकार्यमुपपादयिष्यतः सपादयिष्यत ते अविघ्नं अस्तु विनाभावोऽस्तु । 'अव्यय विभक्तिः—' इत्यादिनार्योभावेऽव्ययीभावः । सह लक्ष्मणेन सलक्ष्मणः । [सलक्ष्मणः] । 'तेन सहेति तुल्ययोगे' इति बहुव्रीहिः । लक्ष्मणाम्भजं रामम् इति वच ऊचिवान् उक्तवान् । श्रूय श्रुत्वा । ऋषिः तिरोदधे अन्तर्दधे ॥

तस्मिन्गते विजयिनं परिरभ्य रामं

क्लेशादमन्यत पिता पुनरेव जातम् ।

तस्याभवत्क्षणशुचः परितोपलाभः

कक्षामिलद्विततरोरिव वृष्टिपातः ॥ ९२ ॥

तस्मिन् भागवे गते सति । विजयिनं रामं पिता क्लेशात्परिरभ्य आलिङ्ग्य पुनर्जातम् एव अमन्यत । क्षण शुभस्येति विग्रहः । क्षणशुचः तस्य दशरथस्य परितोपलाभः सतोपप्राप्तिः । कक्षामिना दावानलेन । 'कक्ष शुष्कमानवधीरयो' इति विश्वः । लङ्घितस्याभिहितस्य तरो [कक्षामिलद्विततरो] वृष्टिपातः इयः । अभवत् ॥

अथ पाथे गमयित्वा कृष्णरम्योपकार्यं

कतिचिदवनिपालः शर्वरीः शर्वरुल्पः ।

१ अथ १ शाभत ३ वेत्तं, शम-वत् ४ 'यन' इ पा ५ अनुग्रहः कृतः इ पा ६ काम्यो-पात्रिपुत्रपत्न्यम् । लङ्घिते-चित्तनेत्र प्रमथयितुणा वा । ७ नाथि, 'गन्धु मयि' इ पा ८ अन्तः-प्राप्तिं परं कतिचि-न्व निरुप-कित्वा धाम राघवे वैष्णवे सिद्धिनिधिनेति । स्वर्गदामपि-इत्येव भागवतेऽपि निजमाभयं ययौ ॥

पुरमविशदयोध्यां मैथिलीदर्शनीनां

कुवलयितगवाक्षां लोचनेरङ्गनानाम् ॥ ९३ ॥

अथ । ईपदसमाप्त शर्व शर्वकल्प । ' ईपदसमाप्तौ- ' इति कल्पप्रत्यय । अवनिपाल । इत्युक्ता स्यान्वा नवा उपकार्या यस्मिन् तस्मिन् [कलुषरम्योपकार्ये] पयि कतिचित् शर्वरी रात्री भगवित्वा मैथिलीदर्शनीनाम् अङ्गनाना लोचने । कुवलयानि येषां सनातानि कुवलयिता । ' तदस्य सनात तारकादिभ्य इतच् ' इति तच्प्रत्यय । कुवलयिता गवाक्षां बस्थारता [कुवलयितगवाक्षा] पुरम् अयोध्याम् अविशत् प्रविष्टवान् ॥

इति महामहोपाध्यायकोलाचलमणिनाथसुरिविरचितया सजावनीसमाख्यया

व्याख्यया समेतो महाकविश्रीकालिदासकृतौ रघुपदे महाकाव्ये

सीताविवाहवर्णन नामैकादश सर्गः ।

द्वादशः सर्गः ।

वन्दामहे महोद्दण्डोदोदण्डौ रघुनन्दनौ ।

तेजोनिर्जितमातृप्रेममण्डलौ लोकनन्दनौ ॥

निर्विष्टविषयस्नेहः स दशान्तमुपेयिवान् ।

आसीदासन्ननिर्वाणः मदीपार्चिरिवोपासि ॥ १ ॥

[निर्विष्टविषयस्नेह] स्नेहयति शीणयति पुरमिति स्नेहा । पचायच् । शिष्यति पुण्या भेष्विति वा स्नेहा । अधिकरणार्थे घञ् । विषया शब्दादयस्त एव स्नेहा निर्विष्टा भुक्ता विषयस्नेहा । येन स तयोक्त । ' निर्विशो भूतिभोगयो ' इति शब्दः । दशा जीवनावस्था तस्म अत वाङ्मय [दशान्तम्] उपयिष्यान्स्व दशरथ । उपासि मदीपार्चिरिव दीपज्वालेव । [आसन्ननिर्वाणः] आसन्न निर्वाण मोक्षो यस्त्य ॥ तयोक्त आसीत् । अर्थे पक्षे तु विषया देश आश्रय भाजन मिति यावत् । ' विषय स्यादिन्द्रियायै दशो जनपदेऽपि च ' इति विभ । दशा वर्तिका । ' दशा वर्तौववस्थायाम् ' इति विभ । निर्वाण विनाश । ' निर्वाण निर्दृती भाक्ष विनाशो गन्मज्जने ' इति यादव ॥

तं कर्णमूलमागत्य रामे श्रीर्न्यस्यतामिति ।

कैकयीशङ्खयेवाह पलितच्छन्नाना जरा ॥ २ ॥

जरा कैकयीशङ्खयादिव पलितस्य वशादिशोऽप्यस्य छन्नाना निषण [पलित छन्नाना] । ' पलित तरसा शौड्य केशादौ ' इत्यमर । कर्णमूल कर्णोपवृष्टम्

१ दर्शनीनां २ मतण्ड ह्यम् । ३ निराणयदी० ॥ निर्विष्ट- शुक्ल- विषयान् स्न्याग्नि- स्नेहा रसा येन इति दि० निषण्णो रूपरसादीनां स्नेह प्रीतिर्येन इति हे० । वा० मु० दयोधेयम् । शिष्टोप मानस्य इ० वा० मु० ०० जाह इ वा० । अत्र वा०- कर्णमूलमिति व्याधिकाशकत्वात्सम्प पाठः [अक्षरात्त्वाद्वाप्य इति दि०] । कर्णजाहमिति ममीवान् पाठः । तस्य पाठमुने पीन्यादिर्गुणादिभ्य कुणञ्जाहचो इत्यनेन जाह्व्यपप ।

आगत्य रामे श्रीः राज्यलक्ष्मीः न्यस्यतां निधीयताम् इति तमाह । दशरथो
वृद्धोऽहमिति विचार्य रामस्य यौवराज्याभिषेकं चकाङ्क्षेत्यर्थः ॥

सा पौरान्पौरकान्तस्य रामस्याभ्युदयश्रुतिः ।

प्रत्येकं ह्लादयांचक्रे कुल्येवोद्यानपादपान् ॥ ३ ॥

सा पौरकान्तस्य रामस्याभ्युदयश्रुतिः अभिषेकवार्ता । कुल्या कृत्रिमा
सरित् । 'कुल्यात्पा कृत्रिमा सरित्' इत्यमरः । उद्यानपादपानिव । पौरान्प्र-
त्येकं ह्लादयांचक्रे ॥

तस्याभिषेकसंभारं कल्पितं क्रूरनिश्चया ।

दूपयामास कैकेयी शोकोष्णैः पार्थिवाश्रुभिः ॥ ४ ॥

क्रूरनिश्चया कैकेयी तस्य रामस्य कल्पितं संभृतमभिषेकस्य संभारमुपकरणं
[अभिषेकसंभारम्] शोकोष्णैः पार्थिवाश्रुभिः दूपयामास । स्ववैमुख्यम-
केन राजशोकेन प्रतिबन्धेत्यर्थः ॥

सा किलाभ्वासिता चण्डी भर्त्रा तत्संश्रुतौ वरौ ।

उद्धवामेन्द्रसिक्ता भूर्विलमग्नाविवौरगौ ॥ ५ ॥

चण्डी भतिकोपना । 'चण्डस्त्वत्यन्तकोपनः' इत्यमरः । सा किल भर्त्रा आभ्वासिता
अनुनीता सती [तत्संश्रुतौ] तेन भर्त्रा संश्रुतौ प्रतिज्ञातौ वरौ इन्द्रेण सिक्ताभिरुष्टा
[इन्द्रसिक्ता] भूः विलेखलीकादौ मग्नौ [विलमग्नौ] उरगौ इव । उद्धवाम उन्नगर ॥

तयोश्चतुर्दशैकेन रामं प्राग्राज्यत्समाः ।

द्वितीयेन सुतस्यैच्छद्वैधव्यैकफलां श्रियम् ॥ ६ ॥

सा तयोः वरयोर्मध्ये एकेन वरेण रामं चतुर्दश समाः संवत्सरान् । अन्यन्तसंयोगे
द्वितीया । प्राग्राजयत् प्रायासयत् । द्वितीयेन सुतस्य भरतस्य वैधव्यैकफलां
स्ववैधव्यमात्रफलाम् । न तूपभोगफलमिति भावः । श्रियम् ऐच्छत् इत्येव ॥

पित्रा दत्तां रुदन्नामः प्राग्महीं प्रत्यपद्यत ।

पश्चाद्दनाय गच्छेति तदाज्ञां मुदितोऽग्रहीत् ॥ ७ ॥

रामः प्राक् पित्रा दत्तां महीं रुदन्प्रत्यपद्यत अद्वीचकार । स्वत्यागदुःखा-
दिति भावः । पश्चाद्दनाय गच्छ इति एवंरूपां तदाज्ञां पित्राज्ञां मुदितः अग्रहीत् ।
पित्राज्ञाकरणलाभादिति भावः ॥

१ यामास इ० पा० २ 'अश्रु-पाप्य-विन्दुभिः' इ. पा० ३ अत्राभ्यामगमापणम्—पूरा देवाग्नौ
युद्धे राजा वशास्यः स्वयं । इन्द्रेण शक्तिनो धन्वी साहस्यार्थं महततः ॥ जगाम मेनया सार्धं
स्वया सह नृमानने । युद्धं प्रकुर्वन्महारथ राक्षसे सह धन्विनः ॥ तदाशफरीदो न्यपतच्छिन्नरतम्य
न वेद सः । त्वं तु हस्त समावेद्य फीडरन्धेतिधैर्मतः ॥ स्थितवत्यक्षितापादौ पतिप्राणपरीप्साया ।
ततो हत्वाऽमुरान् सशान् ददर्श न्यामरिन्दमः । आश्रयं परमं लेभे त्वामादिद्वयं हृदयान्वितम् । पूर्णाक्ष
यने मनसि चाश्रितं वाङ्महद्दम् । कण्ठं पूर्णाक्ष स्वमेव राजाऽवदन्त्ययम् । त्वयोक्ता वरदो राजन्
यदि दत्तं वरद्वयम् । त्वय्यप नित्यं चिरं न्यासयितुं ममानय । यदा मेऽवसतां भुपातदा देहि वर-
द्वयम् ॥ इति । ४ रामयज्ञाने वने इ. पा०.

दधतो मङ्गलक्षाम वसोनस्य च बल्कले ।

दृष्टुर्विस्मितास्तस्य मुखरागं समं जनाः ॥ ८ ॥

मङ्गलक्षौमे दधतः बल्कले वसोनस्य आच्छादयतः च तस्य रामस्य समम्
एकविधं मुखरागं मुखवर्णं जनाः विस्मिताः दृष्टुः । मुखदुःखयोरविकृत इति भावः ॥

स सीतालक्ष्मणसखः सत्याद्रुस्मलोपयन् ।

त्रिवेश दण्डकारण्यं प्रत्येकं च सतां मनः ॥ ९ ॥

स रामः शुभं पितरं सत्याद्रुं वरानरूपाद् अलोपयन् भ्रमं घायन् । [सी-
तालक्ष्मणसखः] सीतालक्ष्मणयोः सखेति विग्रहः । ताभ्यां सहितः सन् दण्ड-
कारण्यं विवेश । सतां मनः च प्रत्येकं विवेश । पितृभक्ष्या सर्वे सन्तः संतुष्टा
इति भावः ॥

राजाऽपि तद्वियोगार्तः स्मृत्वा शापं स्वकर्मजम् ।

शरीरत्यागमात्रेण शुद्धिलाभममन्यत ॥ १० ॥

तद्वियोगार्तः पुत्रवियोगदुःखितः राजा अपि स्वकर्मणा मुनिपुत्रवधरूपेण जातः
स्वकर्मजस्तं [स्वकर्मजं] शापं पुत्रशोकजमरणात्मकं स्मृत्वा शरीरत्याग-
मात्रेण देहत्यागेनैव शुद्धिलाभं प्रायश्चित्तम् अमन्यत । मृत इत्यर्थः ॥

विमोषितकुमारं तद्राज्यमस्तमितेश्वरम् ।

रघ्वान्वेषणदक्षाणां द्विपामामिषतां ययौ ॥ ११ ॥

[विमोषितकुमारं] विमोषिता गताः कुमारा यस्मिस्तत्तपोकम् । [अस्तमिते-
श्वरम्] अस्तमितो मृतः ईश्वरो राजा यस्य तत्तपोकं तद्राज्यं रन्ध्रान्वेषणद-
क्षाणां द्विपाम् आमिषतां भोग्यवस्तुतां ययौ । 'आमिषे भोग्यवस्तुनि' इति केशवः ॥

अथानाथाः प्रकृतयो मातृवन्धुनिवासिनम् ।

मौलैरानाययामासुर्मरतं स्तम्भिताश्रुभिः ॥ १२ ॥

अथ अनाथाः प्रकृतयः अमात्याः । 'प्रकृतिः सद्देवे योनावमात्ये परमात्मनि ।' इति
विश्वः । मातृवन्धुषु निवासिनं [मातृवन्धुनिवासिनम्] मरतं स्तम्भिताश्रुभिः ।
'पितृमरणश्रुत्यर्थमिति भावः । मौलैः जातिः सन्निवेशः आनाययामासुः आगमयामासुः ॥

श्रुत्वा तथाविधं मृत्युं कैकेयीतनयः पितुः ।

मातुर्न केवलं स्वस्याः श्रियोऽप्यासीत्पराङ्मुखः ॥ १३ ॥

कैकेयीतनयः भरतः पितुः तथाविधं स्वमातृमूलं मृत्युं मरणं श्रुत्वा स्वस्याः
मातुः केवलं मातुरेव पराङ्मुखो न । किं तु श्रियः अपि पराङ्मुखः आसीत् ॥

१ पीरे च परिपृच्छताम् । २ रागसमञ्जसम् इ. पा० ३ रन्ध्रस्य उद्गस्य वैष्णवस्य इति यावत् ।
अन्वेषणं मार्गं तस्मिन्दक्षान्तत्वरान्वेषणम् । ४ वर्ग, पक्ष, इ. पा० । ५ सुते भवे. मौलेः कुलत्रमागतेः
अन एव आत्मे । ६ नस्या इ. पा० ।

ससैन्यश्चान्वगाद्रामं दर्शितानाश्रमालयैः ।

तस्य पश्यन्ससौमित्रेरुदश्रुर्वसतिद्रुमान् ॥ १४ ॥

ससैन्यः भरत रामम् अन्वगात् च । किं दुर्वन् । आश्रमालयैः वनवासिभिः दर्शितान् एते रामनिवासा इति कथितान् ससौमित्रेः लक्ष्मणसहितस्य तस्य रामस्य वसतिद्रुमान् निवासवृक्षान् पश्यन् उदश्रुः खदन् ॥

चित्रकूटवैनस्थ च कथितैस्वर्गतिर्गुरोः ।

लक्ष्म्या निमन्त्रयांचक्रे तमनुच्छिष्टसपदा ॥ १५ ॥

चित्रकूटवनस्थं तं रामं च गुरोः पितु कथितस्वर्गतिः । कथितपितुर्मरणसमित्यर्थः । अनुच्छिद्यन्नुभूतशिष्टा सपट्टणोत्कर्षो यस्याः । 'संपट्टतौ गुणोत्कर्षे' इति केशव । तथा [अनुच्छिष्टसपदा] लक्ष्म्या करेण निमन्त्रयांचक्रे आहूतवान् ॥

स हि प्रथमजे तस्मिन्नकृतश्रीपरिग्रहे ।

परिवेत्तारमात्मानं मेने स्वीकरणाद्भुवः ॥ १६ ॥

स हि भरत प्रथमजे अग्रजे तस्मिन् रामे अकृतश्रीपरिग्रहे सति स्वयं भुवः स्वीकरणाद् आत्मानं परिवेत्तारं मेने । 'परिवेत्ताऽनुजोऽनुदे ज्येष्ठे दारपरिग्रहात्' इत्यमरः । भूपरिग्रहोऽपि दारपरिग्रहसम इति भावः ॥

तमशक्यमपाक्रष्टुं निदेशात्स्वर्गिणः पितुः ।

ययाचे पादुके पश्चात्कर्तुं राज्याधिदेवते ॥ १७ ॥

स्वर्गिणः पितुः निदेशाद् अपाक्रष्टुं निवर्तयितुम् अशक्यं तं रामं पश्चाद्वाज्याधिदेवते स्वामिन्वी कर्तुं पादुके ययाचे ॥

स विसृष्टस्तथेत्युक्त्वा भ्रात्रा नैवाविशत्पुरीम् ।

नन्दिग्रामंगतस्तस्य राज्यं न्यासमिवाभ्युनक्तु ॥ १८ ॥

स भरत भ्रात्रा रामेण तथा इति उक्त्वा विसृष्टः सन् पुरीम् अयोध्यां नाविशदेव । किं तु नन्दिग्रामगतः सन् तस्य रामस्य राज्यं न्यासम् इव निक्षेपमिव अभ्युनक्तु अपालयत् । न तु प्रमुक्तवानित्यर्थः । अन्यथा 'भुजोऽनवने' इत्यात्मनेपदप्रसङ्गात् । भुजेल्लेङ् ॥

दृढभक्तिरिति ज्येष्ठे राज्यतृष्णापराह्मुखः ।

मातुः पापस्य भरतः प्रायश्चित्तमिवाकरोत् ॥ १९ ॥

ज्येष्ठे दृढभक्तिः राज्यतृष्णापराह्मुखः भरतः इति पूर्वोक्तानुगतेन मातुः

१ 'कथितान्' इ पा० २ 'चित्रकूटवनस्थ', 'चित्रकूटस्थित रामम्' इ पा० ३ 'गदितः, गुणे'-पितु इ. पा० ४ अनुमृष्ट इ पा० ५ उक्तमेतन्मन्त्रिणाटमसर्ग—'पशुमया हि नृपा कलत्रिण' इति । अत्र हेमाद्रि—'दागमिहोत्रसंस्कारं कुरुते योऽग्रजं स्थिते । परिवेत्ता स विक्षेपः परिविनिन्द्य दृष्टं ॥ पवित्रेणा पवित्रिनिधं तावुभी पवित्रिर्गते । हव्य देवा न गृह्णन्ति पश्य नैव पितृमता ॥ इति । ६ निर्दे०, अदे० इ० पा० ७ प्राय इ पा० ८ श्रद्धार्थ इ. पा.

पापस्य प्रोयश्चित्तं तदपनोदकं कर्म अकरोम् इव । इत्युपेक्षा । दृढभक्तिरित्यत्र दृढशब्दस्य 'प्रिया. पुंवत्-' इत्यादिना पुंवद्भावो दुर्घटः । 'अप्रियादिषु' इति निषेधात् । भक्तिशब्दस्य प्रियादिषु पाठात् । अतो दृढं भक्तिरित्येति नपुंसकपूर्वपदो बहुव्रीहिरिति गणव्याख्याने दृढभक्तिरित्येवमादिषु पूर्वपदस्य नपुंसकस्य विवक्षितत्वात्सिद्धमिति समाधेयम् । श्रुतिस्मृत्यर्थ-दीर्घनिवृत्तिमात्रपरो दृढभक्तिशब्दः लिङ्गविशेषस्यानुपकारत्वात्स्वीत्वमविवक्षितमेव । तस्मादस्त्रीलिङ्गत्वात् दृढभक्तिशब्दस्याथ प्रयोग इत्यभिप्रायः । न्यायसरोऽप्येषम् । भोजराजस्तु—कर्मसाधनस्यैव भक्तिशब्दस्य प्रियादिपाठाद्भवानीभक्तिरित्यादौ कर्मसाधनत्वात्पुंवद्भावप्रतिषेधः । दृढभक्तिरित्यादौ भावसाधनत्वात्पुंवद्भावसिद्धिः पूर्वपदस्येत्याह ॥

रामोऽपि सह वैदेया वने वन्येन वर्तयन् ।

चचार सानुजः शान्तो वृद्धेक्ष्वाकुव्रतं युवा ॥ २० ॥

सानुजः शान्तः रामः अपि वैदेया सह वने वन्येन वनभतेन कन्दमूलादिना वर्तयन् श्रुतिं पुर्वव्रीह्युद्धेक्ष्वाकुणां व्रतं वनवासप्रसक्तः [वृद्धेक्ष्वाकुव्रतं] युवा जीवनस्य एव चचार ॥

प्रभावस्तम्भितच्छायमाश्रितः स वनस्पतिम् ।

कदाचिदङ्घ्रे सीतायाः शिश्ये किञ्चिदिव श्रमात् ॥ २१ ॥

स राम कदाचित् प्रभावेण स्वमहिम्ना स्तम्भिता स्थिरीकृता छाया यस्य तं [प्रभायस्तम्भितच्छायं] वनस्पतिम् आश्रितः सन् । किञ्चिद ईप्सु श्रमात् इव सीतायाः अङ्गे शिश्ये सुष्याप ॥

ऐन्द्रिः किल नखस्तस्या विददार स्तनौ द्विजः ।

प्रियोपभोगचिह्नेषु पौरोभाग्यमिवाचरन् ॥ २२ ॥

ऐन्द्रिः इन्द्रस्य पुत्रो द्विजः पक्षी वाक् तस्याः सीताया स्तनौ । प्रियस्य राम-स्योपभोगचिह्नेषु [प्रियोपभोगचिह्नेषु] । तत्कृज्जनगशनेतिवच्यम् । पुरोमागिनो दौर्गन्धर्षिनः कर्म पौरोभाग्यम् । 'दौर्गन्धर्षुपुमागौ' इत्यमरः । दुष्प्रियोप-पातम् आचरन् कुर्वन् इव नरः विददार निश्चिन्नेन । किल इष्येति ॥

तस्मिन्नास्यदिर्पीकास्त्रं रामो रामावधोषितः ।

आत्मनि मुमुचे तस्मादेकनेत्रव्ययेन सः ॥ २३ ॥

रामया सीतायावधोषितः [रामायवधोषितः] रामः तस्मिन् काके इपी-कारं काशायम् । 'इपीका काशमुच्यते' इति इत्युप । आस्थं अस्थनि स्म । 'अनु शेणे' इति धातोर्ऽङ् । 'अभ्यतिगच्छेत्कान्तिमोऽङ्' इत्यङ्प्रत्ययः । 'अभ्य-

१ प्रयो वम तर कुले बिले निधन उच्यते । तन्निबन्धनमप्यत्रादध्वनिमिदं ॥
२ 'द्विजः' इ वा २ 'अचरन्' इ वा० । अथ न-उच्यते न्यते केचित्तिम भोजन दृष्टि-
रामस्य तत्र सीता राम-सीतायां धन [दृष्ट] । वसन्तदवसन्त-नैवर्त्ये वादमा वसन्त ॥
५ 'अभ्य' न, 'अभ्य-मन्' इ. वा०

‘तेस्युक्’ इति शुगागमः । स काक एकेत्रस्य व्ययन दानेन [एकनेत्रव्ययेन]
-तस्माद् अन्नात् आत्मानं मुमुचे मुक्तवान् । मुचेः कर्तरि लिट् । ‘धेतुं मुपोच’
(२११) इति वत्प्रयोगः ॥

रामस्त्वासन्नदेशत्वाद्भरतागमनं पुनः ।

आशङ्क्योत्सुकसारङ्गं चित्रकूटस्थलीं जहौ ॥ २४ ॥

रामः ॥ आसन्नेदशत्वाद् हेतोः पुनः भरतागमनम् आशङ्क्य उत्सुकसार-
ङ्गम् उत्कण्ठितहरिणां चित्रकूटस्थलीं जहौ तत्याज । आसन्नश्चासौ देशश्चेति विग्रहः ॥

प्रययावातिथेयेषु वसन्तृपिकुलेषु सः ।

दक्षिणां दिशमृक्षेण वार्षिकेष्विव भास्करः ॥ २५ ॥

स रामः । अतिथिषु साधून्यातिथेयानि । ‘पद्मातिथिवसतिस्वपतेर्वन्’ इति
-उक्तप्रत्ययः । तेषु [आतिथेयेषु] ऋषिकुलेषु ऋष्याश्रमेषु । ‘कुल कृत्ये गणे
देहे गेहे जनपदेऽन्ये ।’ इति हेमः । वर्षासु भवानि वार्षिकाणि । ‘वर्षाभ्यङ्क्’ इति
उक्तप्रत्ययः । तेषु [वार्षिकेषु] ऋक्षेषु नक्षत्रेषु राशिषु वा भास्करः इव । यस्य
दक्षिणां दिशं प्रययौ ॥

वभौ तमनुगच्छन्ती विदेहाधिपतेः सुता ।

प्रतिपिद्धाऽपि कैकेय्या लक्ष्मीरिव गुणोन्मुखी ॥ २६ ॥

तं रामं अनुगच्छन्ती विदेहाधिपतेः सुता सीता कैकेय्या प्रतिपिद्धा
निवारिता अपि गुणोन्मुखी गुणालुका लक्ष्मीः राजलक्ष्मीः इव वभौ ॥

अनुसूयातिसृष्टेन पुण्यगन्धेन काननम् ।

सा चकाराङ्गरागेण पुष्पोद्बलितपद्मम् ॥ २७ ॥

सा सीतानुसूयात्रिभार्ययातिसृष्टेन दत्तेन [अनुसूयातिसृष्टेन] पुण्यग-
न्धेन अङ्गरागेण काननं वनं [पुष्पोद्बलितपद्मम्] पुण्येभ्य उद्बलिता निर्गताः
पद्मदा यस्मिन्स्तथाभूतं चकार ॥

संध्याभ्रकपिशस्तस्यै विराधो नाम राक्षसः ।

अतिष्ठन्मार्गमावृत्य रामस्येन्दोरिव ग्रहः ॥ २८ ॥

संध्याभ्रकपिशः विराधः नाम राक्षसः । ग्रहः राहुः इन्द्रोः इव । तस्य
रामस्य मार्गम् अप्यानम् आवृत्य अवदध्य अतिष्ठत् ॥

स जहार तयोर्मध्ये मैथिलीं लोकशोपणः ।

नभोनभस्ययोर्वृष्टिमवग्रह इवार्न्तरे ॥ २९ ॥

लोकस्य शोपणं शोपकः [लोकशोपणः] स राक्षस तयोः रामलक्ष्मणयोः

१ भीरिव सम्मुखी शुगान् इ. पा०. ३ अत्र०, ‘विष्टेन’ इ. पा. १ ‘ह्रित, ह्रित’
इ. पा० ४ कपि०. ५ ‘तव’ इ. पा०. ६ संज्ञ०. ७ मध्यन्त. ८ श्वे.

मध्ये मैथिलीम् । नमोनमस्ययोः श्रावणमाद्यपदयोः अन्तरे मध्ये वृष्टिम् अवग्रहः-
व्यप्रतिबन्धः इव । जहार । 'वृष्टिर्वै तद्विघातेऽवग्रहावग्रहौ समौ' इत्यमरः ॥

तं विनिष्पिष्य काकुत्स्थौ पुरा दूषयति स्थलीम् ।

गन्धेनाशुचिना चेति वसुधायां निचखनतुः ॥ ३० ॥

ककुत्स्थस्य गोत्रापत्ये पुमांसौ काकुत्स्थौ रामलक्ष्मणौ तं विराधं विनिष्पिष्य
हत्वा । अशुचिना अपवित्रेण गन्धेन स्थलीम् आश्रमभुवं पुरा दूषयति दूषयिष्यति
इति हेतोः । 'यावत्पुराणिपातयोर्लट्' इति भविष्यदर्थे लट् । वसुधायां निचखनतुः
भूमौ खनित्वा निक्षिप्तवन्तौ च ॥

पञ्चवट्यां तैतो रामः शासनात्कुम्भजन्मनः ।

अनपोदस्थितिस्तस्यौ विन्ध्याद्रिः प्रकृताविव ॥ ३१ ॥

ततः रामः कुम्भजन्मनः जगत्पत्य शासनात् । पद्यानां वदानां समा-
हारः पञ्चवटी । 'तद्वितार्थः' इति तत्पुण्यः । 'संख्यापूर्वो द्विगुः' इति द्विगुसंज्ञायां
'द्विगोः' इति ङीप् । 'द्विगुरेकवचनम्' इत्येकवचनम् । तस्यां पञ्चवट्याम् । वि-
न्ध्याद्रिः प्रकृती पृथ्वेः पूर्वावस्थायां इव अनपोदस्थितिः अनतिक्रान्तमर्यादाः-
तस्यौ ॥

रावणावरजा तत्र राघवं भदनातुरा ।

अभिपेदे निदाघार्ता व्यालीव मलयदुमम् ॥ ३२ ॥

तत्र पञ्चवट्यां भदनातुरा रावणावरजा शर्षणजा । 'पूर्वपदात्संज्ञायामगः'
इति णत्वम् । राघवम् । निदाघार्ता घर्मेतत्ता व्यालुत्वा व्याली भुजंगी मलयदुमं
चन्दनदुमम् इव । अभिपेदे प्राप ॥

सा सीतासंनिधावेव तं वज्रे कथितान्वया ।

अत्यारूढो हि नारीणामकालज्ञो मनोभवः ॥ ३३ ॥

सा शर्षणजा सीतासंनिधौ ण्य कथितान्वया कथितस्त्वंशा सती तं रामं
वज्रे वृत्तवती । तथा हि । अत्यारूढः अतिप्रवृद्धः नारीणां मनोमयः कामः कालज्ञः-
अवसरज्ञो ॥ भवति इति अकालज्ञः हि ॥

कलत्रवानहं वाले कैनीयांसं भजस्व मे ।

इति रामो वृषस्यन्तीं वृषस्कन्धः शशास ताम् ॥ ३४ ॥

कृपः पुमान् । 'कृपः स्याद्वासवे भर्मे सौरभे च दुष्टे' । पुण्यभिमदयोः शृङ्गायां
मरुत्प्रेतयोऽपि ॥ 'इति विधः । कृपं पुण्यमाचार्यमिच्छन्तीति वृषस्यन्ती कामुदी ।
'वृषस्यन्ती च कामुदी' इत्यमरः । 'गुण आत्मनः कपन्' इति कपञ्चन्ययः । 'अधर्मा-

-रूपलवणानामात्मप्रोतौ क्यचि' इत्यमुगागमः । ततो लटः शत्रादेशः । 'उगितश्च' इति ङीप् । श्लोकार्थस्तु—वृषस्कन्ध रामः वृषस्यन्तीं तां राक्षसीम् 'हे वाले, अहं कलत्रवान् । मेकनीयांसं कनिष्ठं भजस्व इति शशास आज्ञापितवान् ॥

ज्येष्ठाभिगमनात्पूर्वं तेनाप्यनभिनन्दिता ।

साऽभूद्रामाश्रया भूयो नदीवोभयकूलभाक् ॥ ३५ ॥

पूर्वं ज्येष्ठाभिगमनात् तेन लक्षणेन अपि अनभिनन्दिता नाङ्गीकृता भूयः रामाश्रया सा राक्षसी । उभे कूले भजतीति उभयकूलभाक् । नदी इव अभूत् । सा हि दातायाताभ्यां पर्यायेण कूलद्वयगामिनी नदीसदृशमृदित्यर्थः ॥

संरम्भं मैथिलीहासः क्षणसौम्यां निनाय ताम् ।

निवातस्तिमितां वेलाम् चन्द्रोदय इवोदधेः ॥ ३६ ॥

मैथिलीहासः क्षणं सौम्या सौम्याकारा [क्षणसौम्यां] तां राक्षसीम् । निवातेन स्तिमिता निश्चला [निवातस्तिमिताम्] उदधेः वेलाम् अम्बुविकृतिम् । अम्बुपुरमित्यर्थः । 'अल्यम्बुविकृतौ वेल' इत्यमरः । चन्द्रोदयः इव । संरम्भं संक्षोभं निनाय ॥

फलमस्योपहासस्य सद्यः प्राप्स्यसि पश्य माम् ।

मृग्याः परिभत्रो व्याध्यामिर्त्यवेहि त्वया कृतम् ॥ ३७ ॥

श्लोकद्वयेनान्वयः । अस्य उपहासस्य फलं सद्यः संप्रत्येव प्राप्स्यसि । पश्य माम् । त्वया कर्त्तव्यं कृतम् उपहासरूपं करणं व्याध्यां विषये मृग्याः कर्त्त्राः परिभवः इति अवेहि ॥

इत्युक्त्वा मैथिलीं भर्तुरेङ्कं निर्विशतीं भयात् ।

रूपं शूर्पणखा नाम्नः सदृशं प्रत्यपद्यत ॥ ३८ ॥

भयाद् भर्तुः अङ्कं निर्विशतीम् आतिङ्गन्तीं मैथिलीम् इति उक्त्वा शूर्पणखा नाम्नः सदृशम् । शर्षकारनखयुक्तमित्यर्थः । रूपम् आकारं प्रत्यपद्यत स्वीचकार । अदर्शयदित्यर्थः ॥

लक्ष्मणः प्रथमं श्रुत्वा कोकिलामञ्जुवादिनीम् ।

शिवाघोरस्वर्णा पश्चाद्बुधे विकृतेति ताम् ॥ ३९ ॥

लक्ष्मणः प्रथमं कोकिलावन्मञ्जुवादिनी [कोकिलामञ्जुवादिनीम्] पश्चात् शिवाघोरस्वर्णा [शिवाघोरस्वर्णां] तां शूर्पणखाम् श्रुत्वा । तस्याः स्वनं श्रुत्येत्यर्थः । सुस्वनः शङ्खः धूयत इतिवद्वययोगः । विकृता मायाविनी इति बुधे मुदवान् । कर्तरि लिट् ॥

१ न तेनाप्यभि०. २ क्षण. ३ मृगीय०. ४ मृग्यवे. ५ 'अङ्के-ङ्क-निर्विशतीं, अङ्कानि पिशतीम्' इ. ६ नाम-नाम्नी. ७ 'भाविनीम्' इ. ८ स्वर्णा.

पर्णशालामथ क्षिप्रं विकृष्टासिः प्रविश्य सः ।

वैरूप्यपौनरुक्त्येन भीषणां तामयोजयत् ॥ ४० ॥

अथ स लक्ष्मणः विकृष्टासिः कोशोद्धृतगद्ग सन् क्षिप्रं पर्णशालां प्रविश्य भीषयतीति भीषणाम् । नन्वादित्वाप्युद् कर्तरि । तां राक्षसीं वैरूप्यस्य पौनरुक्त्य द्वेगुण्यलक्षण तेन [वैरूप्यपौनरुक्त्येन] अयोजयत् योजितवान् । स्वभावेन एव विकृष्टां तां कर्णादिच्छेदेन पुनरतिविकृष्टां कृतोदित्यर्थः ॥

सा वक्रनखधारिण्या वेषुकर्कशपर्वया ।

अङ्कुशाकारयाऽङ्गुल्या तावत्तर्जयदम्बरे ॥ ४१ ॥

सा वक्रनख धारयतीति वक्रनखधारिणी । तथा [वक्रनखधारिण्या] वेषु वल्कशपर्वया [वेषुकर्कशपर्वया] । अत एवाङ्कुशस्याकार इकाकारो यस्या सा तथा [अङ्कुशाकारया] अङ्गुल्या तो राक्षसी अम्बरे व्योम्नि स्थिता । 'अम्बरे व्योम्नि शाश्वत' इत्यमरः । अतर्जयद् अभर्त्सयन् । 'तर्जं भर्त्सने' इति धातोश्चौरादिनादनुदात्तेत्वादा मनेपदेन भाव्यम् । तथापि चक्षिणे द्विस्तरणाज्ज्ञापनादनुदात्ते स्वनिमित्तस्यानिरयत्वात्परस्मैपदग्रामित्युक्तमाख्यातचन्द्रिकायाम् । 'तर्जयते भर्त्सयते तर्जयतीत्यपि च दृश्यते षष्पि इति ॥

प्राप्य चाशु जनस्थानं खरादिभ्यस्तथाविधम् ।

रामोपक्रममाचख्यौ रक्षःपरिभवं नवम् ॥ ४२ ॥

सा आशु जनस्थानं प्राप्य खरादिभ्यः राक्षसेभ्यः तथाविधं स्वाङ्गच्छेदात्मकम् । उपक्रम्यत इत्युक्तम् । कर्मणि घञ्प्रत्ययः । रामस्य कर्तृत्वकर्म 'रामोपक्रमम्' । रामेणादानुपक्रान्तमित्यर्थः । 'उपक्रोपक्रम तदाशक्तिरयामायाम्' इति ङीबत्वम् । तद् नवम् रक्षसां कर्मभूतानां परिभवं [रक्षःपरिभवं] आचार्यो च ॥

मुख्यावयवल्लनां तां नैर्ऋता यत्पुरो दधुः ।

रामाभियायिनां तेषां तदेवार्भूदमङ्गलम् ॥ ४३ ॥

नैर्ऋताः राक्षसाः । 'नैर्ऋतो यातुरक्षसी' इत्यमरः । मुख्यावयवेषु कर्णोदितु दत्ता लिप्ता [मुख्यावयवल्लनां] तां पुरः दधुः अग्रे चक्षुषिति यत् तद्वत् एव रामाभियायिनां रामाभिद्रवतां तेषाम् अमङ्गलम् अमूर्त् ॥

उदायुधानापततस्तान्दत्तान्प्रेक्ष्य राघवः ।

निदधे विजयाशंसां चापे सीतां च लक्ष्मणे ॥ ४४ ॥

उदायुधान् उद्यतायुधान् आपततः आगच्छन् दत्तान् तान् राघवीन् प्रेक्ष्य राघवः चापे विजयस्थाशसामाशां [विजयाशंसां] लक्ष्मणे सीतां च नि दधे । सीतारक्षणे लक्ष्मणं नियुज्य स्वयं युद्धाय सनत् इति भावः ॥

एको दाशरथिः कामं यातुधानाः सहस्रशः ।

ते तु यावन्त एवाजौ तावाञ्च ददृशे स तैः ॥ ४५ ॥

दाशरथिः रामः एकः अद्वितीयः । यातुधानाः कामं सहस्रशः । सन्तीति शेषः । तैः यातुधानैः तु स रामः आजौ ते यातुधानाः यावन्तः यावत्संख्याकाः एव तावान् तावत्संख्याकः च ददृशे ॥

असज्जनेन काकुत्स्थः प्रयुक्तमथ दूषणम् ।

न चक्षमे शुभाचारः स दूषणमिवात्मनः ॥ ४६ ॥

अथ शुभाचारः रणे साधुचारी सशस्त्रश्च स काकुत्स्थः असज्जनेन दुर्जनेन रक्षोजनेन च प्रयुक्तं प्रेषितमुचरितं च दूषणं दूषणाख्यं राक्षसम् आत्मनः दूषणं दोषम् इव न चक्षमे न सेहे । प्रतिकर्तुं प्रवृत्त इत्यर्थः ॥

॥ शरैः प्रतिजग्राह खरत्रिशिरसौ च सः ।

क्रमशस्ते पुनस्तस्य चापात्सममिवोद्ययुः ॥ ४७ ॥

स रामः तं दूषणं खरत्रिशिरसौ च शरैः प्रतिजग्राह । प्रतिजग्राह इत्यर्थः । क्रमशः यथाक्रमम् । प्रयुक्ता अपीति शेषः । तस्य ते शराः पुनः चापात्समं युगपद् इव उद्ययुः । अतिलघुहस्त इति भावः ॥

तैस्त्रयाणां शितैर्वाणैर्यथापूर्वविशुद्धिभिः ।

आयुर्देहातिगैः पीतं रुधिरं तु पतत्रिभिः ॥ ४८ ॥

देहमतीत्य भित्वा गच्छन्तीति देहातिगाः तैः [देहातिगैः] । यथास्थिता पूर्वविशुद्धिर्येषां तैः [यथापूर्वविशुद्धिभिः] । अतिवेगात्वेन देहमेवात्मानि च रुधिरलेपराहितैरित्यर्थः । शितैः तीक्ष्णैः तैः वाणैः त्रयाणां खरादीनां आयुः पीतं रुधिरं तु पतत्रिभिः पीतम् ॥

तस्मिन्नामशरोत्कृत्ते बले महति रक्षसाम् ।

उत्थितं ददृशेऽन्यच्च कवन्धेभ्यो न किञ्चन ॥ ४९ ॥

तस्मिन् रामशरोत्कृत्ते छिन्ने [रामशरोत्कृत्ते] महति रक्षसां बले उत्थितम् उत्थानक्रियाविशिष्टं प्राणिनां कवन्धेभ्यः शिरोहीनशरीरेभ्यः । 'कवन्धोऽङ्गी क्रियायुक्तमपमूर्धंस्त्वैवम् ।' इत्यमरः । अन्यत् च अन्यत् किञ्चन न ददृशे । कवन्धेभ्य इत्यत्र 'अन्याराद्—' इति पचमी । नि.शे.र्न हतमित्यर्थः ॥

सा वार्ष्णेर्वर्षिणं रामं योधयित्वा सुरद्विषाम् ।

अप्रबोधाय सुप्वाप गृध्रच्छाये वरूथिनी ॥ ५० ॥

१ ० श्री राम इ. पा. १ 'एवास्तत्रावद्धा' इ. पा. ० । अव हेमाद्रि—नावद्धा तावत्प्रकारः । संख्यायां विषयार्थं धा । अधिपरणविभाते च इति ॥ अधिकरणं द्रव्यम् । विवाहः सत्यान्नरापादनमेव—रयानेकीकरण । एक राशिं पञ्चधाकुरु इति वामन (काशिकाशुनि). ३ 'अवि' इ. पा. ४ 'मदाचार' इ. पा. ५ शनि. १ ० पू. ७ च. ८ उच्छिन्न. १ चान्वत्, अन्वत्, अन्वत् इ. पा. १ ० वर्षिणी.

•सा सुरद्विपां बह्विनी सेना चाणवर्पिणं रामं योधयित्वा युद्धं कारयित्वा
गृध्राणां छाया गृध्रच्छायम् । ' छाया बाहुव्ये ' इति श्लोक्तम् । [गृध्रच्छाये] अप्रबो-
धाय अनुनयोभाय सु-वाप ममारेतये । अत्र सुरतान्तरात्तात्पर्याधिष्ण्यते ॥

राघवास्त्रविदीर्णानां रावण प्रति रक्षसाम् ।

तेषां शूर्पणखैवेका दुष्प्रवृत्तिहराभवत् ॥ ५१ ॥

एका शूर्पणखाया इत्या सा शूर्पणखा । ' पूर्ववदात्तज्ञायाम् ' इति गत्वम् ।
नखमुखात्तज्ञायाम् इति ईष्यतिषेध । सा एव रावणं प्रति राघवास्त्रविदीर्णानां
छाया [राघवास्त्रविदीर्णानां] तया रक्षसां क्षरादीनां दुष्प्रवृत्तिं दुर्वाती हरति
प्रापयतीति दुष्प्रवृत्तिहरा अभवत् । ' हस्तेऽनुयमनेऽञ् ' इत्यच्प्रत्यय ॥

निग्रहात्स्वपुत्राप्तानां वधाच्च धनदानुजः ।

रामेण निहितं मेने पदं दशसु मूर्धसु ॥ ५२ ॥

स्वसुः शूर्पणखाया निग्रहात् अङ्गष्टेदार आप्तानां वधूनां क्षरादीनां वधाच्च
कारणात् धनदानुज रावण रामगन्धसु मूर्धसु पदं पाद निहितं मेने ॥

रक्षसा मृगरूपेण वञ्चयित्वा स राघवौ ।

जहार सीतां पक्षीन्द्रप्रयासक्षणविधितः ॥ ५३ ॥

स रावण मृगरूपेण रक्षसा मारीवेन राघवौ वञ्चयित्वा प्रतापे पक्षीन्द्रस्य
जटाशुप प्रयासेन युद्धरूपेण क्षणं विधितः सजातवेधः [पक्षीन्द्रप्रयासक्षणविधितः]
सह सीतां जहार ॥

तौ सीतान्वपिणौ गृध्रं लूनरक्षमपश्यताम् ।

मागदेशरथप्रीतेरवृणं कण्ठवर्तिभिः ॥ ५४ ॥

सीतान्वपिणौ तौ राघवौ त्वनपक्ष रावणेन छिन्नपक्ष कण्ठवर्तिभिः प्राणि-
वहाररथप्रीतेः दशरथसमस्य अनुगम्य कौन्दिमुक्त गृध्रं जटाशुपम् अपश्यतां रथन्तो ।
रथोलेलि रूपम् ॥

स रावणद्वतां ताभ्यां वचसाचष्ट मैथिलीम् ।

अन्तमनः सुमदत्कर्म व्रगैरावेद्य संस्थितः ॥ ५५ ॥

स जगमु रावणद्वतां मैथिलीं ताभ्यां रामभगव्याम् । ' क्रियामद्वगमपि
कर्तव्यम् ' इति रामदामन्यनुवर्त्ता । वचसा पाशस्या आचष्ट । आत्मनः सुमदत्कर्म
युद्धस्य व्रणैः आवेद्य संस्थितः यः ॥

तयोस्तस्मिन् नवीभूतपितृव्यापत्तिशोकयोः ।

पितरीवाग्निसंस्कारात्परा ववृतिरे क्रियाः ॥ ५६ ॥

व्यापत्तिर्भरणम् । नवीभूतः पितृव्यापत्तिशोकः ययोः तौ तयोः [नवीभूतपितृव्यापत्ति-
शोकयोः] तयोः राघवयोः तस्मिन् गृध्रे पितरि इव अग्निसंस्काराद् अग्निसंस्कार-
मात्रस्य पराः उत्तराः क्रिया ववृतिरे अवर्तन्त । तस्य पितृवदौर्ध्वदेहिकं चक्रतुरित्यर्थः ॥

वधानिर्धूतशापस्य कवन्धस्योपदेशतः ।

मुमूर्छ सख्यं रामस्य समानव्यसने हरौ ॥ ५७ ॥

वधेन रामकृतेन निर्धूतशापस्य देवभुवं गतस्य [वधानिर्धूतशापस्य] कवन्धस्य
रक्षोविशेषस्य उपदेशतः रामस्य समानव्यसने समानापदि । सख्यार्थिनीत्यर्थः ।
हरौ कवौ सुशिवे । 'शुक्रादिकपिभेदेषु हरिर्ना कपिले त्रिषु ।' इत्यमरः । सख्यं
मुमूर्छं वरधे ॥

स हत्वा बालिनं बीरस्तत्पदे चिरकाङ्क्षिते ।

धातोः स्थान इवादेशं सुग्रीवं संन्यवेशयत् ॥ ५८ ॥

बीरः स रामः बालिनं सुग्रीवप्रजं हत्वा चिरकाङ्क्षिते तत्पदे बालिस्थाने ।
धातोः स्थाने आदेशम् इव आदेशभूतं धात्वन्तरमिवेत्यर्थः । सुग्रीवं संन्यवेशयत्
स्थापितवान् । यथा 'अस्तेभू' इत्यस्तिधातोः स्थाने आदेशो भूधातुरस्ति सार्यमशेषं समभि-
धत्ते तद्वदिति भावः । आदेशो नाम शब्दान्तरस्य स्थाने विधीयमानं शब्दान्तरमभिधीयते ॥

उतस्ततश्च वैदेहीमन्वेष्टुं भर्तृचोदिताः ।

कपयथेरुर्ऋतस्य रामस्येव मनोरथाः ॥ ५९ ॥

वैदेहीम् अन्येष्टुं मार्गितुं भर्ता सुग्रीवेण चोदिताः प्रयुक्ताः [भर्तृचोदिताः] कपय-
न्नुमत्यमुक्ताः । आर्तस्य विरहादुरस्य रामस्य मनोरथाः कामाः इव इतस्ततः
चैवः नानादेशेषु वधसुः च ॥

मष्टत्तावुपलब्धायां तस्याः संपातिदर्शनात् ।

मारुतिः सागरं तीर्णः संसारमिव निर्ममः ॥ ६० ॥

संपातिर्नाम जययुयो ज्यायान्प्राप्ता । तस्य दर्शनात् [संपातिदर्शनात्] तन्मुखादिति
भावः । तस्याः सीतायाः प्रवृत्तौ वार्तायाम् । 'वार्ता प्रवृत्तिवृत्तान्तः' इत्यमरः ।
उपलब्धायां ज्ञातायां सत्याम् । मरुत्स्यापत्यं पुमान् मारुतिः हनुमान् सागरम् । ममे-
त्येतद्व्ययं ममतावाचि । तद्वदितः निर्ममः नि रूढः संसारम् अविद्याबन्धनम् इव ।
तीर्णः ततार । तस्तेः कर्तारि कः ॥

१ 'इत्यर्थः' इ. पा० २ 'सम्प्राप्तान्तरा कृतेन क्रिया' इ. पा० ३ निर्धूतः, तपारस्य. ४ बीरम्
तत्पदे-स्यपदे. ५ ॥ हत्वा - बीर - स न्यवेशयत्. ६ नोप. ७ चोदिता. ८ कपयन्.

• दृष्टा विचिन्वता तेन लङ्कनया राक्षसीवृता ।

जानकी विषवल्लीभिः परीतेव महोपधिः ॥ ६१ ॥

लङ्कायां रावणराजधान्यां विचिन्वता मगधमाणेन तेन मारुतिना राक्षसीमिहृता
[राक्षसीवृता] जानकी । विषवल्लीभिः परीता परितः महोपधिः सर्जावनी
स्था इव । दृष्टा ॥

तस्यै भर्तुरभिज्ञानमद्भुलीयं ददौ कपिः ।

प्रत्युद्धतमिवानुष्णेस्तदानन्दाश्रुविन्दुभिः ॥ ६२ ॥

कपिः हनुमान् भर्तुः सवन्धि अभिज्ञानं प्रत्यभिज्ञानसाधनम् अद्भुलीयम् कर्म-
कामम् । ' अद्भुलीयकर्मिणा ' इत्यमरः । ' जिह्वायुलङ्घ्यः ' इति छग्न्ययः । तस्यै
जानक्यै ददौ । निविधनमद्भुलीयम् । अनुष्णे. शीतलेस्तस्या आनन्दाश्रुविन्दुभिः
[तदानन्दाश्रुविन्दुभिः] प्रत्युद्धतम् इव स्थितम् । भर्तुः भगवानदर्शनाशनन्दनाभ्यो
जात इत्यर्थः ॥

निर्वाप्य प्रियसंदेशैः सीतामैक्षवधोद्धतः ।

स ददाह पुरीं लङ्कां क्षणसोढारिनिग्रहः ॥ ६३ ॥

स कपिः । प्रियस्य रामस्य संदेशांविधेः [प्रियसंदेशैः] सीतां निर्वाप्य मुक्त-
यित्वा । अक्षस्य रावणरुमारस्य वधेनोद्धतो रक्तः [अक्षवधोद्धतः] सन् । [क्षणसो-
ढारिनिग्रहः] क्षणं सोढे सोढेन्द्रजितः कर्तुं निग्रहो बाधां प्रदात्यवधनरूपो येन स
सपोक्तः सन् । लङ्कां पुरीं ददाह भस्मीकरम् ॥

प्रत्यभिज्ञानरत्नं च रामायादर्शयत्कृती ।

हृदयं स्वयमायातं वैदेद्या इव मूर्तिमत् ॥ ६४ ॥

कृती शृणुक्यः कपि स्वयम् आयातं मूर्तिमद् वैदेद्या हृदयम् इव स्थितं
तस्या एव प्रत्यभिज्ञानरत्नं च रामाय अदर्शयत् ॥

स प्राप हृदयन्यस्तमणिस्पर्शनिर्मीलितः ।

अपयोधरसंसर्गा प्रियालिङ्गननिर्वृतिम् ॥ ६५ ॥

हृदये वसति न्यस्तस्य धनस्य मणेरभिज्ञानरत्नाय । एतेन निर्मीलितो मोहित
[हृदयन्यस्तमणिस्पर्शनिर्मीलितः] स रामः अविग्रमानः पयोधरसंसर्ग-
स्तनहासो यस्यास्ता तथाभूता [अपयोधरसंसर्गा] प्रियाया आलिङ्गनेन या निर्वृति
रानन्दस्ता [प्रियालिङ्गननिर्वृति] प्राप ॥

तयोस्तस्मिन्नवीभूतपितृव्यापत्तिशोकयोः ।

पितरिवाग्निसंस्कारात्परा ववृतिरे क्रियाः ॥ ५६ ॥

व्यापत्तिर्भरणम् । नवीभूतः पितृव्यापत्तिशोकः ययोः तौ तयोः [नवीभूतपितृव्यापत्ति-
शोकयोः] तयोः राघवयोः तस्मिन् श्रे पितरि इव अग्निसंस्काराद् अग्निसंस्कार-
मारभ्य पराः उत्तराः क्रिया ववृतिरे अवर्तन्त । तस्य पितृवदौर्ध्वदेहिकं चक्रतुरित्यर्थः ॥

वधनिर्धूतशापस्य कवन्धस्योपदेशतः ।

मुमूर्छ सख्यं रामस्य समानव्यसने हरौ ॥ ५७ ॥

वधेन रामकृतेन निर्धूतशापस्य देवभुवं गतस्य [वधनिर्धूतशापस्य] कवन्धस्य
रक्षोविशेषस्य उपदेशतः रामस्य समानव्यसने समानापदि । सख्यार्थिनीत्यर्थः ।
हरौ कवी सुशिवे । ' शुक्रादिकपिभेकेषु हरिर्ना कपिले त्रिषु । ' इत्यमरः । सख्यं
मुमूर्छं वदधे ॥

स इत्वा वालिनं वीरस्तत्पदे चिरकाङ्क्षिते ।

धातोः स्थान इवादेशं सुग्रीवं संन्यवेशयत् ॥ ५८ ॥

वीरः स रामः वालिनं सुग्रीवाम्रजं हत्वा चिरकाङ्क्षिते तत्पदे वालिस्थाने ।
धातोः स्थाने आदेशम् इव आदेशमूर्तं धात्वन्तरमिवेत्यर्थः । सुग्रीवं संन्यवेशयत्
स्थापितवान् । यथा ' अस्तेभ्यः ' इत्यस्तिधातोः स्थाने आदेशो भूधातुरस्तिस्मर्यमशेषं समभि-
धत्ते तद्वदिति भावः । आदेशो नाम शब्दान्तरस्य स्थाने विधायमानं शब्दान्तरमभिधीयते ॥

इतस्ततश्च वैदेहीमन्वेष्टुं भर्तृचोदिताः ।

कपयश्चेरुर्नर्तस्य रामस्येव मनोरथाः ॥ ५९ ॥

वैदेहीम् अन्येष्टुं मार्गितु भर्ता सुप्रविण चोदिताः प्रयुक्ताः [भर्तृचोदिताः] कपय-
हनुमत्प्रमुखाः । आर्तस्य विरहातुरस्य रामस्य मनोरथाः कामाः इव इतस्ततः
चैवः नानादेशेषु वभ्रमुः ॥

प्रवृत्तावुपलब्धायां तस्याः संपातिदर्शनात् ।

मारुतिः सागरं तीर्णः संसारमिव निर्ममः ॥ ६० ॥

संपातिर्नाम जटायुषो ज्यायान्प्राप्ता । तस्य दर्शनात् [संपातिदर्शनात्] तन्मुखादिति
भावः । तस्याः सीतायाः प्रवृत्तौ वार्तायाम् । ' वार्ता प्रवृत्तिवृत्तान्तः ' इत्यमरः ।
उपलब्धायां ज्ञातायां सत्याम् । मरुतस्यापन्यं पुमान् मारुतिः हनुमान् सागरम् । ममे-
त्येतदभ्ययं मनतावाचि । तद्रहितः निर्ममः निःसुदः संसारम् अविद्याबन्धनम् इव ।
तीर्णः ततार । तरतेः कर्तरि क्तः ॥

— १ ' इ मये । ' इ. पा० २ ' सम्प्राप्तानन्तरा ववृते क्रिया ' इ. पा०. ३ निर्धूतः तपापरस्य. ४ वीरस्य.
नव्यदेशवदे. ५ न हत्वा वीर स न्यवेशयत्. ६ नोप. ७ चोदिता. ८ कपयस्य.

योज्यमोपणा जयशब्दा यस्मिन्स तथोक्तः रणः प्रववृत्ते प्रवृत्तः । 'प्रक्षिप्य
समरानीकरणाः कलहविग्रहौ ।' इत्यमरः ॥

पादपाविद्धपरिघः शिलानिष्पिष्टमुद्गरः ।

अतिशस्त्रनखन्यासः शैलरुग्णमतंगजः ॥ ७३ ॥

किंविधोः रणः । पादपाविद्धपरिघः] पादपैर्द्वैराविद्धा भग्नाः परिघा लोहवद्-
काष्ठानि यस्मिन्स तथोक्तः । 'परिघः परिघातनः' इत्यमरः । [शिलानिष्पिष्टमुद्गरः]
शिलाभिर्निष्पिष्टाधूर्णिता मुद्गरा अयोधना यस्मिन्स तथोक्तः । 'हुपणो मुद्गरपणौ' इत्यमरः ।
[अतिशस्त्रनखन्यासः] अतिशस्त्राः शस्त्राण्यतिरुन्ता नखन्यासा यस्मिन्स तथोक्तः ।
[शैलरुग्णमतंगजः] शैले रुग्णा भग्ना मतंगजा यस्मिन्स तथोक्तः ॥

अथ रामशिरश्छेददर्शनोद्भ्रान्तचेतनाम् ।

सीतां मायेति शंसन्ती त्रिजटा समजीवयत् ॥ ७४ ॥

अथ अनन्तरम् । छिद्यत इति छेदः खण्डः । शिर एव छेद इति विग्रहः । रामशिर-
श्छेदस्य विद्युज्जिह्वाद्यमराक्षसमायानिर्मितस्य दर्शनेनोद्भ्रान्तचेतनां गतसंज्ञां [रामशिरश्छेद-
दर्शनोद्भ्रान्तचेतनाम्] सीतां त्रिजटा नाम काचित्सीतापक्षपातिनी राक्षसी
[माया] मायाकल्पितं न त्वेतरास्यम् इति शंसन्ती मुवा ॥ 'क्षप्यनोर्नित्यम्'
इति नित्यं शुभागमः । समजीवयत् ॥

कामं जीवति मे नाथ इति सा विजहौ शुचम् ।

प्राकृत्वा सत्यमस्यान्तं जीवितास्मीति लज्जिता ॥ ७५ ॥

सा सीता मे नाथः जीवति इति हेतोः शुचं शोकं कामं विजहौ । किं तु प्राकृ-
पूर्वम् अस्य नापत्य अन्तं नाथं सत्यं यथार्थं मत्वा जीविता जीवितवती
अस्मि इति हेतोः लज्जिता लज्जावती । कर्तरि क्तः । दुःखादपि दुःसहो लज्जाभारः
इति भावः ॥

गरुडापातविशिष्टमेघनादास्त्रबन्धनः ।

दाशरथ्योः क्षणक्लेशः स्वप्रवृत्त इवामवत् ॥ ७६ ॥

[गरुडापातविशिष्टमेघनादास्त्रबन्धनः] गरुडस्तार्क्ष्यः । तस्यापातेनागमनेन
विशिष्टं मेघनादस्येन्द्रजितोऽद्रेण नागधारेण बन्धनं यस्मिन्स तथोक्तः क्षणक्लेशः । दाश-
रथ्योः रामलक्ष्मणयोः स्वप्रवृत्तः स्वप्रावस्थानुभूत इव अमवत् ॥

ततो विभेद पीलस्त्यः शक्त्या वक्षसि लक्ष्मणम् ।

रामस्त्वनाहतोऽप्यासीद्दिदीर्घहृदयः शुचा ॥ ७७ ॥

ततः पीलस्त्यः रावणः शक्त्या कासूनामहेनायुधेन । 'कासूनामर्थयोः वृष्टिः'

१ मम. २ दर्शने भ्रान्त, चेतन-साध. ३ विभेदि; ० बन्धनम्. ४ क्लेशि स्वप्रवृत्तम् इ पा.
५ विदीर्घहृदयः.

सीतायाः संगम उत्सुकः [तत्संगमोत्सुकः] रामः लङ्कायाः संबन्धो यो महार्णव
एव परिक्षेपः परिवेष्टत [महार्णवपरिक्षेपम्] परिखालयुं दुर्गवेष्टनवत्सुतरं मेने ॥

स प्रतस्थेऽरिनाशाय हरिसैन्यैरनुद्रुतः ।

न केवलं भुवः पृष्ठे व्योम्नि संबाधवर्तिभिः ॥ ६७ ॥

केवलम् एकं भुवः पृष्ठे भूतले न किं तु व्योम्नि च संबाधवर्तिभिः संकट-
गामिभिः हरिसैन्यैः कपिवलैः अनुद्रुतः अन्वितः सन् स रामः अरिनाशाय
प्रतस्थे चत्वाल ॥

निविष्टमुदधेः कूले तं प्रपदे विभीषणः ।

स्नेहाद्राक्षसलक्ष्म्येव बुद्धिमादिश्य चोदितः ॥ ६८ ॥

उदधेः कूले निविष्टं तं रामम् । विशेषेण भीषयते शत्रुनिति विभीषणः रावणा-
नुजः । राक्षसलक्ष्म्या स्नेहाद् बुद्धिं कर्तव्यताज्ञानम् आविश्य उपदिश्य चोदितः
प्रणोदितः (प्रेरितः ६० पा०) इव प्रपदे प्राप्तः ॥

तस्मै निशाचरैश्वर्यं प्रतिशुश्राव राघवः ।

काले खलु समारब्धाः फलं वध्नन्ति नीतयः ॥ ६९ ॥

राघवः तस्मै विभीषणाय । ' प्रत्याह्व्या भुवः पूर्वस्य कर्ता ' इति संप्रदानत्वाच्चतुर्था ।
निशाचरैश्वर्यं राक्षसाधिपत्यं प्रतिशुश्राव प्रतिज्ञातवान् । तथा हि । काले अवसरे
समारब्धाः प्रकान्ताः नीतयः फलं वध्नन्ति गृह्णन्ति । जनयन्तीत्यर्थः । खलु ॥

स सेतुं बन्धयामास ध्रुवगैर्लवणाम्भसि ।

रसातलादिवोन्ममं शेषं स्वर्माय शार्ङ्गिणः ॥ ७० ॥

स रामो लवणं क्षारमम्भो वस्यासी लवणाम्भस्तस्मिन् [लवणाम्भसि] लवणाब्धौ
प्लवगीः प्रयोज्यैः । शार्ङ्गिणः विष्णोः स्वर्माय शयनाय रसातलात् पातालात्
उन्ममम् उचितं शेषम् इव स्थितम् । सेतुं बन्धयामास ॥

तेनोत्तीर्य पथा लङ्कां रोधयामास पिङ्गलैः ।

द्वितीयं हेमप्राकारं कुर्वद्भिरिव वानरैः ॥ ७१ ॥

रामः तेन पथा सेतुमार्गेण उत्तीर्य । रागरामेति शेषः । पिङ्गलैः सुवर्णवर्णित एव
द्वितीयं हेमप्राकारं कुर्वद्भिः इव स्थितैः वानरैः लङ्कां रोधयामास ॥

रणः प्रवेष्टते तत्र भीमैः पुवगरक्षसाम् ।

दिग्विजृम्भितकाकुत्स्थपौलस्त्यजयघोषणैः ॥ ७२ ॥

तत्र लङ्कायां श्वगानां रक्षणां [पुवगरक्षसाम्] भीमः भयंकरः [दिग्विजृ-
म्भितकाकुत्स्थपौलस्त्यजयघोषणः] दिग्विजृम्भिता काकुत्स्थपौलस्त्यजयो- रामराक्ष-
१ धगृ० २ र्भृजि ३ कर्मणि, कर्मणि ४ निरि० ५ जति रष्टदह ६ प्रीति, लवणोद्भो ६०
पा. ७ वेत्तिर्ण, वेत्तिर्ण शेषः ८ उदीर्ण ९ स्वर्गाय १० र्भृजि ११ वेष्टयामास १२ प्रवेष्टे-
१२ वेत् १३ र्भृजिनाम्

- अथ पौलस्त्यः रावणः अद्य जगद् अरावणं रावणश्चराम् अरामं रामश्चराम् वा भवेत् इति निश्चितः निश्चितवान् । कर्तरि क्तः । विजयमरणयोरन्यतरनिश्चयवान् पुनः युद्धाय मन्दिरात् निर्यायी निर्जगाम ॥

रामं पदातिमालोक्य लङ्केयां च वरूथिनम् ।

हरियुग्यं रथं तस्मै प्रजिघास्य पुरंदरः ॥ ८४ ॥

पादाभ्यामततीति पदातिः । तं [पदातिम्] पादचारिणं रामम् । वरूथो रथशुतिः । 'रथशुतिर्वरूथो ना' इत्यमरः । अत्र वरूथेन रथो लक्ष्यते । वरूथेन रथिनं लङ्केयां च आलोक्य पुरंदरः इन्द्रः । युगं वहन्तीति युग्या रथश्चाः । 'तद्वृद्धि रथयुगप्रासङ्गम्' इति यद्व्यत्ययः । हरियुग्यं कपिलवर्णाश्वम् । 'शुभ्रहिक्विभेरेणु हरिर्ना कपिले त्रिभु' इत्यमरः । रथं तस्मै रामाय प्रजिघास्य प्रहितवान् ॥

तमाधूतध्वजपटं व्योमगङ्गोर्मिवायुभिः ।

देवमूतधुजालम्बी जैत्रमध्यास्त राघवः ॥ ८५ ॥

राघवः व्योमगङ्गोर्मिवायुभिः आधूतध्वजपटम् । मार्गवशादिति भावः । जेतेश जैत्रो जयनशीलः । तं जैत्रम् । जेतृशब्दात्प्रसङ्गात् 'प्रज्ञादिभ्यश्च' इति स्वायेंडाग्रन्थः । तं रथं देवमूतधुजालम्बी मातलिहस्तावलम्ब्यः सन् अध्यास्त अभिष्टितवान् । आतोलद् ॥

मातलिस्तस्य माहेन्द्रमामुमोच तनुच्छदम् ।

यत्रोत्पलदललङ्कैन्यमस्त्राण्यापुः सुरद्विषाम् ॥ ८६ ॥

मातलिः इन्द्रसारथिः माहेन्द्रम् । तनुच्छाद्यतेऽनेनेति तनुच्छदो यमः । 'पुंलि संशयो यः प्रावेण' इति वः । तं [तनुच्छदं] तस्य रामस्य आमुमोच आसप-
यामास । यत्र तनुच्छदे सुरद्विषाम् अस्त्राणि वल्लदलानां यल्लेयं नृपगच्छन् निरर्थं इत्य-
वर [उत्पलदललङ्कैन्यम्] आपुः ॥

अन्योन्यदर्शनप्राप्तविक्रमावसरं चिरात् ।

रामरावणयोर्युद्धं चरितार्थमिवाभवत् ॥ ८७ ॥

चिरात् अन्योन्यदर्शनेन प्राप्तविक्रमावसरं [अन्योन्यदर्शनप्राप्तविक्रमावसरं]
रामरावणयोः युद्धं शोधनं चरितार्थं यत्कम् अभवद् इव । प्राक्प्राग्भावमवरोप-
स्याद्विक्रमाय तदाप्राप्तविक्रममुत्प्रेक्ष्यते ॥

भूजमूर्धोत्खातुल्यादेकोऽपि धनदानुजः ।

ददशे यथापूर्वो मातृवंश इव स्थितः ॥ ८८ ॥

यथा भूजः पूर्वो यथापूर्वः । युद्धोपनि सनातः । यथापूर्वो न भवति अयथापूर्वः ।
निहतबन्धुनाश-परिवारश्च इत्यर्थः । अत एव यकोऽपि सन् धनदानुजः रावणः ।

१ अग्रजि. २ योम् ३ भूजेनवाङ् ४ मोऽपि ५ हि यत्कम् ६ यः यथापूर्वम् ७
५० टी० पाठः । 'द्वयमन्योन्यं यथापूर्वम्' इति मतिः ।

इत्यमरः । लक्ष्मणं वक्षसि विभेदं विदारयामास । रामः तु अनाहतः अपि
अहताऽपि शुचा शोकेन विदारणहृदयः आसीत् ॥

स भारतिसमानीतमहौषधिद्वैतव्यथः ।

लङ्कास्त्रीणां पुनश्चक्रे विलापाचार्यकं शरैः ॥ ७८ ॥

स लक्ष्मणो भारतिना मरुमुतेन हनुमता समानीतया महौषध्या संजीविन्या हृतव्यथः
[भारतिसमानीतमहौषधिद्वैतव्यथः] सन् पुनः शरैः लङ्कास्त्रीणां विलापे
परिदेवने । ' विलाप. परिदेवनम् ' इत्यमरः । आचार्यः आचार्यः । [विलापाचार्यकम्]
' योषावह्नुरोतमारुनु ' इति युञ्जत्ययः । चक्रे । पुनरपि राक्षसाजघानेति व्यज्यते ॥

स नादं मेघनादस्य धनुश्चेन्द्रायुधप्रभम् ।

मेघस्येव शरत्कालो न किञ्चित्पर्यशेषयत् ॥ ७९ ॥

स लक्ष्मणः । शरत्कालः मेघस्य इव । मेघनादस्य इन्द्रजितः नादं सिंहनादम् ।
अन्यत्र गर्जितं च । इन्द्रायुधप्रभं शरानु प्रभं धनुः च किञ्चिद् अल्पमपि न पर्य-
शेषयत् नावशेषितवान् । तमवधीदित्यर्थः ॥

कुम्भकर्णः कपीन्द्रेण तुल्यावस्थः स्वसुः कृतः ।

रुरोध रामं शृङ्गीव दड्ढ-च्छिन्नमनःशिलः ॥ ८० ॥

कपीन्द्रेण सुग्रीवेण स्वसुः शर्पगखायाः तुल्यावस्थः नासाकर्णच्छेदेन सहस्रः
कृतः कुम्भकर्णः [दड्ढच्छिन्नमनःशिलः] दड्ढेन शिलाभेदकवाक्त्रेण छिन्ना मनः-
शिला रक्तवर्णानुविशेषो यस्य स तथोक्तः । ' दड्ढ. पाषाणभेदनः ' इति, ' धातुर्मनः-
शिलाचक्रः ' इति आमरः । शृङ्गी शिखरी इव । रामं रुरोध ॥

अकाले बोधिता भ्रात्रा मियस्वप्नो वृथा भवान् ।

रामेणुभरितीवासो दीर्घनिद्रां प्रवेशितः ॥ ८१ ॥

मियस्वप्नः इष्टिग्रीडनुजो भयान्वृथा भ्रात्रा रावणेन अकाले बोधितः इति
इव असौ कुम्भकर्णः रामेणुभिः रामवाणे. दीर्घनिद्रां मरणं प्रवेशितः गमितः ।
यथा लोकेष्विष्टवस्तुविनाशदुःखिनस्य तत्राऽपि भृष्टसुषपायतो तद्वदिति भावः ॥

इतराण्यपि रक्षांसि पेतुर्गानरकोटिषु ।

रजांसि समरोत्थानि तच्छोणितनदीष्विव ॥ ८२ ॥

इतराणि रक्षांसि अपि वानरकोटिषु । समरोत्थानि रजांसि तेषां रक्षसां
शोणितनदीषु रक्तप्रवाहेषु [तच्छोणितनदीषु] इव । पेतुः । निपत्य मृतानीत्यर्थः ॥

निर्ययावथ पौलस्त्यः पुनर्युद्धाय मन्दिरात् ।

अरावगमरामं वा जगद्व्यति निश्चितः ॥ ८३ ॥

१ मारुतमुनान्ति०, २ हन-गन व्यथ ७९-८० मध्ये-क्षेत्रेण महता निद्रां त्याजित रणदुर्जयम् ।
रावणः मेघवामास युद्धायनुजमात्मनः ॥ स जघान तदादेशात्पपीनुमाननेकशः । विशेषः च इति
लङ्कां समादाय हरीधरम् ॥ इत्य० पद्यद्वयं क्वचित्, १ अनुजः, कृपाभवत्, २ मो निशाचरः.
इ० पा० ४ निश्चिन्नम्.

सामान्या साधारणा अमृत । न त्वन्यतरनियतेत्यर्थः । अत्र मत्तवारणयोरित्यत्र द्वयोरित्यत्र च 'अन्तरान्तरेण युक्ते' इति द्वितीया न भवति । अन्तराशब्दस्योचरीत्यान्यत्रान्वयात् । मध्ये कामपि भित्ति कृत्वा गजौ योधयन्तीति प्रसिद्धिः ॥

कृतप्रतिकृतप्रीतैस्तयोर्मुक्तां सुरासुरैः ।

परस्परशरत्राताः पुष्पवृष्टिं न सेहिरि ॥ ९४ ॥

स्वयमत्रप्रयोगः कृतं प्रतिकृतं परकृतप्रतीकारस्तान्यां प्रीतेः [कृतप्रतिकृतप्रीतेः] सुरासुरैः यथासंख्यं तयोः रामरावणयोः मुक्तां पुष्पवृष्टिम् । द्रव्यामिति शेषः । परस्परं शरत्राताः [परस्परशरत्राताः] न सेहिरि । अहमवालं किं त्वयेति चान्तराल एवे-
तदेतराणामृष्टिरितरेतरपुष्पवृष्टिमवाहयदित्यर्थः ॥

अयःशङ्कुचितां रक्षः शतघ्नीमय शत्रवे ।

हतां वैवस्वतस्येव कूटशाल्मलिमक्षिपत् ॥ ९५ ॥

अथ रक्षः रावणोऽयसः शङ्कुभिः कलैश्चितां कीर्णां [अयःशङ्कुचितां] शतघ्नीं खोदकण्टककालितयष्टिविशोषाम् । 'शतघ्नीं तु चतुस्तालां खोदकण्टकसंघिता ।' इति केशवः । हतां विजयलक्ष्याम् । वैवस्वतस्य अन्तरस्य कूटशाल्मलिमिव । शत्रवे राघवाय अक्षिपत् क्षिप्तवान् । कूटशाल्मलिरेव कूटशाल्मलिरेति व्युत्पत्त्या वैवस्वतगदाया गौणी संज्ञा । कूटशाल्मलिर्नामैकमूलप्रकृतिः कण्टकी वृक्षविशेषः । 'रोचनः कूटशाल्मलिः' इत्यमरः । तत्सादृश्यं च गदाया अयःशङ्कुचितरवादनुसंधेयम् ॥

राघवो रथमप्राप्तां तामाशां च सुरद्विषाम् ।

अर्धचन्द्रमुखैर्वाणैश्चिच्छेद कदलीसुखम् ॥ ९६ ॥

राघवः रथमप्राप्तां तां शतघ्नीं सुरद्विषां रक्षताम् आशां विजयतूणां च । 'आशा तूणादिशोः प्रोक्ता' इति विश्वः । अर्धचन्द्र इव मुखं येषां ते [अर्धचन्द्रमुखैः] चाणैः कदलीबल्लुखं यथा तथा [कदलीसुखम्] चिच्छेद । अथ वा कदल्यामिव सुखमल्लेशो यस्मिन्कर्मणि तदिति विश्वः ॥

अमोघं संदधे चास्म धनुष्येकधनुर्धरः ।

ब्राह्ममस्त्रं प्रियाशोकशल्यनिष्कर्षणौषधम् ॥ ९७ ॥

एकोऽद्वितीयो धनुर्धरः [एकधनुर्धरः] रामः । प्रियायाः शोक एव शल्यं तस्य निष्कर्षणमुद्धारकं यदौषधं तद् [प्रियाशोकशल्यनिष्कर्षणौषधम्] अमोघं ब्राह्मं महादेवताकम् अह्मम् अभिमन्त्रितं वाणम् अस्मि रावणाय च । तद्विषायेमित्यर्थः । धनुषि संदधे ॥

१ पर. २ कार्यहृता हि देवानां विरोधो न जानिहन् इति शास्त्रान्तिके विरामावे मेकवद्राव । तथा न्यासहृत्-शास्त्रान्तिकी नित्य इति । शशदिनि त्रैकाल्यमुच्यते । तत्र भावः शास्त्रान्तिक इति हे० । ३ गदाः शक्तिः-स्वतात्पुत्र. ४ सुरद्विष . ५ कदलीमिव इ० पा०. ६ राम, चासी. ७ अत्र भारत-नतः सुपत्रं सुमुखं ह्रिममुखं शरोत्तमम् । तूणादादाय काकुत्स्थो ब्रह्मास्त्रेण सुयोज इ ॥ न षणवर्ष रामेण ब्रह्मास्त्रेणानुमन्त्रितम् । जहृपदेवगन्धर्वा दृष्ट्वा शकपुत्रेणमा ॥ इति ।

भुजाश्च मूर्धानश्चोरवः पादाश्च भुजमूर्धोः । प्राण्यङ्गत्वाद्भ्रूवद्भ्रूवः । तस्य बाहुल्याद्भ्रू-
हुत्वाद्भ्रूः [भुजमूर्धोरुवाहुल्यात्] । तद्बहुत्वे यादव.—‘दशास्यो विशतिभुज-
श्चतुष्पान्मातृमन्दिरे । [लङ्केश्वरो यातुपतिः सप्रादोस्य विलोचकः ॥]’ इति । मातृवंशे
मातृसंबन्धिनि वर्गे स्थित इव ददृशे दृष्ट हि । ‘वंशो वेणौ कुले वर्गे’ इति विश्वः ।
अत्र रावणमातुः [केशिन्याः] रक्षोजातित्वात्तद्वर्गो रक्षोवर्ग इति लभ्यते । अतश्चैकोऽप्य-
नेकस्त्वपरिहृत इवाल्क्ष्यतेत्यर्थः ॥

जेतारं लोकपालानां स्वमुखैरर्चितेश्वरम् ।

रामस्तुलितकैलासमरौति बह्वमन्यत ॥ ८९ ॥

लोकपालानाम् इन्द्रादीनां जेतारम् । ‘कर्तृकर्मणोः कृति’ इति कर्मणि षष्ठी ।
स्वमुखैः स्वशिराभिः अर्चितेश्वरं तुलितकैलासम् उत्क्षिप्तश्चादि तमेवं शौर्य-
वीर्यसत्त्वसंपन्नं महावीरम् अरौति शत्रुं रामः गुणप्राहित्वाजेतव्योत्कर्षस्य जेतुः स्वोत्कर्ष-
हेतुत्वाच्च बह्वमन्यत । साधु मद्भिरमस्याय पर्याप्तो विषय इति बहुमानमकरोदित्यर्थः ।
बह्विति क्रियाविशेषणम् ॥

तस्य स्फुरति पौलस्त्यः सीतासंगमशंसिनि ।

निचखानाधिकक्रोधैः शरं मध्येतरे भुजे ॥ ९० ॥

अधिकक्रोधः पौलस्त्यः स्फुरति स्पन्दमानेऽत एव सीतासंगमशंसिनि
तस्य रामस्य ध्वज इतरो यस्मात् सध्येतरे दक्षिणे । ‘न बहुव्रीहौ’ इतीतरशब्दस्य
सर्वनामसंज्ञाप्रतिषेधः । भुजे शरं निचखान निखातवान् ॥

रावणस्यापि रामास्तौ भित्त्वा हृदयमाशुगः ।

विवेश भुवमारुखातुमुरगेभ्य इव प्रियम् ॥ ९१ ॥

रामेणास्तः क्षिप्त [रामास्तः] आशुगः बाणः । विश्रवसोऽपत्यं पुमान् रावणः ।
विश्रवःशब्दादपत्यार्थेऽण्यस्ये सति ‘विश्रवतो विश्रवणरवणौ’ इति रवणादेशः । तस्य
रावणस्य अपि हृदयं वक्षः भित्त्वा विदार्य । उरगेभ्यः पातालमासिन्ध्यः प्रियमा-
ख्यातुमिह । भुवं विवेश ॥

वचसर्वं तयोर्वाक्यमस्त्रमस्त्रेण निघ्नतोः ।

अन्योन्यजयसंरम्भो ववृधे वादिनोरिव ॥ ९२ ॥

‘वाक्यं वचसा इव अस्त्रमस्त्रेण निघ्नतोः प्रतिवृत्तोः तयोः रामरावणयोः ।
वादिनोः कथङ्गयोः इव । अन्योन्यविषये जयसंरम्भ [अन्योन्यजयसंरम्भः] ववृधे ॥

विक्रमव्यतिहारेण सामान्याभूद्वयोरपि ।

जयश्रीरन्तरा वेदिर्मत्तवारणयोरिव ॥ ९३ ॥

जयश्रीः विक्रमस्य व्यतिहारेण पर्यायकमेण [विक्रमव्यतिहारेण] तयोः द्वयोः
अपि । अन्तरा मध्ये । अव्ययमेतत् । वेदिः वेद्याकारा भित्तिः मत्तवारणयोः इव ।

१ ‘माता पुष्पोऽकान्तनी तस्या वशे’ इ० हे०, ‘मातृनिष्पन्नास्या’ इ० पा० दि० ।

२ सर्वमेत्यादौ पुष्पोऽकान्तनी ३ नपि, मये ४ काचत् ५ शमात्र आश्रयः ६ ‘एव’ इ० पा०

पौलस्त्यशत्रोः रामस्य । मूर्ध्नि पपात । इदमेव राज्याभिषेकसूचकमिति भावः ॥

यन्ता हरेः सपदि संहतकार्मुकज्य-

मापृच्छ राघवमनुष्ठितदेवकार्यम् ।

नामाङ्क-रावणशराङ्कितकेतुयाष्टि-

मूर्ध्वं रयं हरिसहस्रयुजं निनाय ॥ १०३ ॥

हरेः इन्द्रस्य यन्ता मातलिः सपदि संहतकार्मुकज्यम् । अनुष्ठितं देवकार्यं रावणवधार्थं येन तं [अनुष्ठितदेवकार्यं] राघवमापृच्छ च साधु यामीष्यामन्व्य नामाङ्क-नामाक्षराचिह्ने रावणशरङ्किता विहिता केतुयाष्टिर्जडण्डो यस्य तं [नामाङ्क-रावणशराङ्कितकेतुयाष्टिम्] । हरीणां वाजिनां सहस्रेण युज्यत इति हरिसहस्रयुजः । तं [हरिसहस्रयुजम्] । 'यमानिलेन्द्रबन्धार्ककिणुसिंहाशुवाजिषु । हरिः' इत्युभयप्राप्यमरः । रयम् ऊर्ध्वं निनाय नीतवान् ॥

रघुपतिरपि जातवेदोविशुद्धां प्रगृह्य मियां

प्रियसुहृदि विभीषणे संगमस्य ध्रियं वैरिणः ।

रविमुत्तसहितेन तेनानुयातः ससौमित्रिणा

भुजविजितविमानरत्नाधिरूढः प्रतस्थे पुरीम् ॥ १०४ ॥

रघुपतिः अपि जातवेदस्वामी विशुद्धां जातशुद्धिं [जातवेदोविशुद्धां] मियां सीतां प्रगृह्य स्वीकृत्य । प्रियसुहृदि विभीषणे वैरिणः रावणस्य ध्रियं राज्यलक्ष्मीं संगमस्य रागतां वृत्ता । गमेभ्यन्तात्प्रत्ययः । 'मितां हस्य' इति हस्यः । 'त्यपि लघुपूरात्' इति णेरयादेशः । रविमुत्तसहितेन युष्मद्युक्तेन ससौमित्रिणा गलश्मणेन तेन विभीषणेन अनुयातः अनुगतः सन् । विमानं रत्नामिव विमानरत्नमित्युपमितगमासः । भुजविजितं यद्विमानरत्नं पुष्पकं तदारूढः सन् [भुजविजितविमानरत्नाधिरूढः] पुरीम् अयोध्यां प्रतस्थे । 'समवप्रविभ्य-स्य' इत्यात्मनेपदम् । अत्र प्रस्थानक्रियाया अकर्महस्वेऽपि रुदङ्भूतोद्देशक्रियापेक्षया सकर्महस्त्वम् । अस्ति ॥ पातूनां क्रियान्तरोपसर्जन-कृत्स्वार्थानिधायकत्वम् । यथा "प्रमूलाव्यचति" इत्यादावादानक्रियागर्भे, पादो विभी-षत इति ॥

तद्वयोन्नि शैतधा भिन्नं ददृशे दीप्तिमन्मुखम् ।

वपुर्महोरगस्येव करालफणमण्डलम् ॥ ९८ ॥

वयोन्नि गतं धा भिन्नं प्रसृत दीप्तिमन्ति मुखानि यस्य [दीप्तिमन्मुखम्] तद्
मद्भात्रम् । [करालफणमण्डलम्] कराल भीषण तुङ्ग वा फणमण्डल यस्य तत्त-
योक्तम् । 'कराला दत्तुः तुङ्गे करालो भीषणेऽपि च' इति विश्व । महोरगस्य शेषस्य
वपुः इव । ददृशे दृष्टम् ॥

तेन मन्त्रप्रयुक्तेन निमेपार्धादपातयत् ।

स रावणशिरःपङ्क्तिमज्ञातव्रणवेदनाम् ॥ ९९ ॥

स राम मन्त्रप्रयुक्तेन तेन बल्लेण अज्ञातव्रणवेदनाम् अतिशैत्यादननुभूतव्रण-
दुःखा रावणशिरःपङ्क्तिं निमेपार्धाद् अपातयत् पातयामास ॥

बालार्कप्रतिमेवाप्सु वीचिभिन्ना पतिप्यतः ।

रराज रक्षःकायस्य कण्ठच्छेदपरंपरा ॥ १०० ॥

पतिप्यत आसनपातस्य रक्षःकायस्य रावणकलेवरस्य । छिद्यत इति छेदा खण्डा-
कण्डानां ये छदास्तेषां परंपरा पङ्क्तिः [कण्ठच्छेदपरंपरा] । वीचिभिर्भिन्ना
नानाकृता [वीचिभिन्ना] अप्सु बालार्कस्य प्रतिमा प्रतिपिम्ब [बालार्कप्रतिमा]
इव रराज । अर्कस्य पालविशेषणमाख्यसिद्धवर्धमिति भावः ॥

मरुतां पश्यतां तस्य शिरांसि पतितान्यपि ।

मनो नातिविशश्वास पुनःसंधानशङ्किनाम् ॥ १०१ ॥

पतितानि तस्य रावणस्य शिरांसि पश्यतामपि पुनःसंधानशङ्किनाम् ।
पुनः तथादर्शनादिति भावः । मरुताम् अमराणाम् । 'मरुतो पवनामरौ' इत्यमरः । मनः
न अतिविशश्वास अतिविश्वास न प्राप ॥

अथ मदगुरुपक्षैर्लोकपालद्विपाना-

मनुगतमालिन्द्दैर्गण्डभिक्तीर्विहाय ।

उपनतमणिबन्धे मूर्ध्नि पौलस्त्यशरोः

सुरभि सुरविमुक्तं पुष्पवर्ष पपात ॥ १०२ ॥

अथ मदेन गजगण्डसंचारकान्तेन सुराक्षे [मदगुरुपक्षैः] अलिबुन्दैः लोकपाल-
द्विपानाम् ऐरावतदीनां गगनवर्तिनां गण्डभिक्तीर्विहाय अनुगतम् अनुदुत सुरभि
मुत्तिर । 'सुरभिश्चम्पके स्वर्णे जार्ताफलरसन्तयो । मधोपठे सौरभ्य्यां सङ्घीमातृभदयो ।
सुराक्षो च मनोज्ञे च वाच्यवत्युरभिः स्मृतम् ॥' इति विश्व । सुराविमुक्तं पुष्पवर्षम् ।
उपनत आसन्ना मणिबन्धो राज्याभिषेकसमये भावी यस्य तस्मिन् [उपनतमणिबन्धे]

१ दशग ० चशतयत् ॥ इ० पा० ३ पृष्ठदिनयुद्धे कृतानां शिरसा वनकृत्यतिवृशनात् । तथा च
रामायण-संघाये धनुषा रामः शरमाशीविशेषम् ॥ रावणस्य शिरोऽलिन्दुर्धर्मिज्जगतिवृण्ड
रम् । *** तस्यैव सङ्घातः स्याद्वराणस्याधितः शिरः । द्वितीयं रावणशिरः छिन्ने संयति सायके ।
उज्जमात्रं च नट्टिः पुनरेव प्रष्टव्यम् ॥ *** एवमेव शरं छिन्नं शिरसां तु यवचसाम् । इ० मुद्र-
सं० १०७, ५३-५७ ४ 'गङ्गाविनी' इ० पा० ७ सौरभ्यानि शिरादिनि भावः

मर्म दधत्यर्कमरीचयोऽस्माद्विष्टदिमत्राशुवते वसूनि ।

अविन्यनं वह्निमसौ विभर्ति प्रह्लादनं ज्योतिरजन्यनेन ॥ ४ ॥

अर्कमरीचयः अस्माद् अन्धेरपादानाद् । गर्भम् अम्भयं दधति । शृष्टयर्थ-
मित्यर्थः । अयमर्थो दशमसर्गो 'ताभिर्गर्भे' (५८) इत्यत्र स्पष्टीकृतः । अयं लोकोप-
कारीति भावः । अत्र अन्धौ वसन्ति घनानि । 'घने रत्ने वपु स्पृतम्' इति विश्वः ।
यिवृद्धिम् अस्तुवते प्राप्नुवन्ति । संपद्धानित्यर्थः । असौ आप इन्धनं दाह्यं यस्य तदाहक
[अविन्धनं] यद्भि विभर्ति । अपकारेऽप्याश्रितं न त्यजतीति भावः । अनेन
प्रह्लादं ह्लादकं ज्योतिः चन्द्रः अजनि जनितम् । जनेर्धन्तात्कर्माणि ह्यह । सोम्य
इति भावः ॥

तां तामवस्थां प्रतिपद्यमानं स्थितं दश व्याप्य दिशो महिम्ना ।

विष्णोरिवास्यानवधारणीयमीदृक्तया रूपमियत्तथा वा ॥ ५ ॥

तां ताम् अनेकाम् । 'नित्यवीक्ष्योः' इति वीक्ष्यां द्विक्रिः । अत्रस्थाम् अक्षोभाय-
वस्थाम् । विष्णुपक्षे सत्त्वाद्यवस्थाम् । प्रतिपद्यमानं भक्तमानं महिम्ना वशं दिशः द्याप्य
स्थितं विष्णोः इव अस्य रत्ना+रस्य रुरं स्वरूपमुकरीत्या बहुवकारवाद्वाप-
कत्वाच्च ईदृक्तया इत्यन्तर्याया प्रकारतः । पारमाणतश्च अनवधारणीयं दुर्निस्पृम् ॥

नाभिप्ररुढाम्बुरुहासनेन संस्तूयमानः प्रथमेन धात्रा ।

अमुं युगान्तोचितयोगनिद्रः संहृत्य लोकान्पुरुषोऽधिशेते ॥ ६ ॥

अमु युगान्ताचितयोगानिद्रः सहस्रवर्षेति तद्वृत्तं सप्तविंशत्युगैश्च ।
युगान्ते कलान्त उचिता परिचिता योगः इत्यन्तमिष्टैव निवेद्य निदा यस्य ॥ [युगान्तोचि-
तयोगनिद्रः] पुरुषः विष्णु लोकान्संदृत्य । नाभ्यां प्रस्थ यद्गम्बुकं पद्म तदास-
नेन तस्मान्निकम्पलाश्रयेण { नाभिप्रखट्टाम्बुकरासनेन } ग्रथमे' धात्रा दक्षादीना-
मपि ह्यष्टा पितामहेन संस्तूयमानः सन् । अमुर्मंधिशते । अमुधिञ्जित इत्यर्थः ।
कल्पान्तोऽप्यस्तीति भावः ॥

पक्षच्छिन्ना गोत्रभिदात्तगन्धाः शरण्यमेनं शतशो महीध्राः ।

नृपा इवोपप्लविनः परेभ्यो धर्मोत्तिष्ठं मध्यममाश्रयन्ते ॥ ७ ॥

१ चन्द्रस्य क्षीरणजमुनिस्तुकाः प्र. स. द्य. १-१ - वृद्धिस्तपस्वतां विष्णुपते म. स्य कृपाय-
ब्रह्मामिति वक्तव्यम्. ३ द. स. १८० प्रतिस्वाहा अगोष्ठायां न हस्ता महापाद् ६० । ४ अयनिव
हृष्यते इति हेतुः तस्य भावः हेतुका । इदं निमानमस्येति इत्यतः तस्य भावः इत्यतः । ५ स्वा-
त्मनि आत्मनैव प्रतीतभावेन स्थितिः । नि प्रज्ञानं दृष्ट्वा परमात्मनि निगमस्य जीव-
धर्मरूपाभावात्क निद्रे निदा ६० । ६ दक्षादिप्रजापत्यपक्षेदेम् । तदुक्तं कुमादे- 'विधाया वेध-
मामरि, 'कुते प्रमृतिः प्रथमस्य वेधसः' इति ॥ ७० 'अग्निश्च द्युधामां कर्म' इति द्वितीया ।
प्रशास्त्रेणाथस्य विधमान-नादनेमाने निर्देशः । इ हेमादः । यदुक्त-साहस्य सर्वभूतानं कृत्वा
शेकागं जगद् । बाहः स्वरूपिणि यथैकस्मिन् भाग्यमने नयः ॥ इति । इत्थं च हरिवंशो-पूर्ण
शुभासहेतु मृकणो ने शय कथ्यते । ... तथ सर्वत्रैवे शास्त्रे सक्तैकान्तैः तदा । नारायणो
दधे निशो भाग वरुणहृष्यकम् ॥ तस्य सुतस्य दशमे भागिष्ठः सप्तविधम् । भाग तस्या-
सने पथ प्रपथ सूर्यमनेभम् ॥ इति । ८ पसविष्टो मे प्रविशो भयातोः ६० वक्त्रः पदनि.
१ आनगर्होः ६० पा०. १० धर्मोत्तमम् ६० पा०

त्रयोदशः सर्गः ।

त्रैलोक्येश्वरपोद्हरणाय सिन्धोश्चकार वन्द्यं मरणं रिपूणाम् ।

पुण्यप्रणाम भुवनामिरामं रामं विरामं विपदामुपासे ॥

अथात्मनः शब्दगुणं गुणज्ञः पदं विमानेन विगाहमानः ।

रत्नाकरं वीक्ष्य मिथः स जायां रामाभिधानो हरिरित्युवाच ॥ १ ॥

अथ प्रस्थानानन्तरम् । जानातीति श्रुत्वा । 'इगुपध-' इत्यादिना कप्रत्ययः । गुणानां शः गुणज्ञः । रत्नाकरादिवर्णैश्वर्यगुणाभिज्ञ इत्यर्थः । स रामाभिधानः हरिः विष्णुः । शब्दो गुणो यस्य तत् शब्दगुणम् आत्मनः स्वस्य पदं विष्णुपदम् । आकाशमित्यर्थः । 'विषद्वि'णुत्तम्' इत्यमरः । 'शब्दगुणमाकाशम्' इति तार्किकाः । विमानेन पुष्पकेण विगाहमानः सन् । रत्नाकरं वीक्ष्य मिथः रहसि । 'मिथोऽन्योन्यं रहस्यपि' इत्यमरः । जायां पत्नीं साताम् इति वक्ष्यमाणप्रकारेण उवाच । रामस्य हरिरित्यभिधानं निरङ्कुचमहिमघेतनार्थम् । मिथोऽग्रहणं गोष्ठेविश्रम्भस्तूचनार्थम् ॥

वैदेहि पश्या मलयादिभक्तं मत्सेतुना फेनिलमम्बुराशिम् ।

छायापथेनेव शरत्प्रसन्नमाकाशमाविष्कृतचारुतारम् ॥ २ ॥

हे वैदेहि सांते आ मलयाद् मलय-र्यन्तम् । 'पथम्यपाङ्परिभिः' इति पञ्चमी । पदद्वयं चैतत् । मत्सेतुना विमर्कं द्विधाकृतम् । अस्यायतसेतुनेत्यर्थः । दर्पाधिक्याच्च मद्ग्रहणम् । फेनिलं फेनवन्तम् । 'फेनादिलब्ध' इतीलङ्प्रत्ययः । क्षिप्रगती चायमिति भावः । अम्बुराशिम् । छायापथेन विमर्क शरत्प्रसन्नम् आविष्कृतचारुतारम् आकाशम् इयं पश्य । मम महानयं प्रयासस्त्वदर्थं इति हृदयम् । छायापथो नाम ज्योतिश्चक्रमध्यवर्ती कश्चित्स्थानीोऽवकाशः ॥

गुगोर्गियक्षोः कपिलेन मेध्ये रसातलं संक्रमिते तुरंगे ।

तदर्थमुर्वामवदारयद्भिः पूर्वेः किलायं परिवर्धितो नः ॥ ३ ॥

यियक्षोः यशुमिच्छोः । यजेः सजन्तादुत्प्रत्ययः । गुरोः सगरस्य मेध्ये अश्वमेधार्हे तुरंगे इये कपिलेन मुनिना रसातलं पातालं संक्रमिते सति । तदर्थम् उर्वाम् अवदारयद्भिः र्यनाद्भिः नः अस्माकं पूर्वेः वृद्धैः सगरकुले अयं समुद्रः परिवर्धितः किल । क्रिद्वेत्वेतिये । अतो नः पूज्य इति भावः । यद्यपि तुरंगहारी शतक्रतुस्तथापि तस्य कपिलसमीपे दर्शनात्स एवेति तेषां श्रान्तिः । सन्मस्त्वैव कविना कपिलेनेति निर्दिष्टम् ॥

१ त्रैलोक्येश्वरस्य राक्षसकृतम् । पुण्यः प्रणामो वरमे । विपदां विरामं विगाहकम् । राममुपासे इत्यन्वयः । २ माधुरेतत्तु- ३ शरद्वसन्तादिकांते विषदन्त [वसोमय्ये] पणान्पाकारो दण्डावमानो निशुधोवकाशाविशेषः छायापथः । 'इ० चा० दि०' ५ अत्र रामावगमम्-नद्रष्टव्यं वि-
श्विनार्थं प्रयुक्ता भवन्तु च । समुद्रमाभिर्नो सर्वो पृथिवीमनुगच्छत । एकैकं योजनं पुनः विस्तारमभिगच्छत । यावन्मृगमदार्जस्तावत्पन्नत वेदिनीम् । तमेव ह्यहर्तारं मार्गमाणा ममारुषा ॥ इति ।

आदाय संमीलयन्तः चञ्चुपुटानि संपृच्यन्तः सन्तः सरन्ध्रैः शिरोभिः जलप्रवा-
हान् ऊर्ध्वं वितन्वन्ति । जलयन्त्रकीडासमाविर्बज्यते ॥

मातंगनक्रैः सहस्रोत्पतद्भिर्भिन्नान्दिधा पश्य समुद्रफेनान् ।

कपोलसंसर्पितया य एषां व्रजन्ति कर्णक्षणचामरत्वम् ॥ ११ ॥

सहस्रोत्पतद्भिर्मातंगनक्रैः मातंगाकारैर्ग्रीहेः द्विधा भिन्नान्समुद्रफेना-
न्पश्य । ये केनाः एषां जलमातंगनकाणां कपोलेषु संसर्पितया संसर्पणेन [कपोल-
संसर्पितया] हेतुना कणेषु क्षणं चामरत्वं [कर्णक्षणचामरत्वं] व्रजन्ति ॥

वेलानिलाय प्रसृता भुजंगा महोर्मिर्विस्फूर्जयुनिर्विशेषाः ।

सूर्याशुसंपर्कसमृद्धरागैर्व्यज्यन्त एते मणिभिः फणस्थैः ॥ १२ ॥

वेलानिलाय । वेलानिलं पातुमित्यर्थः । 'क्रियाचोत्पद-' इत्यादिना चतुर्नी । प्र-
सृताः निर्गता महोर्माणा विस्फूर्जयुद्धं । 'द्वितोऽयुज्' इत्ययुष्प्रत्ययः । तस्मात्प्रि-
विशेषा दुर्महमेदाः [महोर्मिर्विस्फूर्जयुनिर्विशेषाः] । एते भुजंगाः सूर्याशुसंप-
र्केण समृद्धरागैः प्रवृद्धान्तिभिः [सूर्याशुसंपर्कसमृद्धरागैः] फणस्थैः मणिभिः
व्यज्यन्ते उन्नीयन्ते ॥

तवाधरस्पर्धिषु विदुमेषु पर्यस्तमेतत्सहस्रोर्मिवेगात् ।

ऊर्ध्वाङ्कुरप्रोतमुखं कथंचित्क्लेशादपक्रामति शङ्खयूथम् ॥ १३ ॥

तवाधरस्पर्धिषु । अधरसद्विशेषित्यर्थः । विदुमेषु प्रवालेषु सहसा ऊर्मिवेगात्प-
र्यस्तं श्रोतिसमूहोऽङ्कुरविदुमप्रगोहे श्रोतमुखं स्मृतवदन्तम् [ऊर्ध्वाङ्कुरप्रोतमुखम्]
एतत् [शङ्खयूथम्] शङ्खानां यूथं वृन्दं कथंचित्क्लेशाद् अपक्रामति । नि-
श्वापसरतीत्यर्थः ॥

प्रवृत्तमात्रेण पर्यासि पातुमावर्तवेगाद्धमता घनेन ।

आभाति भूयिष्ठमयं समुद्रः प्रमथ्यमानो गिरिणेव भूयः ॥ १४ ॥

पर्यासि पातुं प्रवृत्त एव प्रवृत्तमात्रेण न तु पीतवस्तेन [प्रवृत्तमात्रेण]
आवर्तवेगात् । 'स्यादावर्तोऽभ्रमसो भ्रमः' इत्यमरः । भ्रमता घनेन अयं समुद्रः
भूयः पुनरपि गिरिणा मन्दरेण प्रमथ्यमानः इव भूयिष्ठम् अस्तवन्तम् आभाति ॥

१ मुखसंकाशान्तस्ता ज-निर्गता इति भावः । २ कर्णं । ३ विस्फूर्जित इ० । ४ सङ्घट्टि-
समिद्धः इ० पा० । ५ अयं समानार्थं पथ-दिशनागहनद्विनिर्मुक्तद्विभक्तिः । प्रवर्तनासित-
रत्ननादैः । एतावत् सर्वोऽपि कृत्यन्ती तरङ्गमालेन नभोजवरः ॥ इति । ६ कृत्वात्, अगमात् ० ।
७ ऊर्ध्वाङ्कुरे पात० । ८ इति इ पा० । ९ 'मन्दरान् मन्दरं कृत्वा तथा नेत्रं च बाहुकम् । दवा
मधिनुमात्वाः समुद्रं विविधमथ्यमानम् ॥ इ० भातम् । ततो निश्वाप मदनं योजनं कृत्वा च
बाहुकम् । मन्दरान् मन्दरं कृत्वा ममन्थुरविशोऽजम् ॥ इति रामायणम् । विशपानु रा० बाल-
काव ५५ सर्गं इत्यर्थः ।

पक्षच्छिदां गोत्रभिदा इन्नेण । उभयत्र 'सत्सुद्धिप-' इत्यादिना विप् । आत्त-
गन्धाः हृतगर्वाः । अभिभूता इत्यर्थः । 'गन्धो गन्धक आमोदे लेशे संबन्धगर्वयोः ।' इत
विश्वः । 'आत्तगन्धोऽभिभूतः स्यात्' इत्यमरः । महीं धारयन्तीति महीधाः पर्वताः ।
मूलविभूजादित्वात्कप्रत्ययः । शतं शतं शतशः शरण्यं रक्षणसमर्थम् एनं समुद्रम् ।
परेभ्यः शत्रुभ्यः उपप्लविनः भयवन्त- वृषा- धर्मोत्तरम् धर्मप्रधानं मध्यमं मध्यमभू-
पालम् इव । आश्रयन्ते । 'अरेच विजिगीषोश्च मध्यमो भूम्यन तरः' इति कामन्दकः ।
आर्तयन्धुरिति भावः ॥

रसातलादादिभवेन पुंसा भुवः प्रयुक्तोद्बहनक्रियायाः ।

अस्याच्छमम्भः प्रलयप्रवृद्धं मुहूर्तवक्रावरणं बभूव ॥ ८ ॥

आदिभवेन पुंसा आदिबराहेण रसातलात्प्रयुक्तोद्बहनक्रियायाः कृतोद्बरण-
क्रियायाः । विवाहक्रिया च व्यज्यते । भुवः भूदेवतायाः प्रलये प्रवृद्धं [प्रलयप्रवृद्धम्]
अस्य अन्धेः अच्छमम्भः मुहूर्ते वक्रावरणं लज्जारक्षणार्थं मुखवगुणनं [मुहूर्तवक्रा-
वरणं] बभूव । तदुक्तम्—'उद्धृतासि बराहेण कृष्णेन शतबाहुना' इति ॥

मुखार्पणेषु प्रकृतिप्रगल्भाः स्वयं तरंगाधरदानदक्षः ।

अनन्यसामान्यकलत्रवृत्तिः पिबत्यसौ पाययते च सिन्धूः ॥ ९ ॥

[अनन्यसामान्यकलत्रवृत्तिः] अन्येषां पुंसा सामान्या साधारणा न भवतीत्य-
नन्यसामान्या कलत्रेषु वृत्तिर्भोगस्या यस्य स तथोक्तः । इममेवार्थं प्रतिपादयति—तरंग
एवाधरस्तस्य दाने समर्पणे दक्षश्चतुरः [तरंगाधरदानदक्षः] असौ समुद्रः मुखार्प-
णेषु प्रकृत्या सत्यादिप्रेषणं विना प्रगल्भा भृष्टाः [प्रकृतिप्रगल्भाः] सिन्धूः नदीः ।
'सिन्धु सगुणे नद्या च' इति विश्व । स्वयं पिबति पाययते च । तरंगाधरमिति शेषः ।
'न पादम्याटपम-' इत्यादिना पिबतेर्भ्यन्ताभित्ये परस्मैपदनिषेधः । 'गतिबुद्धिप्रत्ययसा-
धार्य-' इत्यादिना सिन्धूना कर्मत्वम् । दंपत्योर्युगप परस्परधरपानमनन्यसाधारणमिति भावः ॥

ससत्त्वमादाय नदीमुखाम्भः संमीलयन्तो विवृताननन्त्वात् ।

अमी शिरोभिस्तिमयः सरन्ध्रैरूर्ध्वं वितन्वन्ति जलप्रवाहान् ॥ १० ॥

अमी तिमयः मत्स्यविशेषाः । तदुक्तम्—'अस्ति मत्स्यस्तिमिनोम शतयोजन-
मायसः । [तिर्मिगिलगिलोप्यस्ति तद्विलोप्यस्ति राघवः ॥]' इति । विवृताननन्त्वात्
व्याप्तमुखवादेतोः । आननानि विनृत्येत्यर्थः । ससत्त्वं मत्स्यादिप्राणिसहित नदीमुखाम्भः

१ अत्र सामास्य-पूर्वं वृत्तयोः तात पर्वता पक्षिणाऽभयन् । तेषि जग्मुर्दिशः पूर्वा गृह्ठा
इव वेगिनः । ततस्तेषु प्रयानेषु देवसया महाभिभिः । भूतानि च मय जग्मुस्तेषा पतनशोकया ॥
तत्र मुरु सहस्राक्ष पर्वतानां शतत्रयः । पक्षाधिपतेषु बज्जेण ततः शतसहस्रशः ॥ इति
सुन्दः का. १-११५-११९ २ 'भरणम्' इ० पा०; 'अस्यान्धेः प्रलये प्रवृद्धमत एव पाधिब-
परमा'वादीनामथ पाताद' इ निर्मलम् । वक्रावरणमिति पाठे वक्रनिरोधानम् । तस्मिन्पाठे
यथा पुंसा वृत्तप्राणिपहणक्रियाया वक्षा विवाहकाले सूत्रमवाप्तसा मुखवगुणनं भवतीति
ध्वन्यर्थः । इ० दिनकरः । ३ अत्र विष्णुपुराणम्—ततः समुद्रिस्तप्य धरां स्वर्देया महाबराहः
रुद्रपद्मनिषेधः । रसातलादुत्पलपत्रसन्निभः समुद्रिधर्वा नील इवाचलो महान् ॥ इति ।
४ 'सरिन्ध्राम्भः' इ० ५ 'नन्वम्' ६ 'सरिन्ध्रवाहान्' इ० पा०

आदाय समीलयन्तः चञ्चुपुटानि संप्रत्यन्तः सन्तः सरन्ध्रैः शिरोभिः जलप्रवा-
हान् ऊर्ध्वं वितन्वन्ति । जलयन्त्रक्रीडासमाधिर्व्यज्यते ॥

मातंगनक्रैः सहस्रोत्पतद्भिर्भिन्नान्दिधा पश्य समुद्रफेनान् ।

कपोलसंसर्पितया य एषां व्रजन्ति कर्णक्षणचामरत्वम् ॥ ११ ॥

सहस्रोत्पतद्भिर्मातंगनक्रैः मातंगाकारैर्ग्राहेः द्विधा भिन्नान्समुद्रफेना-
न्पश्य । ये फेनाः एषां जलमातंगनक्राणां कपोलेषु संसर्पितया संसर्पणेन [कपोल-
संसर्पितया] हेतुना कर्णेषु क्षणं चामरत्वं [कर्णक्षणचामरत्वं] व्रजन्ति ॥

बेलानिलाय मसृता भुजंगा महोर्मिविस्फूर्जयुनिर्विशेषाः ।

सूर्याशुसंपर्कसमृद्धरागैर्व्यज्यन्ते एते मणिभिः फणस्थैः ॥ १२ ॥

बेलानिलाय । बेलानिलं पातुमिष्यर्थः 'क्रियायौगद-' इत्यादिना चतुर्थी । प्र-
सृताः निर्गता महोर्माणा विस्फूर्जयुद्धकैः । 'द्विगोऽप्यु' इत्यपुत्रप्रत्ययः । तस्मान्नि-
र्विशेषा दुर्गमभेदाः [महोर्मिविस्फूर्जयुनिर्विशेषाः] । एतं भुजंगाः सूर्याशुसंप-
र्केण समृद्धरागैः प्रहृष्टरान्तिभिः [सूर्याशुसंपर्कसमृद्धरागैः] फणस्थैः मणिभिः
व्यज्यन्ते उन्नीयन्ते ॥

तवाधरस्पर्धिषु विद्रुमेषु पर्यस्तमेतत्सहसोर्मिवेगात् ।

ऊर्ध्वाङ्कुरप्रोतमुखं कथंचित्क्लेशदपक्रामति शङ्खयूयम् ॥ १३ ॥

तवाधरस्पर्धिषु । अधरस्तद्वेपथ्यर्थः । विद्रुमेषु प्रवालेषु सहसा ऊर्मिवेगात्प-
र्यस्तं प्रोतिसङ्खर्धाङ्कुरैर्विद्रुमप्रगेहिः प्रोतमुखं स्थितरश्मम् [ऊर्ध्वाङ्कुरप्रोतमुखम्]
एतत् [शङ्खयूयम्] शङ्खानां व्यं वृन्दं कथंचित्क्लेशाद् अपक्रामति । विल-
म्ब्यापसरतीत्यर्थः ॥

प्रवृत्तमात्रेण पर्याप्तिं पातुमावर्तवेगाद्धमता घनेन ।

आभाति भूयिष्ठमयं समुद्रः प्रमथ्यमानो गिरिणेव भूयः ॥ १४ ॥

पर्याप्तिं पातुं प्रवृत्त एव प्रवृत्तमात्रेण न तु भीतकालेन [प्रवृत्तमात्रेण]
आवर्तवेगात् । 'स्पादायतोऽम्भसा घमः' इत्यमरः । प्रमथता घनेन अयं समुद्रः
भूयः पुनरपि गिरिणा मन्दरेण प्रमथ्यमानः इव मूयिष्ठम् अत्यन्तम् आभाति ॥

१ भुजसंक्रान्तासहसा ऋ-निर्गमात् इति धातुः १३ कर्णः २ विस्फूर्जित इति १४ मकुटि-
समिद्धः १० पा० । ५ अयं समानार्थं पद्य-दिङ्नामहरनङ्कृतिमुद्र इति भाष्यः । प्रमथतासित-
रन्वनालेः । एतावत् सर्वान् दिङ्मथ्यतीत्युच्यते इति ॥ इति । ६ शङ्खानां व्यं वृन्दं ७ अनाम-
८ ऊर्ध्वाङ्कुरप्रोत ० ८ इति इ पा० । ९ 'मन्थान् मन्दरं कृत्वा तथा नेरं च शामिकम् । देवा
मधिपुमारब्धाः । समुद्रं विधिगन्धमा ॥ इ० धारणम् । ततो विधानम् मथनं मथनं कृत्वा च
शामिकम् । मन्थान् मन्दरं कृत्वा मन्थयामि' इति ॥ इति सामान्यम् । विज्ञापनम् १० बाल-
कादे ४५ तान् इत्यम् ।

दूरादयश्चक्रनिभस्य तन्वी तमालतालीवनराजिनीला ।

आभाति वेला लवणाम्बुराशेर्धारानिबद्धेव कलङ्कुरेखा ॥ १५ ॥

अयश्चक्रनिभस्य लवणाम्बुराशेः दूरात् तन्वी अणुत्वेनावभासमाना तमालताली-
वनराजिनिनीला [तमालतालीवनराजिनीला] वेला तीरभूमिः धारानिबद्धा
चक्राभिता कलङ्कुरेखा मालिन्यरेखा इव । आभाति । 'मालिन्यरेखा ॥ कलङ्कुराहुः'
इति दण्डी ॥

वेलानिलः केतकरेणुभिस्ते संभावयत्याननमायतांक्षि ।

मामक्ष्यं मण्डनकालहानेर्वेत्तीव विम्बाधरवद्धतृष्णम् ॥ १६ ॥

हे आयताक्षि । 'वेला स्यात्तीरनारयोः' इति विश्वः । वेलानिलः केतकरेणु-
भिः ते आननं संभावयति । किमर्थमित्यपेक्षायामुद्योक्षते—विम्बाधरे बद्धतृष्णं
[विम्बाधरवद्धतृष्णं] मां मण्डनेनाभरणक्रियया कालहानिर्विलम्बस्तस्याः
[मण्डनकालहानेः] अक्षमम् असहमानम् । कर्मणि षष्ठी । कालहानिमसहमानं
वेत्ति इव वेत्ति किम् । नो चेत्कथं संभावयेदित्यर्थः ॥

एते वयं सैकतभिन्नशुक्तिपर्यस्तमुक्तापटलं पयोधेः ।

प्राप्ता मुहूर्तेन विमानवेगात्कूलं फलावर्जितपूगमालम् ॥ १७ ॥

एते वयं [सैकतभिन्नशुक्तिपर्यस्तमुक्तापटलं] सैकतेषु भिन्नाभिः स्फुटि-
ताभिः शुक्तिभिः पर्यस्तानि परितः क्षिप्तानि मुक्तानां पटलानि यस्मिंस्तत्पयोधम् ।
फलावर्जिता आनमिताः पूगमाला यस्मिंस्तत् [फलावर्जितपूगमालम्]
पयोधेः कूलं विमानवेगान्मुहूर्तेन प्राप्ताः ॥

कुरुष्व तावत्करभोरु पश्चान्मार्गे मृगप्रेक्षिणि दृष्टिपातम् ।

एषां विदूरीभवतः समुद्रात्सकानना निष्पततीव भूमिः ॥ १८ ॥

'मणिबन्धादाकनिष्ठं करस्य करभो बहिः' इत्यमरः । करभ इवोरु यस्याः सा
करभोरुः । 'करत्तरपदादौपम्ये' इत्यङ् । तस्याः सवृद्धिर्दे करभोरुः । मृगवत्प्रेक्षत
इति विग्रहः । हे मृगप्रेक्षिणि तावत्पश्चान्मार्गे लङ्घिताश्चने दृष्टिपातं कुरुष्व ।
एषा सकानना भूमिविदूरीभवतः समुद्रात्क्षिप्यतति निभामति इव । वि-
दूराद्वादिशेष्यनिघ्रात् चिवः ॥

कचित्पथा संचरते सुराणां कचिद्वनानां पततां कचिच्च ।

यथाविधो मे मनसोऽभिलापः प्रवर्तते पश्य तथा विमानम् ॥ १९ ॥

१ दूरादराज्यं विमानि, २ अग्न्यात्परमिदमतिरिक्तं यद्ये कचित्—निर्दिशरूपस्य निधेर्जला-
नामेवा तमालदुमराजिनीना । दूरादराज्यं विमानि वेला कलङ्कुरेखामलिनेन धारा ॥ ३ आयता-
क्षम् इ. पा०. ४ वृद्ध. ५ विम्बाधरते चिबन्तुन्यो वाधर विम्बाधर इ. आरुपादिवादि । तथा
च वामन—विम्बाधर इति वृत्ती मध्यमनदलेष स्यात् इति । अन्यथा अधारविम्ब इति स्यात् ।
६ कलङ्कुरादिना त्वया क्रियमाणस्य मण्डनस्य कालहाने इति वा० दि० रे। ७ उ० हि ६०
पुरः प्रोगमनेन इति वा० । ८ 'नि सति' इ. पा० । अनुरूपभावः न कृत्ये—देवतामवगोहनीय-
शिवाराधनमज्जना मेदिनी । इति । ९ मृग० इति साभिप्रायम् । मृगो हि पश्चात्परमनि । इति हे०-
१० मन्त्रम् इ. पा०.

हे देवि विमानं पुष्पकं मे मनसः अमिलाप यथाविधः तथा प्रवर्तते पश्य ।
कचित्सु णां पथां संचरते । कचिद् घनानां कचित् पततां पाक्षगां च पथा
संचरते । ' समस्तृतीययुक्तात् ' इति संपूर्वाचरतेरामनेपदम् ॥

असौ महेन्द्रद्विपदानगन्धिस्त्रिमार्गगात्रीचित्रिर्मर्दशीतः ।

आकाशवायुर्दिनयौवनोत्थानाचामति स्वेदलवान्मुखे ते ॥ २० ॥

महेन्द्रद्विपदानगन्धिः ऐरावतमदगन्धिः । त्रिभिर्मार्गैर्गच्छतीति त्रिमार्गगा गङ्गा ।
' तदित्यर्थः ' इत्यादिनोत्तरपदमसामः । तस्या वीचीनां त्रिमर्देन सपर्येण शीत [त्रिमा-
र्गगात्रीचित्रिर्मर्दशीतः] असौ आकाशवायुः दिनयौवनोत्थान् मध्याह्नसमयान्
तं मुखे स्वेदलवान् आचामति हरति । अनेन सुपथयचरो दर्शितः ॥

करेण वातायनलैर्मितेन स्पृष्टस्तथा चण्डि कुतूहलिन्यां ।

आमुञ्चतीवाभरणं द्वितीयमुद्भिन्नविद्युद्बलयो घनस्ते ॥ २१ ॥

हे चण्डि कोपने । ' चण्डस्त्वन्तरोपन ' इत्यमरः । कुतूहलिन्यां विनोदार्थिन्या
त्वया कस्यां वातायने गशक्षे रम्भितेनावलपितेन [वातायनलाम्भितेन] करेण
स्पृष्टः उद्भिन्नविद्युद्बलयः घनस्ते द्वितीयम् आभरणं बलयम् आमुञ्चति
इव अर्पयतीव । चण्डीत्यनेन कोपनमलवाद्भास क्षिप्रं त्वां मुञ्चति मेष इति व्यज्यते ॥

अमी जनस्थानमपोढविघ्नं मत्वा समारब्धनचोटजानि ।

अध्यासते चीरभृतो यथासं चिरोज्झितान्याथममण्डलानि ॥ २२ ॥

अमी चीरभृतः तापता जनस्थानम् अपोढविघ्नम् अगस्तविघ्नं मत्वा ज्ञात्वा
समारब्धा नवा उटजा पर्णशाला येषु तानि [समारब्धनचोटजानि] । ' पर्णशालोदने ऽ-
त्रियाम् ' इत्यमरः । चिरोज्झितानि । शक्षसमयादित्यर्थः । आध्रममण्डलानि
आध्रमविभागान् यथास्वै स्वमननिकम्प अध्यासते अधितिष्ठन्ति ॥

सैषा स्थली यत्र विचिन्वता त्वां भ्रष्टं मया नूपुरमेकमुर्ध्वाम् ।

अहस्यत त्वचरणारविन्दविश्लेषदुःखादिव वद्धमौनम् ॥ २३ ॥

सा पूर्वागुभूता स्थली एषा । हस्यत इत्यर्थः । यत्र स्थत्वां हठां विचिन्वता
अन्विच्यता मया । त्वचरणारविन्देन यो विश्लेषो वियोगस्तेन यद्वा तस्मात् [त्वचर-
णारविन्दविश्लेषदुःखात्] इव वद्धमौनं निश्चयम् । उर्ध्वाम् भ्रष्टम् एकं नूपुरं
मञ्जरि । ' मञ्जरी नूपुरोऽत्रियाम् ' इत्यमरः । अहस्यत हस्य । हेतुर्मेधा ॥

१ देवानामुर्ध्वः दन्धास्तद्वधो वाननां तद्वधो मेघनां तद्वधः वक्ष्यामिति वयम् । २ हुरिन्द्र
इ, गन्धी इ पा० । ३ नि मूनेन इ पा० । ४ अथ कुसुमस्यो जग्ने हेतुवैभवेनेति ॥ हेतु-
स्तेता । ' विना द्रव्यं विना सर्वा स्वरूपकन्देतुता । ' इ शा. दर्श । अग्निं कर्त्तुं यन्त्रिणां
कवि इहेदवतमर्धं ग्यभिरिति सप्तदाह । स च नूपुरवर्धवर्धयिषत् ' इहम ' इति होय ।
इति चरि० । दिनफोऽपेक्षम् ।

त्वं रक्षसा भीरु यतोऽपनीता तं मार्गमेताः कृपया लता मे ।

अदर्शयन्वक्तुमशक्नुवत्यः शाखाभिरावर्जितपल्लवाभिः ॥ २४ ॥

हे भीरु गयशीले । 'ऊतु' इत्युद् । तनो नर्दन्तात्सुद्धौ हस्व । त्वं रक्षसा रावणेन यत येन मार्गेण । सार्वविभाक्तस्तसि । अपनीता अपहृता तं मार्गं वाणिन्द्रियाभावाद् वक्तुम् अशक्नुवत्यः एताः लता वीर्य आवर्जिता नमिता पल्लवाः पाणिस्थानीया याभिस्ताभिः [आवर्जितपल्लवाभिः] शाखाभिः स्वावयवभूताभिः कृपया मे अदर्शयन् । हस्तवेष्ट्याऽमूचयमित्यर्थः । 'शाखा वृक्षान्तरे भुजे' इति विश्व । लतादीनामपि ज्ञानमस्त्येष । तदुक्तं मनुना— 'अन्त संज्ञा भवन्त्येते सुल्लदु खसमन्विता ।' इति ॥

मृगयश्च दर्भाङ्कुरनिर्व्यपेक्षास्तवागतिर्ज्ञं समबोधयन्माम् ।

व्यापारयन्त्यो दिशि दक्षिणस्यामुत्पद्मराजीनि विलोचनानि ॥ २५ ॥

दर्भाङ्कुरेषु न्येष्टेषु निर्व्यपेक्षा नि स्पृहा [दर्भाङ्कुरनिर्व्यपेक्षाः] मृगयैः मृगाद्वना च उत्पद्मराजीनि विलोचनानि दक्षिणस्यां दिशि व्यापारयन्त्यः प्रपतयन्त्यस्त्य तव अगतिर्ज्ञं गत्यनभिज्ञं मां समबोधयन् । दृष्टिवेष्ट्या त्वज्ञतिमबोधयमित्यर्थः ॥

एतद्विर्मालयतः पुरस्तादाविर्भवत्यम्बरलेखिं शृङ्गम् ।

नवं पयो यत्र घनैर्भया च त्वद्विप्रयोगाश्रु समं विसृष्टम् ॥ २६ ॥

मालयतः नाम गिरेः अम्बरलेखि अर्धरूप शृङ्गम् एतत्पुरस्ताद् अग्रे आ विर्भवति यत्र शृङ्गे घनैर्भये नवं पयः मया त्वद्विप्रयोगेन यशश्च तत् [त्वद्विप्रयोगाश्रु] च समं युगपद् विसृष्टम् । मेघदर्शनादपतुल्यमश्रु विसृक्तमिति भावः ॥

गन्धश्च धाराहतपल्वलानां कादम्बमर्धोद्गतकेसरं च ।

स्निग्धाश्च केकाः शिखिनां वैभूवुर्यस्मिन्नसह्यानि विना त्वया मे ॥ २७ ॥

यस्मिन् शृङ्गे धाराभिर्वंधाराभिराहतानां पल्वलानां [धाराहतपल्वलानां] गन्धश्च । अर्धोद्गतकेसरं कादम्बं नीपकुसुमं च । स्निग्धाः मधुरा शिखिनां बहिर्भागम् । 'शिखिनौ बहिर्बहिणी' इत्यमरः । केकाश्च । त्वया विना मे असह्यानि वमूवुः । 'नपुंसकमनपुसकेन—' इति नपुंसकशेषः ॥

१ राज्ञीनि २ अत्र रामायणम्—एते महामृगा भीरु मामीप्सन्ते पुन पुन । वज्रकामा इव हि मे इद्वितम्बुरलक्ष्ये ॥ एवमुक्ता नरेन्द्रेण ते मृगा सहस्रोचिता । दक्षिणाभिमुखत्वा सर्वे दशयन्तो नमस्त्यम् ॥ मेघिली ह्रियमाणा सा दिशः यामभ्यपद्यत । तेन मार्गेण गच्छन्तो निरीक्षन्ते पुन पुन ॥ अरण्ये ६४ १ 'लेदि ४ घन सान्द्र ५ विमुक्तम्' इ० पा० । उद्दीपकस्य मेघस्य दर्शनादिति भावः । 'मेघलोके भवति मुग्धिनाऽप्ययथाश्रुति चेत् कण्टारभ्येषणादिनि जने किं पुनर्दूरसंशये । इ० मेघदूतम् । ६ पद्मवन्नाम् इ०, अर्धोद्गत—अर्धोद्गत इ० पा० ७ 'अश्रुपन्' इति त्वया मे यस्मिन् विना दुःपसहा यशुवन् इ० च पा०

पूर्वानुभूतं स्मरता च यत्र कम्पोत्तरं भीरु तवोपगूढम् ।

गुहाविसारीण्यतिवाहितानि मया कथंचिद्धनगर्जितानि ॥ २८ ॥

किं च । हे भीरु यत्र गृहे पूर्वानुभूतं कम्पोत्तरं कम्पप्रधानं तव उपगूढम्
उपगूढं स्मरता मया गुहाविसारीणि धनगर्जितानि कथंचिद्
अतिवाहितानि । स्मारकत्वेनोद्दीप्तत्वाद्देशेन गमितानीत्यर्थः ॥

आसारसिक्तक्षितिवाप्ययोगान्मामक्षिणोद्यत्र विभिन्नकोशैः ।

विदम्ब्यमाना नवकन्दलैस्ते विवाहधूमारुणलोचनश्रीः ॥ २९ ॥

* यत्र गृहे विभिन्नकोशैः विकसितकुङ्कुमैः नवकन्दलैः कन्दलीपुष्पैरुत्तमवर्णैरा-
सारेण धारासंपातेन । ' धारासपात आसारः ' इत्यमरः । सिक्तायाः क्षितेर्वाप्यस्य धूमवर्णस्य
योगाद्देतोः [आसारसिक्तक्षितिवाप्ययोगात्] विदम्ब्यमाना अनुक्रियमाणा
ते विवाहधूमेनारुणा लोचनश्रीः [विवाहधूमारुणलोचनश्रीः] । सादृश्यास्मर्यमाणेति
शेषः । माम् अक्षिणोद् अपीडयत् ॥

उपान्तवानीरवर्नोपगूढान्यालक्ष्यपारिप्लवसारसानि ।

दूरावतीणा पिवतीव खेदादमूनि पम्पासलिलानि दृष्टिः ॥ ३० ॥

उपान्तवानीरवर्नोपगूढानि पार्श्ववज्जुलवनच्छतान्यालक्ष्या ईषत्क्षमाः पारिप्लव-
शलाः सारसा येषु तानि [आलक्ष्यपारिप्लवसारसानि] अमूनि पम्पासलि-
लानि पम्पासरोजलानि [दूरावतीर्णा] दूराद् अवतीर्णा मे दृष्टिः अत एव खेदात्पिबति
इव । न विहातुमुत्सहति इत्यर्थः ॥

अत्रावियुक्तानि रथाङ्गनाम्नामन्यान्यदत्तोत्पलकेसराणि ।

द्वन्द्वानि दूरान्तरवर्तिना ते मया प्रिये सस्पृहमीक्षितानि ॥ ३१ ॥

अत्र पम्पासरस्यन्योन्यस्मि दत्तोत्पलकेसराणि [अन्योन्यदत्तोत्पलकेसराणि]
अवियुक्तानि रथाङ्गनाम्नां द्वन्द्वानि चक्रवार्त्तमिधुनानि । ते तव दूरान्तरवर्तिना
दूरदेशवर्तिना मया हे प्रिये सस्पृहं सामिलापम् ईक्षितानि तदानीं त्वामस्मापमित्यर्थः ॥

इमां तटाशोकलतां च तन्वीं स्तनाभिरामस्तवकाभिनङ्गाम् ।

त्वत्प्राप्तिबुद्ध्या परिरब्धुर्कामः सौमित्रिणा सास्रमहं निषिद्धः ॥ ३२ ॥

किं च । स्तनवदभिरामाभ्यां स्तवकाभ्यामभिनङ्गां [स्तनाभिरामस्तवकाभिनङ्गाम्] ।
तन्वीमिमां तटाशोकस्य लतां शाखां [तटाशोकलतां] अतः त्वत्प्राप्तिबुद्ध्या

१ राज्ञे, २ च भि०, ३ धूमकुल इ० पा० । अत्रुत्सो माव विक्र०-आकराजिमिरिय कुसुमे-
नवकन्दलसलिलगर्भे । कोपाद्वनवांघ्रे स्मरयति मा लोचने तस्या ॥ इति । ४ गृहोप०,
' अन्यापि श्रान्ता जलं पिबति ' इ० दि० ५ एव क्रमते- ' अर्धोपभुजेन क्षिप्तेन जाया संभाव-
यामास रथाङ्गनामा । ' इति । ७ ' अवनग्राह्य ' इ० पा०, ८ परितृप्तमान साक्ष-साधु, इ० पा०.

त्वमेव प्राप्तेति आन्त्या परिरब्धुमालिङ्घितु क्रमो यस्य सः [परिरब्धुकामः]
अहं सौमित्रिणा लक्षणेन सास्त्रं निषिद्धः । नेयं सीतेति निवारितः । परिरब्धुकाम
इत्यत्र 'तु काममनसोरः' इति वचनान्मकारलोपः ॥

अमूर्विमानान्तरैलम्बिनीनां श्रुत्वा स्वनं काञ्चनकिङ्किणीनाम् ।

प्रत्युद्भजन्तीव खमुत्पतन्त्यो गोदावरीसारसपङ्क्तयस्त्वाम् ॥ ३३ ॥

विमानस्यान्तरेष्वकाशेषु लम्बन्ते यास्तासां [विमानान्तरलम्बिनीनां] काञ्च-
नकिङ्किणीनां स्वनं श्रुत्वा स्वयूषदाब्जभ्रमात् खम् आकाशम् उत्पतन्त्यः अमूः
गोदावरीसारसपङ्क्तयः त्वां प्रत्युद्भजन्ति इव ॥

एषा त्वया पेशलमध्ययापि घटाम्बुसंवर्धितवालचूता ।

आह्लादयत्युन्मुखकृष्णसारा दृष्टा चिरात्पञ्चवटी मनो मे ॥ ३४ ॥

पेशलमध्ययापि । भाराक्षमयापीत्यर्थः । त्वया घटाम्बुभिः संवर्धिता वालचूता
यस्याः सा [घटाम्बुसंवर्धितवालचूता] । उन्मुखा अस्मदभिमुखास्यन्संवर्धितः
एव कृष्णसारा यस्याः सा उन्मुखकृष्णसारा चिराद् दृष्टा एषा पञ्चवटी मे मनः
आह्लादयति । आनन्दयति । पञ्चवटीशब्दः पूर्वमेव व्याख्यातः ॥

अत्रानुगोदं मृगयानिवृत्तस्तरंगवातेन विनीतखेदः ।

रहस्त्वदुत्सङ्गनिषण्णमूर्धा स्मरामि वानीरगृहेषु सुप्तः ॥ ३५ ॥

अत्र पञ्चम्याम् । गोदा गोदावरी तस्याः समीपे अनुगोदम् । 'अनुर्थतमया'
इत्यन्वयीभावः । मृगयाया निवृत्तः [मृगयानिवृत्तः] तरंगवातेन विनीतखेदः रहः
रहसि । अत्यंतसयोगे द्वितीया । त्वदुत्सङ्गनिषण्णमूर्धा सप्तह वानीरगृहेषु सुप्तः
स्मरामि । वान्यार्थः कर्म । सुप्त इति यत्तत्स्मराभित्यर्थः ॥

भूभेदमात्रेण पदान्मघोनः प्रभ्रंशयां यो नहुषं चकार ।

तस्यैविलाम्भःपरिशुद्धिहेतोर्भोमो मृनेः स्थानपरिग्रहोऽयम् ॥ ३६ ॥

यः मुनिः भूभेदमात्रेण भूभङ्गमात्रेणैव नहुषं राजान मघोनः पदाद् इन्द्र-

१ अनेन उन्मादाख्यो व्यभिचारिभाव उक्तः । 'चित्तसमोह उन्मादः' फामशोपमयादिभिः ।
२ सा० ६० । रत्नानां सीतादृश्यमुक्तं कुयारे-वर्षात्रुप्यस्तवस्तनाम्भ्यः स्फुरत्प्रचालोदमनोहराभ्यः ।
३ लतावधूयस्तयोऽप्यवागुर्विनशदास्त्राभुजवन्धनानि ॥ इति । २ न्तखिल० । ३ पेशल, योमल इ. पा.
४ आनन्दयति इ. उन्मुख-उन्मद् इ. ख पा०. ५ नीलदयामरामाश्लोकनेनाब्जमुद्गधीन्मुख्यान्तृष्णा-
सारा मयूरा इति पा. इ. हे० । नीलदयामरामाश्लोकनेनाब्जमुद्गधीन्मुख्यान्तृष्णा-
मुन्मुखत्वमिति भावः । उक्तं चान्यत्र-वीह्व रावयमुपातकमूर्क सेन्द्रचापनयमेषाद्वया । तत्र तत्र
नन्दतु शिख्यगिदन दर्शनादुपरि पादोनोन्मुखा ॥ इ. पा० सु० दय० । ६ निवृत्त०. ७ निषङ्ग-
निषक्त, इ., सुप्त-सुप्तम् इ. ख पा०. ८ समदोषं प्रवृत्ता दाम्भा अयमोऽपि पतन्ते इति न्याया-
दनुगोदमिति पदेन्द्रदेशनयोगः । भीमो भीमसेनः स दा सयभाषा इतिवत् । इ. पाणि०. ९ भद्र द. पा०
१० माध्याययो नहुषं प्रमन इ. पा० ११ वर्षादिग० इ. पा.

त्वात् प्रभ्रंशयां चकार प्रभ्रशयति स्म । आविलाम्भःपरिशुद्धिहेतोः कलमजल
प्रसादहेतो तस्य मुनेः अगस्त्यस्य । अगस्त्योदये शरदि जल प्रसीदतीत्युक्तं श्रौक् ।
भूमौ भयो भौमः स्थानपात्रिग्रहः आश्रम अयम् । दस्यत इति शेष । भौम इत्यनेन
दिन्योऽप्यस्तीत्युक्तम् । परिगृह्यत इति परिग्रह । स्थानमेव परिग्रह इति विग्रह ॥

त्रेताभिधूमाग्रधैनिन्द्यकीर्तैस्तम्येदमाक्रान्तविमानमार्गम् ।

घ्रात्वा हविर्गन्धि रजोविमुक्तः समश्नुते मे लघ्विमानमात्मा ॥ ३७ ॥

अनिन्द्यकीर्तैः तस्य अगस्त्यस्य आक्रान्तविमानमार्गम् । हविर्गन्धोऽस्या-
स्तीति हविर्गन्धि । त्रेताभिरभिधूमाग्रम् । 'अभिधूमाग्रं त्रेता' इत्यमर । पृथोदरादित्वादेवेत् ।
त्रेतामेधूमाग्रम् [त्रेताभिधूमाग्रम्] इदं घ्रात्वा आग्राय रजसो गुणाद्विमुक्त [रजो-
विमुक्तः] मे मम आत्मा अन्तःकरणं लघ्विमानं लघुत्वगुणं समश्नुते प्राप्नोति ॥

एतन्मुनेर्मानिनि शतकर्णेः पञ्चाप्सरो नाम विहारवारि ।

आभाति पर्यन्तवनं विदूरान्मेघान्तरालक्ष्यपिवेन्दुबिम्बम् ॥ ३८ ॥

हे मानिनि शतकर्णेः मुनेः सगन्धि पञ्चाप्सरः नाम पञ्चाप्सर इति प्रसिद्धम् ।
पञ्चाप्सरसो यस्मिन्नेति विग्रह । पर्यन्तेषु वनानि यस्य तत् पर्यन्तवनम् एतद् विहा-
रवारि श्रोतासरं विदूरात् । मेघानामन्तरे मध्य आलक्ष्यमापद्य दृश्यम् [मेघान्तराल-
क्ष्यम्] । 'आ ईपदर्थेऽभिध्यासौ' इत्यमर । इन्दुबिम्बम् इव आभाति ॥

पुरा स दर्भाङ्कुरमात्रवृत्तिश्चरन्मृगैः सार्धमृपिर्धोना ।

समाधिभीतेर्न किलोपनीतः पञ्चाप्सरोयौवनकूटवन्धम् ॥ ३९ ॥

पुरा पूर्वदिग्गच्छे दर्भाङ्कुरमात्रवृत्तिः तन्मात्राहार मृगैः सार्धं सह चरन् स
ऋषिः समाधेस्तपसो भीतेन [समाधिभीतेन] मधोना इन्द्रेण पञ्चानामप्सरसां

१ प्रभ्रशया चकार अयमप्ययोग इति पाणिनीया । 'प्रभ्रशयातीति प्रभ्रशयाम् प्रभ्रशयामिति
नट्टपरिशेषणम्' इत्यपि कनिह्वयाम्पातित । नट्टप्रभ्रशन कथा-पुरा किल नट्टहृया उपारितेजो
हीनि कीतसङ्गे च शकं ऋषयो देवाश्च समेयं पुरुषशसम्भन नट्टाख्यं नृप स्वतेजोभिरभिधूयै
श्वराज्येऽभ्यर्चयन् । ततो नट्टः शचीदेवीं चक्रम । शचीं विसृत-तुषष्टिरस्य श्रुत्वा पत्युरुपदे-
शादृपयश्चेत्वा बहति तदा त्वा भजामीत्युवाच । सोऽपि नट्टे गादरायुधधर्मिण्या कृत्वा शिचिकां
बहद्भिर्महर्षिभिर्विश्वगानेऽपत्य पादेन क्षुब्धं अनाद्यत् । कुर्वितेन तेन दशपद्मदम्पति वायस
पत्न्यधरो भवेति शप्त स तत्क्षणमेव धरण्या पपात । म मा उच्यो ए अ १०, १६
२ स० ४, स्तो २, ३ 'उदय' इ पा० ४ महिमा० 'यय' इ वेता इ मल्लि०, 'त्राग' वा सदा सधुक्षण
नामिना । यद्वा जायते अजाटनयन्माभिरिता । त्रिषमिता इति वा । पृथोदरादि' ॥ भाट्ट०
६ 'माण्ड-न्द-कर्णे' इ पा० ७ अत्र रामायणम्-इदं पञ्चासरो नाम तटा-सर्वनाम्निकम् । निर्मित
तपसा तेन मुनिना माण्डकर्णिना ॥ इति । ८ भेदेन इ उपनीत-अभिनीत । इ ९ यत्र०.

यौवनम् । 'तद्वितार्थ—' इत्यादिनोत्तरपदसमासः । तदेव कूटबन्धं कफटयन्त्रं [पञ्चाप्स-
रोयौवनकूटबन्धम्] उपनीतः । 'उन्माधः कूटयन्त्रं स्यात्' इत्यमरः । किल
इत्येतत्त्रिषु । मृगसाहचर्यान्मृगवदेव वद इति भावः ॥

तस्यायमन्तर्हितसौधभाजः प्रसक्तसंगीतमृदङ्गघोषः ।

वियद्वतः पुष्पकचन्द्रशालाः क्षणं प्रतिश्रुन्मुखराः करोति ॥ ४० ॥

अन्तर्हितसौधभाजः जलान्तर्गतप्रासादगतस्य तस्य शातकर्णः अयं प्रसक्तः संततः
संगीतमृदङ्गघोषः [प्रसक्तसंगीतमृदङ्गघोषः] वियद्वतः सन्पुष्पकस्य चन्द्रशालाः
शिरोरुहणि [पुष्पकचन्द्रशालाः] । 'चन्द्रशाला शिरोरुहम्' इति हलानुधः । क्षणं प्रति-
श्रुद्धिः प्रतिश्रान्तेमुखरा ध्वनन्तोः [प्रतिश्रुन्मुखराः] करोति । 'क्षा प्रतिश्रुति-
धाने' इत्यमरः ॥

हविर्भुजामेधवतां चतुर्णां मध्ये ललाटंतपसप्तसप्तिः ।

असौ तपस्यत्यपरस्तपस्वी नाम्ना सुतीक्ष्णश्चरितेन दान्तः ॥ ४१ ॥

नाम्ना सुतीक्ष्णः सुतीक्ष्णनामा चरितेन दान्तः सौम्यः असौ अपरः तपस्वी ।
एधवताम् इन्धनवताम् । 'काष्ठं दार्विन्धनं त्वेधः' इत्यमरः । चतुर्णां हविर्भुजाम्
अमीनां मध्ये । [ललाटंतपसप्तसप्तिः] ललाटे तपतीति ललाटंतपः सूर्यः । 'असूर्य-
ललाटयोर्हंसितपोः' इति खड्गप्रत्ययः । 'अरुद्धिपत्—' इत्यादिना मुमागमः । ललाटंतपः
सप्तसप्तिः सप्ताधः सूर्यो यस्य स तथोक्तः सन् । तपस्यति तपधरति । 'कर्मणो रोमन्ध
तपोभ्यां वर्तिचरोः' इति क्यङ् । तपसः परस्मैपदं च' इति वक्तव्यम् ॥

अमुं सहासप्रहितेक्षणानि व्याजार्थसंदर्शितमेखलानि ।

नालं विकर्तुं जनितेन्द्रशङ्कुः सुराङ्गनाविभ्रमचेष्टितानि ॥ ४२ ॥

जनितेन्द्रशङ्कुम् । तपसेति शेषः । अमुं सुतीक्ष्णं सहासं प्रहितानीक्षणानि दृष्ट्यो येषु
तानि [सहासप्रहितेक्षणानि] । व्याजेन केनचिन्मिषेण । 'पुंस्यधोऽर्धे समेऽशके' इति
विश्वः । अर्धमीपत्संदर्शिता मेखला येषु तानि [व्याजार्थसंदर्शितमेखलानि] घ्रा-
न्नानामिन्द्रप्रेषितानां विभ्रमा विलासा एव चेष्टितानि [सुराङ्गनाविभ्रमचेष्टितानि]
विकर्तुं स्तलयितुम् अलं समर्थानि न । यगूचुरिति शेषः ॥

एपोऽक्षमालावलयं मृगाणां कण्डूयितारं कुशसूचिलावम् ।

सभाजने मे भुजमूर्ध्वबाहुः सव्येतरं प्राध्वमितः प्रयुद्धे ॥ ४३ ॥

१ 'प्रयुक्त' इ. पा०, घोष—नाड्य, शब्द इ. पा०. २ 'प्रेषार्थं गीतनाय तु संगीतकमुदाहृतम्'
इति हलानुधः । 'गीतं शार्दं नर्तनं च त्रयं मणीतमुच्यते' इति संगीतदर्पणम् । ३ एतदेव पञ्चाप्स-
धनमिन्मुच्यते । 'अग्निं सविता सविदेवाग्निं' इति धीनलिङ्गान्पूर्वोप्यग्निरिव । अनुस्वरवर्णनं कुमारे-
शब्दो चतुर्णां ज्यलतां शुक्तिस्थिता हविर्भुजां क्यगता मुमागमा । निमित्तं मेघपतिघातिनीं
प्रभामनन्यदृष्टिं मन्त्रिणां गेहान् । इति । ४ प्रहा०. ५ संभावयन्. ६ उपनेजा. ७ प्रोद्गु०

• ऊर्ध्वबाहुः एष सुतीक्ष्णोऽक्षमालैव बलयं यस्य तं [अक्षमालाबलयम्] मृगोणां कण्डूयितारम् । कुशा एव सूचयस्ता ह्यनतीति कुशसूचिबलत्वं [कुशसूचिबलम्] । 'दमेष्ण' इत्यण् । एभिर्विशेषणैर्भयशीलत्वं भूतदया कर्मक्षमत्वं च द्योत्यते । सव्यादितरं दक्षिणं [सव्येतरं] भुजं मे भम समाजने संमाननिमित्तं । 'निमित्तात्कर्मयोगे' इति खसमी । इतः प्राध्वं प्रकृतानुवृत्त्यर्थं प्रयुङ्क्ते । 'आनुवृत्त्यर्थकं प्राध्वम्' इत्यमरः । अन्यर्थं चेत् ॥

वाचंयमत्वात्प्रणतिं ममैष कम्पेन किञ्चित्प्रतिगृह्य मूर्धः ।
दृष्टिं विमानव्यवधानमुक्तां पुनः सहस्रार्चिपि संनिधत्ते ॥ ४४ ॥

एष सुतीक्ष्णः । वाचं यच्छतीति वाचंयमो मौनव्रती । 'वाचि यमो व्रते' इति ऐच्छप्रत्ययः । 'वाचंयमपुरंदरी च' इति सुम् । तस्य भावस्तत्त्वात् [वाचंयमत्वात्] मम प्रणतिं किञ्चिन्मूर्धः कम्पेन प्रतिगृह्य विमानेन व्यवधानं तिरोधानं तस्मान्मुक्ताम् [विमानव्यवधानमुक्तां] । 'अपेतापोऽमुकपतितः' इत्यादिना पथमीसमासः । दृष्टिं पुनः सहस्रार्चिपि सूयं संनिधत्ते । सम्यग्धत्त इत्यर्थः ॥ अन्यथा कर्मवत्त्वप्रमहत्वात् ॥

अदः शरण्यं शरभङ्गनाम्नस्तपोवनं पावनमाहिताग्नेः ।
चिराय संतर्प्य समिद्भिरग्निं यो मन्त्रपूतां तनुमप्यहोपीत् ॥ ४५ ॥

शरणे रक्षके साधु शरण्यम् । पावनयतीति पावनम् । अदः दक्ष्यमानं तपोवनम् आहिताग्नेः शरभङ्गनाम्नः मुनेः संबन्धि । यः शरभङ्गः चिराय चिरम् अग्निं समिद्भिः संतर्प्य तर्पयित्वा ततो मन्त्रैः पूता शुद्धा [मन्त्रपूतां] तनुम् अपि अहोपीत् हुतवान् । जुहोतेर्लङ् ।

छायाविनीताध्वपरिश्रमेण भूयिष्ठसंभाव्यफलेष्वमीषु ।
तस्यातिथीनामधुना सपर्या स्थिता सुपुत्रेष्विव पादपेषु ॥ ४६ ॥

अधुना अस्मिन्काले तस्य शरभङ्गस्य सवन्धिनी अतिथीनां सपर्या अतिथि-पूजा । छायाविनीतोऽध्वपरिश्रमो वेस्तेषु [छायाविनीताध्वपरिश्रमेण] भूयिष्ठानि बहुतमानि संभाव्यानि श्लाघ्यानि फलानि येषां तेषु [भूयिष्ठसंभाव्यफलेषु] अमीषु पादपेषु आश्रमवृक्षेषु सुपुत्रेषु इव स्थिता । तस्यैवैव पादपेष्वुत्थयत् इत्यर्थः ॥

धारास्वनोद्गारिदरीमुखोऽसौ शृङ्गश्रलग्नशम्बुद्वमपङ्कजः ।
वध्नाति मे वन्धुरगात्रिचक्षुर्दृष्टः ककुब्जानिव चित्रकूटः ॥ ४७ ॥

धाराणा निक्षेपधाराणा यद्वा धारया सातत्येन स्वनोद्गारि दयैव मुखं यस्य सः [धारा-
स्वनोद्गारिदरीमुखः] । शृङ्गं शिखरं विषाणं च । तस्याग्रे लग्नोऽम्बुद एव वप्रपङ्को
वप्रम्रीडासक्तपङ्को यस्य सः [गृद्धाग्रलग्नोऽम्बुदवप्रपङ्कः] । असौ चित्रकूटः हे
बन्धुरगात्रि उन्नतानताङ्घ्रि । दृप्तः ककुद्भान् वृग्म इव मे चक्षुः बध्नाति
अनन्यासक्तं करोति ॥

एषा प्रसन्नस्तिमितप्रवाहा सरिद्विदूगन्तरभावतन्वी ।

मन्दाकिनी भानि नगोपकण्ठे मुक्तावली कण्ठगतेव भूमेः ॥ ४८ ॥

प्रसन्ना निर्मलः स्तिमितो विस्मन्दः प्रवाहो यस्याः सा [प्रसन्नस्तिमितप्रवाहा]
विदूरस्यान्तरस्थ मध्यवर्त्यवकाशः । भावात्तन्वी [विदूरान्तरभावतन्वी] दूरदेशवर्ति
त्वात्तनुत्वेनावभासमाना मन्दाकिनी नाम कश्चिन्नकूटनिकटवर्तिनी एषा सरित् नगो-
पकण्ठ भूमिः कण्ठगता मुक्तावली इव भाति । अत्र नगस्य शिरस्य तदुपकण्ठस्य
कण्ठत्व च गम्यते ॥

अयं सुजां अनुगिरं तमालः प्रवालमादाय सुगन्धि यस्य ।

यवाङ्कुरापाण्डुकपोलशोभी मयावतंसः परिकल्पितस्ते ॥ ४९ ॥

गिरे समीपे अनुगिरम् । ' गिरेष्वेनरस्य ' इति समासान्तद्व्यप्रत्ययः । सुजातः
स तमालः अयं दृश्यते । यस्य तमालस्य । शोभनो गन्धो यस्य तत् सुगन्धि ।
' गन्धस्य ' इत्यादिनेकारः समासान्तः । प्रवालं पङ्क्तम् आदाय मया ते यवाङ्कुरवदा-
पाण्डो कपोले शोभी शोभते यः स [यवाङ्कुरापाण्डुकपोलशोभी] अवतंसः
परिकल्पितः ॥

अनिग्रहनासविनीतसत्त्वमपुष्पलिङ्गात्फलवन्धिवृक्षम् ।

वनं तपःसाधनमेतदत्रैराविष्कृतोदग्रतरप्रभावम् ॥ ५० ॥

अनिग्रहनासा द डभवतिता अपि विनीता सत्त्वा जन्तवो यस्मिंस्तत् [अनिग्रहना-
सविनीतसत्त्वम्] । अपुष्पलिङ्गात् पुष्पनिमित्तं विनेय फलवन्धिन फलप्राहिणो
वृक्षा यस्मिंस्तत् [फलवन्धिवृक्षम्] । अत एव आविष्कृतोदग्रतरप्रभावम् अत्रैः
मुने तपसः साधनं [तपःसाधन] वनम् एतत् ॥

अत्राभपेकाय तपाधनानां सप्तर्षिस्तोद्धृतोदग्रतरप्रभावम् ।

प्रवर्तयामास क्लिानुमूया तिस्रोतसं त्रयम्बरमौलिमालाम् ॥ ५१ ॥

अत्र वने अनुसूया आश्रिपत्री । सप्त च ते ऋषयश्च सप्तर्षयः । ' दिवसंभ्ये
गतायाम् ' इति तत्पुरुषममास । तेषां हस्तमृदूतानि हेमपद्मानि यस्यास्ता [सप्तर्षि-

१ असौ २ सुन्द ३ नव प्रशालोपचयेन, तव प्रशालोपचयेन, ४ पर्णापिनिनाश्रव
फणोऽमनार्थफालागुरुपत्रनेत्रम् इ पा०; विष्य मुन्दोऽनुगिरं तमालान्तर प्रशालोपचयेन यस्य ।
पर्णापि० इति य०, ५ लम्बी, ६ हिमफ०, ७ तप ०, ८ नमू०, ९ अत्र रामोपपन्न-दशवर्षोपपन्नपुष्टया
दग्धे लोके निवृत्ताम् ॥ यथा सुन्दके मृदे जायसी च यपरिता । उभेण तपसा युक्ता निदिमथाप्य-
लेहता ॥ ६० रामा अयो० स० ११७, १-१०

हस्तोद्धृतहेमपद्मा] त्र्यम्बकमीलिमाला हरशिर घन त्रिस्रोतस भागीरथी
तपाधनानाम् ऋषीणाम् अभिपकाय ज्ञानाय प्रवर्तयामास प्रवाहयामास ।
किल इयेतिह ॥

वीरासनैर्भ्यान्जुपासृपीणामयी समध्यासितवेदिमध्याः ।

निवातनिष्कम्पतया विभान्ति योगाधिरूढा इव शाखिनोऽपि ॥ ५२ ॥

वीरासन अवसाधने । ध्यान जुपत सवत् इति ध्यानजुप । तेरा [ध्यानजुपा]
तैरुपविश्य ध्यायतम् ऋषीणा सगन्धिन समध्यासितचदिमध्या । इदं वारासन
स्यानीयम् । अमी शारिण अपि निव त निष्कम्पतया [निवातनिष्कम्पतया]
योगाधिरूढा इव ध्यानभाज इव विभान्ति । ध्यायन्तोऽपि निद्रालाभा भवन्ति ।
वारासने धमिष्ठ — एकपादमयैकस्मिन्वयस्योराण सस्थितम् । इतरस्मिन्स्तथा चान्य
वारासनमुदाहृतम् ॥ इति ॥

त्वया पुरस्तादुपयाचितो यः सोऽय वटः श्याम इति प्रतीतैः ।

राशिर्षणीनामिव गारुडाना सपद्मरागः फलितो विभाति ॥ ५३ ॥

त्वया पुरस्तात् पूर्वं य उपयाचित प्रीयत । तथा च रामायणे—न्यग्रोध
तमुपस्थाप्य वेदेहा वाक्यमनवात् । नमरोऽस्तु महावृक्ष पश्यमे घत पात ॥ इति ।
श्याम इति प्रतीत स वट अय फलित सन् । सपद्मराग गारुडाना
मणीना मरकताना राशि इव । विभाति ॥

‘कचित्— इयदिभिधनुभि तै के प्रयाग गङ्गायमुनासगम वर्णयति—

कचित्प्रभालेपिभिरिन्द्रनीलैर्मुक्तामयी यष्टिरिवानुविद्धा ।

अन्यत्र माला सितपङ्कजानामिन्दीयरैरुत्तर्चितान्तरेव ॥ ५४ ॥

कचित्प्रभाला मिथमानसाना कादम्बससर्गवतीष पङ्क्तिः ।

अन्यत्र फालागुरुदत्तपत्रा भक्तिर्भुवश्चन्दनरूपितेव ॥ ५५ ॥

कचित्प्रभा चान्द्रमसी तपोभिश्छायाविर्लीनैः शबलीकृतेष ।

अन्यत्र शुभ्रा शरदभ्रलेखा रन्ध्रेप्त्रियालक्ष्यनभःप्रदेशा ॥ ५६ ॥

कचिन् कृष्णोरगभूर्पणेव भस्माङ्गरागा तनुरीश्वरस्य ।

पश्यानवद्याङ्गि विभाति गङ्गा भिन्नप्रवाहा यमुनोत्तरगैः ॥ ५७ ॥

हे अनवद्याङ्गि यमुनातः भिन्नप्रवाहा व्यामिश्रोषा गङ्गा गङ्गा विभाति ।

१ ० भती मुनीनाम् ६० भया — वा निवातः—निवातनष्कम्पतया निवातः ॥ ५२ ॥
२ तन्वसोरे यथा—एकपादमय कृत्वा विग्रहयोगे तथनारम् । ऋजुकायो विश्वामन्त्री च रासनमितारि
तम् ॥ ३ उपपापत ॥ प्रसिद्ध प्रमाण ५ दीवने यत्र देवेभ्यो मनोराज्यस्य सिद्धय । उपयाचि
तक स्मिन् देहद तद्विदुषा ६ काचना इष्टप्रणिता ७ ऽग्निं निला ८ भीष ९ इत
पर—तमिन्नया शुक्रनिशेव भिन्ना कुन्दमगिनीवमालयेत् । हतिहर कृष्णमृगत्वचेव धृति स्मर-

त्वं पश्य । केव । क्वचित् प्रदेशे प्रमथा लिप्पन्ति सनिहितमिति प्रभालेपिभिः इन्द्र-
नीलैः अनुविद्धा सह गुम्फिता मुक्तामयी यष्टिः इव हारावलिरिव । विभाति ।
अन्यत्र प्रदेशे इन्दीवरैः नीलोत्पले उत्स्रचितान्तरा सह ग्रथिता सितपङ्कजानां
पुण्डरीकाणां माला इव । विभातीति सर्वत्र सवन्ध । क्वचित्कादम्बसंसर्गवती
नीलहससंसृष्टा प्रिय मानस नाम सरो येषां तेषां [प्रियमानसानां] खगानां राजहं-
साना पङ्कक्तिः इव । 'राजहसास्तुते चञ्चुर्गणैर्लोहिते सिता ।' इत्यमर । अन्यत्र काला
गुण्या दत्तपत्रा रचितमकरिकापत्रा [कालागुरुदत्तपत्रा] भुवः चन्दनकल्पिता
भक्तिः इव । क्वचित् छायासु विलीनै स्थिते [छायाविलीनै] तमोभिः शबली-
कृता कर्पूरीकृता चान्द्रमसी प्रभा चन्द्रिका इव । अन्यत्र रन्ध्रेषु आलक्ष्यनभ-
प्रवेशा शुभ्रा शरवभ्रलेखा शरन्ध्रेषुपङ्क्ति इव । क्वचित् कृष्णोरगभूषणा
भस्माङ्गरागा ईश्वरस्य तनु इव । विभाति । शेषो व्याख्यात । कलापकम् ॥

समुद्रपत्न्योर्जलसंनिपाते पूतात्मनामत्र किलाभिपेकात् ।

तत्त्वावबोधेन विनापि भूयस्तनुत्यजां नास्ति शरीरबन्धः ॥ ५८ ॥

अत्र समुद्रपत्न्योः गङ्गायमुनयो जलसंनिपाते सगमे अभिपेकात् ज्ञानाद्
पूतात्मनां तनुत्यजां शुद्धात्मनां पुत्रां तत्त्वावबोधेन तत्त्वज्ञानेन विनापि प्रार-
ब्धशरीरत्यागानन्तर भूयः पुन शरीरबन्धः शरीरयोग नास्ति किल । अन्यत्र
ज्ञानादेव मुक्ति । अत्र तु ज्ञानादेव मुक्तिरित्यर्थः ॥

पुरं निपादाधिपतेरिदं तैद्यस्मिन्मया मौलिमणिं विहाय ।

जटासु बद्धास्वरुदत्सुमन्त्रः कैकेयि कामाः फलितास्तवेति ॥ ५९ ॥

निपादाधिपतेः गुह्यस्य तत्पुरमिदम् । यस्मिन् पुरे मया मौलिमणिं विहाय
जटासु बद्धासु रचितासु मतीषु सुमन्त्रः ' हे कैकेयि तव कामाः मनोरथा
फलिताः सफला जाता ' इति अरुदत् । ' शदित्युनिमोचने ' इति धातोर्लृङ् ॥

रौप्ये कण्ठभासा ॥ दृष्टयाधया शारदमेधलेया निर्धननिर्विशिशरुषा दिशेव । गवाक्षकायागुरुभूम-
राज्या हर्म्यस्थतीपेपुषा नवेव ॥ गुणारसघातशिला हिमाद्रजोऽयजपतनशोभयेव । पेतत्रिणां
मानसगोचराणां भेगीव फादम्बविहङ्गपङ्क्त्या ॥ निता नम्रद्वरफटिकासयोगाद्विह्वर्यपात्या रक्षना-
वलीव । गङ्गावैराभजया समेयपुण्ड्रसुवारेपरमाणमया ॥ इति चतुरः श्रेयान् चाभ्य पठन्ति ।

१ शरीरिणाम्, २ सनिपासने सरिने यत्र सगमे नत्राप्युदासा दिवम् पतन्ति । ये वे तय विगुञ्जति
पीराम्ने जनागो अभूतय यजन्त । अ अट अ नृ य ६ परि० । या गनिर्योगपुनस्य तत्त्वज्ञस्य
मनीषिणः । सा गनिर्यजन्त प्रागान् गङ्गायामनसगमे ॥ इति स्मृतिरिति । यत्र छाया दिवं यान्ति ये
मूलगोऽनभेयः ॥ ३ मारतम् । ४ ते पुण्यात्, ५, मणीन्, ६ यमन्, ७, य पा०

पयोधरैः पुण्यजनाङ्गनानां निर्विष्टहेमाम्बुजरेण यस्याः ।

ब्राह्मं सरः कारणमाप्तवाचो बुद्धेरिवाव्यक्तमुदाहरन्ति ॥ ६० ॥

पुण्यजनाङ्गनानां यक्षस्त्रीणां पयोधरैः स्तनैर्निर्विष्ट उपशुक्लो हेमाम्बुजरेणैवैत्य-
तत् [निर्विष्टहेमाम्बुजरेण] । तत्र ताः श्रीङ्गन्तीति व्यज्यते । ब्रह्मण इदं ब्राह्मम् ।
'नस्तद्धिते' इति टिलोपः । ब्राह्मं सरः मानसाख्यं यस्याः सरः स्यात् । बुद्धेः महत्त-
त्त्वस्य अव्यक्तं प्रधानम् इय कारणम् आप्तस्य वाचः आप्तवाचः वेदाः यद्वा
बहुग्रीहिणा मुनयः उदाहरन्ति प्रचक्षते ॥

जलानि या तीरनिखातयूपां बहृत्ययोध्यामनु राजधानीम् ।

तुरंगमेधावभृथावतीर्णैरिक्ष्वाकुभिः पुण्यतरीकृतानि ॥ ६१ ॥

यूपः संस्कृतः पशुबन्धनाहो दासविशेषः । तीरनिखातयूपा या सरयूः । तुरंगमेधा
अभमेधास्तेष्वभृथार्थमेवावतीर्णैरक्ष्वैः [तुरंगमेधावभृथावतीर्णैः] इक्ष्वाकुभिः
इक्ष्वाकुगोत्राण्यैर्नः पूर्वं । तद्वाजराक्ष्वो लृक् । पुण्यतरीकृतानि अतिशयेन पुण्यानि
कृतानि जलानि अयोध्यां राजधानीं नगरीम् अनु समीपे । तस्य लक्षितयेत्यर्थः ।
अशुशब्दस्य 'लक्षणेत्वंभूत-' इत्यादिना कर्मप्रत्ययनीयत्वात्तद्योगे द्वितीया । बहति प्रापयति ॥

यां सैकतोत्सङ्गसुखोचितानां मौज्यैः पयोभिः परिवर्धितानाम् ।

सामान्यधात्रीमिव मानसं मे संभावयत्युत्तरकोसलानाम् ॥ ६२ ॥

यां सरयू मे मानसं कर्तुं । सैकतं पुलिनम् तदेवोत्सङ्गः तत्र यत्सुखं तत्रोचितानां
[सैकतोत्सङ्गसुखोचितानां] प्राज्यैः प्रभूतैः पयोभिः अश्वभिः क्षीरैश्च । 'पयः
क्षीरं पयोऽश्वश्च' इत्यमरः । परिवर्धितानां पुण्यानाम् उत्तरकोसलानाम् उत्तरको-
सलेश्वराणां सामान्यधात्रीं साधारणमातरम् इव । संभावयति । 'धात्री जनन्या-
मलकीवमुपमातृषु' इति विश्वः । ॥

सेयं मदीया जननीव तेन मौन्येन राज्ञा सरयूर्वियुक्ता ।

दूरे वसन्तं शिशिरानिलैर्मौ तरंगहस्तैरुपगूहतीव ॥ ६३ ॥

मदीया जननी गेसला इव मान्येन पूज्येन तेन राज्ञा दशरथेन वियुक्ता

१ निर्विष्ट०, २ अपायनन्ति, ३ वृद्धान्तमने मायोपाधिक् ब्रह्म । साङ्गन्त्यते प्रधानः बुद्धिरेव महत्तत्त्व-
मिति तैरुच्यते-तदुक्त साख्यकारिकासु-सुलप्रवृत्तिरिति निर्महदायाः प्रवृत्तिविहृतयः सन् ।
शेवशकध विरारो न प्रवृत्तिर्नि विहृति पुरुष ॥ तथा च गीतायाम्-'अभ्यन्ताद्यान्वयः सर्वा प्रभव-
न्महाराजो' इ० । सरयूपानि रामायणे यथा-केलासपर्वने राम मनसा निर्मिन् परम् । ब्रह्मणा
नाशाहंल तेनेइ मानसं सरः । तस्मान्मुखाय सरसः मायोभाषुपग्रहने । सरःप्रवृत्ता मायुः प्रप्या
महासरम्भ्युता ॥ इति । ४ पूर्ये ५ पुण्ये ६ 'प्रयुक्तपुण्येति' इ. पा० ७ 'जन्येन' इ.
वियुक्ता-वियुक्ता, दूरे वसन्तं-दूरेति सन्तम् इ. च पा०.

सा इयं सरयूः दूरे वसन्तम् । प्रोष्यागच्छन्तमित्यर्थः । मां पुत्रभूतं शिशिरानिलैः
तरंगः एव हस्तैः [तरंगहस्तैः] उपगृह्णाति इव आलिङ्गतीव ॥

विरक्तसंध्याकपिशं पुरस्ताद्यतो रजः पार्थिवमुज्जिहीते ।

शङ्के हनूमत्कथितप्रवृत्तिः प्रत्युद्गतो मां भरतः ससैन्यः ॥ ६४ ॥

विरक्तातिरक्ता या संध्या तद्वत्कपिशं ताम्रवर्णम् [विरक्तसंध्याकपिशम्] । पृथिव्या
इदं पार्थिवम् । रजः धूलिः पुरस्ताद् अग्रे यतः यस्मात्कारणाद् उज्जिहीते
उद्धरच्छति । तस्मात् । हनुरस्यास्ति इह नृमान् । 'शरादीनां च' इति दीर्घः । तेन कथिता
प्रवृत्तिरस्मदागमनवार्ता यस्मै स [हनूमत्कथितप्रवृत्तिः] भरतः ससैन्यः सन्
मां प्रत्युद्गतः इति शङ्के तर्कयामि । 'शङ्का भयवितर्कयोः' इति शब्दार्णवे । अत्र यत्तदो-
क्तिरसंबन्धात्तच्छब्दलभः ॥

अद्धां श्रियं पालितसंगराय प्रत्यर्पयिष्यत्यनघां स साधुः ।

हत्वा निवृत्ताय मृधे खरादीन्संरक्षितां त्वामिव लक्ष्मणो मे ॥ ६५ ॥

किं च । साधुः सन्नतः स भरतः । 'साधुर्वापुर्पिके चारौ सन्ने चापि वाच्यवत्'
इति विश्वः । पालितसंगराय पालितपितृव्रतिशाय मे मयम् अनघाम् अदोषां भोगा-
भावाद्नुच्छिष्टा किंतु संरक्षितां श्रियम् । मृधे गुदे खरादीन् हत्वा निवृत्ताय
मे लक्ष्मणः संरक्षितामनघां त्वाम् इव प्रत्यर्पयिष्यति अद्धा सत्यम् । 'सत्ये त्वदा-
जसा द्वयम्' इत्यमरः ॥

असौ पुरस्कृत्य गुरुं पदातिः पश्चादवस्थापितवाहिनीकः ।

वृद्धैरमात्यैः सह चीरवासा मामर्घ्यपाणिर्भरतोऽभ्युपैति ॥ ६६ ॥

असौ पदातिः पादचरि चीरवासाः वक्त्रकसन भरतः पश्चात् पृष्ठभागे
[अवस्थापितवाहिनीकः] अवस्थापिता वाहिनी सेना येन यः तथोक्तः सन् ।
'नयुनश्च' इति कः । गुरुं वसिष्ठं पुरस्कृत्य वृद्धैः अमात्यैः सह अर्घ्यपाणिः
सन् माम् अभ्युपैति ॥

पित्रा विसृष्टां मदपेक्षया यः श्रियं युवाप्यङ्गतामभोक्ता ।

इयन्ति वर्षाणि तयां सहोग्रमभ्यस्यतीव व्रतमासिधारम् ॥ ६७ ॥

यः भरतः पित्रा विसृष्टां दत्तामद्रूपान्तरमुन्मदं गताम् [अङ्गताम्] अपि ।
यां श्रियं युवापि मदपेक्षया मद्रस्था अभोक्ता मन् । तृप्तन्त्यात् 'न लोच'
इति पठेतिषेधः । इयन्ति वर्षाणि एतावन्ने व्रतमागन् । अन्यन्तसंयोगे द्वितीया ।
तया प्रिया सह । श्रियेति च गम्यते । उद्यं दुधाम् आसिधारं नाम व्रतम् अभ्यस्यति

१ 'पश्यन्' यत् - 'यथा' 'यन्त्या' इ. च पा० । २ हनुः कुम्भिको यन्त्रः । तस्य विन्दुः ज्ञानमाय-
म्योन्मयः पञ्चकपिषा रविं जिघांसे रणे हनुर्भवेति धृष्टे । ३ 'अद्य' इ. । हृषे- 'लगे' इ. च
पा० । ४ दा. म. स्ते ४४. ५ अपेक्ष ६ व्रतिसृष्टिः, निधत्ताम् ७ 'निवृत्तपटम्' इ. पा०

इव वर्तयतीव । 'युवा युवत्या सार्धं यन्मुखमर्तुवदाचरेत् । अन्तर्निर्गुतगङ्गा स्यादासि-
धारमृतं हि तत् ॥' इति यादव । इदं चासिधाराचक्रमणतुल्यत्वादासिधारमृतमित्युक्तम् ॥

एतावदुक्तवन्ति दाशरथौ तदीया-

यिच्छां विमानमधिदेवतया विदित्वा ।

ज्योतिष्पथादवततार सविस्मयाभि-

रुद्धीक्षितं प्रकृतिभिर्भरतानुगाभिः ॥ ६८ ॥

दाशरथौ रामे एतावद् उक्तवन्ति सति विमानं पुष्पकं कर्तुं तदीयां रामसमन्धिनीम्
इच्छां अधिदेवतया विदित्वा । तत्प्रेरितं सदित्यर्थः । सविस्मयाभिः भरतानु-
गाभिः प्रकृतिभिः प्रजाभि उद्धीक्षितं सत् ज्योतिष्पथात् आकाशात् अवततार ॥

तस्मात्पुरःसरविभीषणदार्शितेन

सेवाविचक्षणहरीश्वरदत्तहस्तः ।

यानादवातरददूरमहीतलेन

मार्गेण भङ्गिरचितस्फटिकेन रामः ॥ ६९ ॥

रामः [सेवाविचक्षणहरीश्वरदत्तहस्तः] सेवायां विचक्षणं पुराणे हरीश्वर-
सुग्रीवस्तेन दत्तो हस्ते हस्तावलयं यस्य तादृशं सन् । स्थलतत्वात्पुरःसरो विभीषणस्तेन [पुर-
सरविभीषणदार्शितेन] अद्भुतमासने महीतले यस्य तेन [अद्भुतमहीतलेन]
भङ्गिभिर्विच्छिद्यतिभी रचिनस्फटिकेन वदस्फटिकेन [भङ्गिरचितस्फटिकेन] संपानप-
वणा मार्गेण तस्मात् यानात् पुष्परात् अवातरत् अवतीर्णवान् । तस्तेर्लेद् ॥

इक्ष्वाकुवंशगुरवे प्रयतः प्रणम्य

सं भ्रातरं भरतमर्घ्यपरिग्रहान्ते ।

पर्यश्रुरस्वजत मूर्धनि चोपमग्नौ

तद्भक्त्यपोदपितृराज्यमहामिपेक्षे ॥ ७० ॥

प्रयतः स रामः इक्ष्वाकुवंशगुरवे वसिष्ठाय प्रणम्य नमस्कृत्यार्घ्यस्य परिग्रह-
स्वीकारस्तस्यान्ते [अर्घ्यपरिग्रहान्ते] पर्यश्रुः परिगतानन्दभाषणं सन् । भ्रातरं
भरतं अस्वजत आलिङ्गत् । तस्मिन्नाग्रे मस्त्याऽपोदं परिहृत्य पितृराज्यमहामिपेक्षे येन

१ परिकृत्यदन्तधरि प्रमदा मेघमुन्मते । अमिषागवतं वनं वदन्ति कुत्रिगुणम् ॥ १ एकस्मिन्नि-
शब्दायां मये एव निषाद्य मन्त्रेण दत्तं ददन्तर्दणं दाताने नदमिषागवतम् । २ इति पर ।
३ 'गभानम्' इति पा ३ अर्थ इति पा ३

तस्मिन् [तद्भक्त्यपोढपितृराज्यमहाभिषेके] मूर्धनि उपजघौ च । ' प्रा-
गन्धोपादाने ' लिटि रूपम् ॥

श्मश्रुप्रवृद्धिजनिताननविक्रियांश्च

पुक्षान्प्ररोहजटिलानिद मन्त्रिवृद्धान् ।

अन्वग्रहीत्प्रणमतः शुभदृष्टिपातै-

वार्तानुयोगमधुराक्षरया च वाचा ॥ ७१ ॥

श्मश्रुणा मुखरोम्णा प्रवृद्धया सस्काराभावादभिवृद्धया जनिताननेषु विक्रिया विकृतिर्येषा-
तान् [श्मश्रुप्रवृद्धिजनिताननविक्रियान्] अत एव प्ररोहैः शाखावलम्बिभिरधौमु-
ल्लैर्धूलैर्जटिलाजटावत [प्ररोहजटिलाव्] पुक्षान् न्यग्रोधान् इव स्थितान् । प्रणमतः
मन्त्रिवृद्धान् च शुभैः कृपांर्द्रदृष्टिपातैः [शुभदृष्टिपातैः] वार्तस्यानुयोगेन कुशलप्रश्नेन
मधुराक्षरया [वार्तानुयोगमधुराक्षरया] वाचा च अन्वग्रहीत् अनुग्रहीतवान् ॥

दुर्जातबन्धुरयमृक्षहरीश्वरो मे

पौलस्त्य एष समरेषु पुरःप्रहर्ता ।

इत्याहुतेन कथितौ रघुनन्दनेन

व्युत्क्रम्य लक्ष्मणमुभौ भरतो ववन्दे ॥ ७२ ॥

अयं मे दुर्जातबन्धुः आत्पद्मन् ॥ ' दुर्जातं व्यसनं प्रोक्तम् ' इति विश्वः । अक्षह-
रीश्वरः सुग्रीव । एष समरेषु पुरःप्रहर्ता पौलस्त्यः विभीषणः । इत्याहुतेन
आदरवता । कर्तारि कः । रघूणां नन्दनेन [रघुनन्दनेन] रामेण कथितो उभौ विभी-
षणसुग्रीवौ लक्ष्मणं अनुजमपि व्युत्क्रम्य आलिङ्गनादिभिरसंभाव्य भरतः ववन्दे ॥

सौमित्रिणा तदनु संसृजे स चैन-

मुत्थाप्य नम्रशिरसं भृशमालिलङ्घः ।

रुद्धेन्द्रजित्प्रहरणव्रणकर्करुशेन

लिश्रन्निवास्य भुजमध्यमुरःस्थलेन ॥ ७३ ॥

तदनु सुग्रीवादिकन्दनानन्तरं स भरतः सौमित्रिणा संसृजे सगतः । ' सृज-

१ आहति इ, पुत्रान्-पुत्रान् इ अन्वग्रहीत्- प्रत्य० इ, दृष्टिपातै - *दानैः ॥ च पाठा ।

२ दुर्जेरुषन्धुः अज्ञानबन्धु इ पा० ३ ' आदरेण ' इ पा० ४ अत्र भारतापेक्षया लक्ष्मणस्य
उपेष्टयमेव पक्षेभिर्मनमिति साधु केचिन्मन्यन्ते । व्युत्क्रम्य लक्ष्मणमियनेनाग्रेसरणीयस्य लक्ष्मण-
वन्दनस्यैव पश्चात्प्ररण स्फुट प्रतीयते । तथा च सौमित्रिणा इत्यनन्तरं स केत्यम्पोपादानं सौमित्रिमेव
वक्ति । एष च नम्रशिरसमेनमिति विशेषणद्वयं भरतविशेषणतयैव सम्यक् समच्छेदे इत्यलं प्रामादि-
येन । यद्गुणमन्वयै फलैरभिप्रायो रामायणवित्तवायेव ।

विसर्गे । देवादिकास्तर्तेरि लिट् । नम्रशिरसं प्रणतं एनं सोमिन्मि उत्थाप्य भृशं
गाढं आलिलिङ्ग च । किं कुर्वन् । रुदेन्द्रजित्प्रहरण-
त्रणकर्कशेन] अस्य सोमिनेः उर-स्थलेन भुजमध्यं स्वकीयं क्लिभञ्चिव पीडयन्निव ।
क्लिभ्रातिरयं सकर्मकः । ' क्लिभ्राति भुवनत्रयम् ' इति दर्शनात् । ननु रामायणे— ' ततो
लक्ष्मणमासाद्य वैदेही च परंतपः । अभिवाद्य ततः प्रीतो भरतो नाम चाब्रवीत् ॥ ' इति
भरतस्य कानिष्ठ्यं प्रतीयते । किमर्थं ज्यैष्ठ्यमवलम्ब्यानाजवेन श्लोको व्याख्यातः । सत्यम् ।
किं तु रामायणश्लोकार्थशीकाकृतोक्तं श्रूयताम् । ' ततो लक्ष्मणमासाद्य—' इत्यादिश्लोको आसा-
दनं लक्ष्मणवैदेशोः अभिवादनं तु वैदेहा एव । अन्यथा पूर्वोक्तं भरतस्य ज्यैष्ठ्यं विरुध्येतेति ॥

रामाज्ञया हरिचमूपतयस्तदानीं

कृत्वा मनुष्यवपुरारुरुर्गजेन्द्रान् ।

तेषु क्षरत्सु बहुधा मदवारिधाराः

शैलाधिरोहणसुखान्युपलेभिरे ते ॥ ७४ ॥

तदानीं हरिचमूपतयः रामाज्ञया मनुष्यवपुः कृत्वा गजेन्द्रान् आरुरुः ।
बहुधा मदवारिधाराः क्षरत्सु पर्वतषु तेषु गजेन्द्रेषु ते कपियूयनायाः शैलाधिरो-
हणसुखानि उपलेभिरे अनुबभूवुः ॥

सानुप्लवः प्रभुरपि क्षणदाचराणां

भेजे रथान्दशरथप्रभवानुशिष्टः ।

मायाविकल्परचितैरपि ये तदीयै-

र्न स्यन्दनैस्तुलितकृत्रिमभक्तिशोभाः ॥ ७५ ॥

सानुप्लवः सानुगः । ' अभिगारस्तवनुसरः सहायोऽनुग्रहोऽनुगः ' इति । यादव । क्षण-
दाचराणां प्रभुः निर्भीषण- अपि । प्रभवत्यस्मादिति प्रभवो जनकः । दशरथः प्रभवो
यस्य स दशरथप्रभवो रामः । तेनानुशिष्टः अश्रितः । [दशरथप्रभवानुशिष्टः] सन्
रथान्भेजे । तानेन निशिनष्टि—ये रथाः मायाविकल्परचितैः संकल्पशोभनिर्मिते
अपि तदीयैः निमीयणीयैः स्यन्दनैः रथैः तुलितकृत्रिममभक्तिशोभाः तुलित-
समीकृता कृत्रिमा कियया निर्मृता गच्छन्तां शोभा येषां ते तयोषाः न भवन्ति ।
तेऽपि तत्साम्यं ॥ समन्त इत्यर्थः । इतिमेत्यत्र ' द्वि- क्रि- ' इति क्रिप्रत्ययः । ' क्रैर्मप्रि-
त्यम् ' इति ममागमः ॥

भूयस्ततो रघुपतिर्विलसत्पताक-

मध्यास्त कामगति सावरजो विमानम् ।

१ वेदु इ० पा० १ मत्तपा इत्यर्थः । तदुक्तं पञ्चम- ' कामकटाक्षो मेधास्य वेदमयः च
मरुतुनि । इति । १ ' रथम् ' ' अनुशिष्टम् ' इ, ' रथे ' इ पा० ४ वि लन्ते .

दोपातनं बुधवृहस्पतियोगदृश्य-

स्तारापतिस्तरलविद्युदिवाभ्रवृन्दम् ॥ ७६ ॥

ततो रघुपतिः सावरजः भरतक्षमणसहितः सन् । विलसत्पताकं कामेनेच्छा-
नुसारेण गतिर्यस्य तत् [कामगति] विमानं भूयः पुनरपि । बुधवृहस्पतिभ्यां योगेन
दृश्यः [बुधवृहस्पतियोगदृश्यः] दर्शनीयः तारापतिः चन्द्रो दोषाभव दोपातनम् ।
'सायंविरेप्राह्णे-' इत्यादिना दोषाशब्दादव्ययाद्व्युत्पत्त्ययः । तरलविद्युत् नवलतपिद्
अभ्रवृन्दम् इव । अध्यास्त अविष्टितवान् ॥

तमेश्वरेण जगतां प्रलयादिवोर्वा

वर्पात्ययेन रुचमभ्रघनादिवेन्दोः ।

रामेण मैथिलमुतां दशरुणकृच्छ्रा-

त्प्रत्युद्धृतां धृतिमतीं भरतो ववन्दे ॥ ७७ ॥

तत्र विमाने । जगताम् ईश्वरेण आदिवराहेण प्रलयाद् उर्वीम् इव । वर्पात्ययेन
शरदागमेन अभ्रघनात् मेघसंघातात् इन्दोः रुचं चन्द्रिराम इव रामेण दशरुण एव
कृच्छ्रं संकटं तस्मात् [दशरुणकृच्छ्रात्] प्रत्युद्धृतां धृतिमतीं सतोपवतीं मैथि-
लमुतां सीतां भरतः ववन्दे ॥

लङ्केश्वरप्रणतिभङ्गदृढव्रतं त-

द्वन्द्वं युगं चरणयोजनकात्मजायाः ।

ज्येष्ठानुवृत्तिजटिलं च शिरोऽस्य साधो-

रन्योन्यपावनमभूदुभयं समेत्य ॥ ७८ ॥

लङ्केश्वरस्य रावणस्य प्रणतीना भङ्गेन निरासेन दृढव्रतं अलङ्घि-पातिप्रत्यम् [लङ्केश्व-
रप्रणतिभङ्गदृढव्रतम्] अत एव वन्द्यं तज्जनकात्मजायाः चरणयोः युगं
ज्येष्ठानुवृत्त्या जटिलं [ज्येष्ठानुवृत्तिजटिलं] जटायुकं साधोः सधनस्य अस्य भरतस्य
शिरश्च इति उभयं समेत्य मिलित्वान्योन्यस्य पावनं [अन्योन्यपावनं]
शोधकं अभूत् ॥

क्रोशार्थं प्रकृतिपुरःसरं गत्वा

काकुत्स्थः स्तिमितजवेन पुष्पकेण ।

शत्रुघ्नप्रतिविहितोपकार्यमार्यः

साकृतोपवनमुदारमध्युवास ॥ ७९ ॥

आर्यः पूज्यः । काकुत्स्थः रामः । प्रकृतयः प्रजाः पुरःमर्षो यस्य तेन

[प्रकृतिपुरःसरेण] स्तिमितजत्रेण मन्दवेगेन पुष्पकेण । क्रोशोऽवपरिमाणविशेषः ।
क्रोशार्थं क्रोशेन्द्रेण गत्वा शत्रुघ्नेन प्रतिविहिताः सन्निता उपकार्याः षट्भवनानि यस्मिंस्तत्
[शत्रुघ्नप्रतिविहितोपकार्यम्] उद्गारं महत्सन्नेतस्यायोध्याया उपवनम् [साकेतो-
पवनम्] अध्युवास अधितष्ठौ । 'साकेतः स्यादयोध्यायां कोयलानन्दिनी तथा ।'
इति यादवः ॥

इति महामहोपाध्यायकोलाचलमग्निनाथसूरिविरचितया सत्रीवर्नीसमाख्यया
ध्याप्यया समेतो महाकवित्रीकालिदासकृतौ रघुवंशे महाकाव्ये
वृण्डकाप्रत्यागमनः नाम त्रयोदशः सर्गः ।

चतुर्दशः सर्गः ।

संजीवनं मैथिलग्रन्थकायाः सौन्दर्यसर्वस्वमहानिधानम् ।
शशाङ्कप्रेरुहयोः समानं रामस्य वन्दे रमणीयमात्माम् ॥

भर्तुः प्रणाशादथ शोचनीयं दशान्तरं तत्र समं प्रपन्ने ।
अपश्यतां दाशरथी जनन्यां छेदादिवोपपन्नतरोव्रित्तया ॥ १ ॥

अथ उपवनाधिष्ठानान्तरं द्वाशरथी रामलक्ष्मणौ । उपमत्तरोः आभयरक्षस्य ।
'उपम आभये' इति निपातः । तस्य छेदाद् व्रतस्यो ल्ते इय । 'वती तु व्रततिस्तेना'
इत्यमरः । भर्तुः दशरथस्य प्रणाशाच्छोचनीयं दशान्तरम् अवस्थान्तरम् । 'दशा-
वर्थावनस्याया' इति विश्वः । प्रपन्ने प्राप्ते जनन्यां कौसल्याकुमारे तत्र साधेऽपवने
समं युगपद् अपश्यताम् । एतेः कर्तरि लङ् ॥

उभायुभाभ्यां प्रणतौ हतारी ययाक्रमं विक्रमशोभिनी तौ ।
विस्फुटमस्तान्यतया न दृष्टौ ज्ञातौ मुतस्पर्शमुत्खोपलम्भात् ॥ २ ॥

यथाक्रमं स्वस्मान्पूर्वकं प्रणती नमस्कृतवन्तो हतारी हतशत्रुसौ विक्रम-
शोभिनी तौ उभौ रामलक्ष्मणौ उभाम्यां मातृभ्यावधैरुभिरभ्युत्थतया [अद्या-
व्युत्थतया] हेतुना । ' अयमश्रु च शोणितम् ' इति यादवः । चिस्पष्टं न हृष्टौ किं तु
मुनस्वरत्नौ सन्मुखौ तन्मोपलम्भादनुभवमाह [सुतस्पर्शसुखोपलम्भात्] ज्ञातौ ॥

१ सामान्य समीचीनमर्थं चन्ति । कीदृक् तद्विवाह-वैधिमन्त्र्यकाया मतिना मन्त्रितं तद्वा
तस्या मुखस्य विकसनात् । पुनश्च मौढ्यं स्यात्सामुदायमहाविजेनम् । उशोऽपुष्टं हृदये सङ्गतयो
न तु पार्थिवेन उपवरा तस्या वेदुनेनेव समन् । समन्म् । एतदुते मीनवादिभिर्भट्टुनेम्-
नवदानेन्द्रकवदिभिर्भुक्तमिदम् । ननु क तत्रमपन वादिनाम- 'चन्द्र मता एतदुत्तमं पुरजे वर्त
मता चन्द्रमर्तं मधिगया [तद्वी]' इति ।

१ वृत्त आर्य शोकोद्भवया वृत्तये चरि० द्विर्विन्द-समाप्तौ लभ विन्दवग-हस्तगत आसाम्
जयमो०। वृत्तवृत्तिर्न वयमपि विन्देति विन्दे शब्दात्तदुच्यते ॥ १ विन्दवग-लभया. ४ 'रामे' इ वा०

आनन्दजः शोकजमश्रु वाष्पस्तयोरशीतं शिशिरो विभेद ।

गङ्गासरय्वोर्जलमुष्णतप्तं हिमाद्रिनिस्यन्द इवावतीर्णः ॥ ३ ॥

तयोः मात्रो आनन्दजः शिशिरः वाष्प- शोकजम् अशीतम् उष्णम् अश्रु ।
उष्णतप्तं शीमतप्तं गङ्गासरय्वो जलं कर्म अवतीर्णः हिमाद्रिनिस्यन्दो [हिमाद्रिनि-
स्यन्दः] निर्धर इव । विभेद । आनन्दन शोकस्तिरस्त्रुत इत्यर्थः ॥

ते पुत्रयोर्नैर्ऋतशस्त्रमार्गानाद्रानिवाङ्गे सदयं स्पृशन्त्यौ ।

अपीप्सितं क्षत्रकुलाङ्गनानां न वीरसूशब्दमकामयेताम् ॥ ४ ॥

ते मातरौ पुत्रयोः अङ्गे शरीरे नैर्ऋतशस्त्राणां राक्षसशस्त्राणां मार्गान् गणान् [नैर्ऋत-
शस्त्रमार्गान्] आद्रान् सरसान् इव सदयं स्पृशन्त्यौ क्षत्रकुलाङ्गनानाम्
ईप्सितम् इष्टम् अपि वीरसूचीरमातेति शब्द [वीरसूशब्द] न अकामयेताम् ।
वीरसूचो दुःखेनुरिति भावः ॥

क्लेशावहा भर्तुरलक्षणाहं सीतेति नाम स्वप्नुदीरयन्ती ।

स्वर्गप्रतिष्ठस्य गुरोर्धहिष्यावभक्तिभेदेन वधूर्वचन्दे ॥ ५ ॥

आवहतीत्यावहा । भर्तुः क्लेशावहा क्लेशकारिणी । अत एव अलक्षणा अहं सीता
इति स्वं नाम उदीरयन्ती स्वर्गं प्रतिप्राप्त्यद यस्य तस्य [स्वर्गप्रतिष्ठस्य]
स्वर्गस्थितस्य गुरोः श्वशुरस्य महिष्यौ श्वश्वी वधू स्तुपा । ' वधू स्तुपा वधूजाया'
इत्यमरः । अभक्तिभेदेन वचन्दे । स्वर्गप्रतिष्ठप्येत्यनेन श्वधूवैधव्यदर्शनदुःखं सूचितम् ॥

उत्तिष्ठ वत्से ननु सानुजोऽसौ वृत्तेन भर्तुं शुचिना तवैव ।

कृच्छ्रं महत्तीर्णं इति प्रियार्हा तामूचतुस्ते प्रियमप्यमिध्या ॥ ६ ॥

ननु वत्से उत्तिष्ठ । असौ सानुजो भर्ता तव एव शुचिना वृत्तेन महत्कृच्छ्रं
दुःखं तीर्णं, तीर्णवान् इति प्रियार्हा तां वधू प्रियम् अपि अमिध्या सत्यं
तं श्वश्वी ऊचतुः । उभयं दुर्वचमिति भावः ॥

अपाभिपेकं रघुवंशकेतो प्रारब्धमानन्दजलैर्जनन्योः ।

निर्वर्तयामासुरमात्यवृद्धास्तीर्याहृतैः काञ्चनकुम्भतोयैः ॥ ७ ॥

अथ जनन्योः आनन्दजलेः आनन्दवाप्ये प्रारब्धं प्रकाशत रघुवंशकेतोः
रामस्य अभिपेकम् अमात्यवृद्धाः तीर्थेभ्यो गङ्गाप्रमुखेभ्य आहूतेरानाते [तीर्या
हृतैः] काञ्चनकुम्भतोयैः निर्वर्तयामासु निष्पादयामासु ॥

सरित्समुद्रान्सरसीश्च गत्वा रक्षःरूपीन्द्रैरुपपादितानि ।

तस्यापतन्मूर्ध्नि जलानि जिष्णोर्विन्ध्यस्य मेघप्रभवा इवापः ॥ ८ ॥

१ निलन्द २ 'पानान्' ३ पानान् स्थिर-चिर-मन्थनानि यन्तल्लवात् । आद्रौ स्पृशन्त्यौ
भूपरतयोऽनं समधयेताम् ॥ ३ पा० ३ 'उदाहारी' ४ पा० ४ स्वर्गप्रतिष्ठस्य ५ पा० ५ वट
६ 'पिय मन्वाहारी च दुःखं वन' इति मारुतिः ७ मन्वयाः, निर्वर्तः

रक्षःकपीन्द्रैः सरितो यद्वाद्याः समुद्रान्पूर्वादीन् [सरित्समुद्रान्] सरसीः
मानसादीः च गत्या । उपपादितानि उपनीतानि जलानि जिष्णोः जयशीलस्य ।
' ग्लानिस्थश्च मनुः ' इति मनुप्रत्ययः । तस्य रामस्य मूर्ध्नि । विन्ध्यस्य विन्ध्याद्रेर्मूर्ध्नि
मेघप्रभवाः आपः इव । अपतन् ॥

तपस्विवेपक्रिययापि तावद्यः प्रेक्षणीयः सुतरां बभूव ।
राजेन्द्रनेपथ्यविधानशोभा तस्योदितासीत्पुनरुक्तदोषा ॥ ९ ॥

यः रामः तपस्विवेपक्रिययापि तपस्विवेपरचनयापि सुतरां भवत्यन्तं प्रेक्षणीयः
तावत् दर्शनीय एव बभूव । तस्य राजेन्द्रनेपथ्यविधानेन राजवेपरचनया उद्दिता या शोभा
सा [राजेन्द्रनेपथ्यविधानशोभा] पुनरुक्तं नाम दोषो यस्याः सा पुनरुक्त-
दोषा द्विगुणा आसीत् ॥

स मौलरक्षोद्गरिभिः ससैन्यस्तूर्यस्वनानन्दितपौरवर्गः ।
विवेश सौधोद्गतलाजवर्षामुत्तोरणामन्वयराजधानीम् ॥ १० ॥

स रामः ससैन्यः तूर्यस्वनानन्दितपौरवर्गः [तूर्यस्वनानन्दितपौरवर्गः] सन् ।
[मौलरक्षोद्गरिभिः] शूले भवा मौल मन्त्रिदास्ते रक्षोभिर्हरिभिश्च सह सौधेभ्य
उद्गतलाजवर्षाम् [सौधोद्गतलाजवर्षाम्] उत्तोरणाम् अन्वयराजधानीम्
अयोध्यां विवेश प्रविष्टवान् ॥

सौमित्रिणा सायरजेन मन्दमाधूतयालव्यजनो रथस्थः ।
धृतातपत्रो भरतेन साक्षादुपायसंघात इव प्रहृष्टः ॥ ११ ॥

सायरजेन राघवपुत्रेण सौमित्रिणा मन्दं आधूते यालव्यजने वामरे यस्य न
[आधूतयालव्यजनः] रथस्थः भरतेन धृतातपत्रः एवं च बहुभूदो रामः
प्रहृष्टः साक्षादुपायानां सामादीनां संघातः [साक्षादुपायसंघातः] इव समतिरिच ।
विवेशेति पूर्वेण संग्रहः ॥

प्रासादकालागुरुधूमराजिस्तस्याः पुरो वायुवशेन भिन्ना ।
घनान्निवृत्तेन रघुर्दूरेन मुक्ता स्वयं वेणिनिवाचभासे ॥ १२ ॥

वायुवशेन भिन्ना [प्रासादकालागुरुधूमराजिः] प्रागादे यः कालागुरुधू-
स्तस्य राज्ञी रेगा । घनान्निवृत्तेन रघुत्तमेन रामेण स्वयं मुक्ता तरयाः पुरः पुर्याः
वेणिः इव । आचभासे । पुरोऽपि पञ्चमनामनाधिरणः । ' न प्रेषिते तु संमुख्यं वेने
च प्रमोषयेत् ' इति दासीनः ॥

श्वश्रूजनानुष्ठितचारुवेपां कर्णीरथस्यां रघुवीरपत्नीम् ।

प्रासादवातायनदृश्यबन्धैः साकेतनार्योऽञ्जलिभिः प्रणमुः ॥ १३ ॥

श्वश्रूजनैरनुष्ठितचारुवेपा [श्वश्रूजनानुष्ठितचारुवेपां] कृतसौम्यनेपथ्याम् । 'आ-
कल्पवेपौ नेपथ्यम्' इत्यमर । कर्णीरथ स्त्रीयोग्योऽल्परथ । 'कर्णीरथ प्रवहण डयन रथ-
गर्भके' इति यादव । तत्रस्यां [कर्णीरथस्यां] रघुवीरपत्नीं सीता साकेत-
नार्यः [प्रासादवातायनदृश्यबन्धैः] प्रासादवातायनेषु दृश्यबन्धैर्लक्ष्यपुटै-
रञ्जलिभिः प्रणमुः ॥

स्फुरत्प्रभामण्डलमानुसूयं सा विभ्रती शाश्वतमङ्गरागम् ।

रराज शुद्धेति पुनः स्वपुयै संदर्शिता बह्निगतेव भर्त्रा ॥ १४ ॥

स्फुरत्प्रभामण्डलम् आनुसूयं अनुसूयया दत्त शाश्वतं सनातन अङ्गरागं
विभ्रती सा सीता भर्त्रा स्वपुयै शुद्धा इति संदर्शिता पुनः बह्निगता इव
रराज ॥

वेश्मानि रामः परिवर्हन्ति विश्राण्य सौहार्दनिधिः सुहृद्भ्यः ।

वाष्पायमाणो बलिमन्त्रिकेतमालेख्यशेषस्य पितुर्विवेश ॥ १५ ॥

सुहृदो भाव सौहार्दं सौजन्यम् । 'हृद्गसिन्ध्वन्ते पूर्वपदस्य-' इत्युभयपदद्वयम् ।
सौहार्दनिधिः राम सुहृद्भ्यः सुग्रीवादिभ्य परिवर्हन्ति उपररणवन्ति वे-
श्मानि विश्राण्य दत्त्वा आलेख्यशेषस्य चित्रमात्रशेषस्य पितुः बलिमतः पूजा-
युक्तं निकेतं गृहं वाष्पायमाणः बाणमुद्रमन् विवेश । 'बाणोष्मभ्यामुद्रमने'
इति ऋग्विजयः ॥

कृताञ्जलिस्तत्र यदम्ब सत्यान्नाभ्रश्यत स्वर्गफलाद्गुरुर्नः ।

तच्चिन्त्यमानं सुकृतं तवेति जहार लज्जां भरतस्य मातुः ॥ १६ ॥

तत्र निवेतने कृताञ्जलिः सन्नाम । हे अम्ब नः गुरु पिता स्वर्गं फलं यस्य
तस्मात् [स्वर्गफलात्] सत्यात् न अभ्रश्यत न भ्रष्टवानिति यद् तद् अभ्रशनं चि-
न्त्यमानं विचार्यमाणं तव सुकृतम् । इति एव प्रसारेण भरतस्य मातुः वैकेय्या
लज्जां जहार अपानयत् । राज्ञां प्रतिज्ञापरिपालनं स्वर्गसाधनमित्यर्थः । भरतमग्रेण तद-
पेक्षयापि वैकेय्यनुसरणशोतनार्थम् ॥

तथैवं सुग्रीवविभीषणादीनुपाचरत्कृत्रिमसंविधाभिः ।

संकल्पमात्रोदितसिद्धयस्ते क्रान्ता यथा चेतसि विस्मयेन ॥ १७ ॥

१ जने कल्पितः २ विमान, विशा ३ आनुसूयम्, स्वपुयै-स्वपुया इ पा० ४ रत्नेनाङ्ग-
रागम् अत्रिस्तथापयथा सामिमांशगतेन रराज । तथा च रामायण-अङ्गरागं च भीताये दृष्टौ विध्य
नुमानना । न त्वयस्तेऽङ्गरागेण शोभा त्वां कमगमनम् ॥ इ० ५ अनुसूयादन्तोऽङ्गरागोऽन्यपुरुषगमने
मन्त्रिण इत्यादि प्रसिद्धिः इ० हे० ५ तथा स, तत्रैव इ उच्यते, उच्य इ० पा०

सुधीचविभीषणादीन् । सविधीयन्त इति संविधा भोग्यवस्तूनि । कृत्रिमसं-
विधाभिः तथा तेन प्रकृतेण एव उपाचरत् च । यथा [संकल्पमात्रादितासि-
न्द्वयाः] सकल्पमात्रेणेष्टमात्रेणोदितसिद्धयः ते सुधीवादय चेतसि विस्मयेन
क्रान्ताः आक्रान्ताः ॥

सभाजनायोपगतान्सं दिव्यान्मुनीन्पूरस्कृत्य हतस्य शत्रोः ।

शुश्राव तेभ्यः प्रभवादि वृत्तं स्वविक्रमे गौरवमादधानम् ॥ १८ ॥

स रामः सभाजनाय अभिवन्दनाय उपगतान् दिवि भवान् [दिव्यान्] मुनीन् अगस्त्यादीन् पुरस्कृत्य हतस्य शत्रोः रावणस्य प्रमवादि जन्मादिकं स्त्राधिक्रमे गौरवं जल्पे आदधानं वृत्तं तेभ्यः मुनिभ्यः शुभ्राय श्रुतवान् । विजितोत्कर्षमेतुर्हर्ष इत्यर्थः ॥

प्रतिप्रयातेषु तपोधनेषु सुखादविज्ञातगतार्थमासान् ।

सीतास्वहस्तोपहृताद्यप्युजान्नक्षःकपीन्द्रान्विससर्ज रामः ॥ १९ ॥

तपोधनेषु मुनिषु प्रतिप्रयातेषु प्रतिनिवृत्त्य गतेषु सत्सु सुरावात् भविष्यात् एव
गतोऽर्थमाशो येषां सान् [अविज्ञातगतार्थमासान्] अनन्तरं सीतायाः स्वहस्तो-
न्मोपहृता दत्ताभ्यपूजोत्तमसौभाग्या येष्वस्तान् [सीतास्वहस्तोपहृताभ्यपूजान्] ।
एतेन सौहार्दातिशये उक्तः । रक्षःकर्षाद्भान् रामः विससर्ज विग्रहवान् ॥

तर्थात्मचिन्तासुलभं विमानं हंतं सुरारेः सह जीवितेन ।

कैलासनाथोद्घनाय भयः पुष्पं दिवः पुष्परूपन्त्रमंस्तं ॥ २० ॥

तत् च आत्मचिन्तासुलभं स्वेष्टमाश्रयं सुरारिः रावणस्य जीयितेन सह
 दत्तं विद्य. पुष्प पुष्पवदामरणम् ॥ पुष्पकं विमानं भूयः पुनरपि [कैलास-
 नाथोद्गुह्याय] कैलासानाथस्य कुपेरस्योद्गुह्याय अन्यमस्तु भुजातवान् । मन्यते-
 ल्लह । भयप्रहणेन पूर्वमन्यते तर्हि विरमेवेति सत्यते ॥

पितुर्नियोगाद्वनवासमेवं निस्तीर्य रामः प्रतिपन्नराज्यः ।

धर्मार्थकामेषु संमां प्रपेदे यथा तथैवावरजेषु वृत्तिम् ॥ २१ ॥

रामः पयं पितुः नियोगात् शमनात् धनदासं निस्तीर्य भनन्तां प्रतिप-
क्षराज्यः प्राप्तराज्यः सन् । धैर्यार्थकामेषु यथा तथा पयं अवरजेषु समो
धृतिं प्रपेदे । अयैरम्येण व्यवहृतवानिन्द्रियं ॥

सर्वासु मातृर्धापे वत्सलत्वात्स निर्विशेषमतिपक्षिरासीत् ।

पद्माननार्पातपयोधरामु नेता चमूनामिव कृत्तिकासु ॥ २२ ॥

स रामः यत्सलत्पात् प्रियत्वात् । न तु श्लेष्मणीत्यर्थम् । 'प्रियस्य वयसः' इत्यमरः । सर्वस्य मातृषु अपि निर्विशेषप्रतिपत्तिः गुणनकारः आसीत् ।

१ छदिः, सदिष्णः, २ समन्वयः, ३ धानः, ४ इति मन्त्रः, ५ इति मन्त्रः, ६ तद्वत्, अध्यासः, ७ पूतः, ८ अन्वयुक्तः, ९ वा, १० मनुष्यः, ११ मर्त्यः, १२ उक्तं च- 'धर्मध्यानाः समर्पणं सेव्याभ्यासेभ्योऽपि सत्ततो जगन्म' इति, १३ धर्मिकः.

कथमिव । चमूना नेता पण्मुख [पडाननापीतपयोधरासु] पद्मिभराननैरपीता
पयोधरा स्तना यासां तामु कृत्तिकोसु इव ॥

तेनार्थवॉल्लोभपराङ्मुखेन तेन धृता विघ्नभय क्रियावान् ।

तेनास लोकः पितृमान्विनेत्रा तेनैव शोकापनुदेन पुत्री ॥ २३ ॥

लोक लोभपराङ्मुखेन वदान्येन तेन रामेण अर्थवान् धनिक आस बभूव ।
तिष्ठ तत्प्रतिरूपकमव्ययमेतत् । विघ्नेभ्यो भय [विघ्नभय] धृता नुदता तेन क्रिया-
वान् अनुग्रानवान् आस । विनेत्रा नियामकेन तेन पितृमान् आस । पितृवसि
यच्छतीत्यर्थः । शोकमपनुदतीति शोकापनुदो दुःखस्य हर्ता तेन [शोकापनुदेन] ।
'तुम्हशोकयो परिमृजापनुदो' इति कप्रत्ययः । तेन एव पुत्री पुनवानास । पुनवान्
नन्दयतीत्यर्थः ॥

स पौरकार्याणि समीक्ष्य काले रेमे विदेहाधिपतर्दुहित्रा ।

उपस्थितश्चारु बधुस्तदीयं कृत्वोपभोगोत्सुकयेव लक्ष्म्या ॥ २४ ॥

स राम काले अवसरे पौराणां कार्याणि [पौरकार्याणि] प्रयोजनानि समीक्ष्य
विदेहाधिपते दुहित्रा सीतया । उपभोगोत्सुकया अत एव तदीय सीतासबन्धि
चारु वधु कृत्वा स्थितया लक्ष्म्या इव । उपस्थितः सगत सन् रेमे । 'उपस्थान
तु सगति' इति यादवः ॥

तयोर्यथाप्रार्थितमिन्द्रियार्थानासेदुपो सद्यसु चित्रवत्सु ।

प्राप्तानि दुःखान्यपि दण्डकेषु संचिन्त्यमानानि सुखान्यभूवन् ॥ २५ ॥

चित्रवत्सु वनवासवृत्ताताल्लेखवत्सु सद्यसु यथाप्रार्थित यथेष्ट इन्द्रियार्थान्
इन्द्रियाविषयावशाद्वादीन् आसेदुपो प्राप्तवतो तयो सीतारामयो दण्डकेषु दण्ड
धारण्येषु प्राप्तानि दुःखानि अपि विरहविलापा वेषणादानि संचिन्त्यमानानि स्मर्य
माणानि सुखानि अभूवन् । स्मारक तु चित्रदर्शनमिति द्रष्टव्यम् ॥

अथाधिरुर्लिग्धविलोचनेन मुखेन सीता शैरपाण्डुरेण ।

आनन्दयित्री परिणेतुरासीदक्षरव्यञ्जितदोर्हर्देर्न ॥ २६ ॥

अथ सीता अधिरुर्लिग्धविलोचनेन अत्यन्तसूक्ष्मेक्षणेन [शैरपाण्डुरेण]
क्षरवत्तुण्विशदवम्पाण्डुरेणैव एवानक्षरमवम्पाण्डुरेण यथा भवति तथा व्यञ्जित दोर्हद

१ तदुक्तं म भा०-शरस्वते महामानमनलामजमीश्वरम् । ममाय मन ता सखा पुत्रार्थिनाऽ
भिषुक्कुम्भ ॥ तासां विनिर्गता माव त मातृणां ममवाचमु । प्रमत्तानां वयं वदुर्भिषग्नगपिपत्तन
शायय गन्ध्याः ॥ २६०-६२ गमायण च-न कुमार तता जगते मे-डा सहमरुदणा ।
शैरममानापाय इतिहास समय जयन् । प्रादुर्भूत वन क्षीर वृत्तिकानामनुजमः । गण्णां
वदानो भुक्ता जगद्वाहनजयम् ॥ ६० २ अनुस्य श्लोकः शास्त्र-वत्-वन वन विपु-पत्तन
प्रजा क्षिपन् ५-पुत्रा । म स पापादृते तासां दुःखेन इति धृष्टनाम् ॥ ३ समाय, विनेत्र
॥ ५-पथम् ५ स-पथम् ॥ पा० ६ छेह ७ परि० ८ दोर्हर्द इ पा०

गर्भो येन तेन [अनक्षरव्यञ्जितदोर्हदेन] मुखेन परिणेतुः पत्युः आनन्द-
यित्री आसीत् ॥

तामङ्कमारोप्य कृशाङ्ग्याष्टिं वर्णातिराक्रान्तपयोधराग्राम् ।

विलज्जमानां रहसि प्रतीतः पप्रच्छ रामां रमणोऽभिलापम् ॥ २७ ॥

प्रतीतः नर्भज्ञानप्रीतः । रमयतीति रमणः । प्रियां कृशाङ्ग्याष्टिं वर्णान्तरेण नीलि
क्राक्रान्तपयोधराग्राम् [वर्णातिराक्रान्तपयोधराग्राम्] विलज्जमानां तां रामां
रहसि अङ्कम् आरोप्य अभिलापं मनोरथं पप्रच्छ । एतच्च ' दोहदस्याप्रदानेन गर्भो
दोषमवाप्नुयात् ' इति शास्त्रोक्तम् । न तु स्त्रीत्यादित्यनुसंधेयम् ॥

सां दष्टनीवारवल्लीनि हिंस्रैः संबद्धवैखानसकन्यकानि ।

इयेष भूयः कुशवन्ति गन्तुं भागीरथीतीरतपोवनानि ॥ २८ ॥

सा सीता । हिंस्रैः दष्टा नीवारा एव बल्यो येषु तानि [दष्टनीवारवल्लीनि] ।
तिर्गमिभ्रुकादिदानं बलिः । संबद्धाः कृतसह्या वैखानसानां कन्यका येषु तानि [संब-
द्धवैखानसकन्यकानि] कुशवन्ति भागीरथीतीरतपोवनानि भूयः पुनरपि
गन्तुं इयेष अभिलक्ष्येव ॥

तस्यै प्रतिश्रुत्य रघुप्रवीरस्तदीप्सितं पार्श्वचरानुयातः ।

आलोकयिष्यन्मुदितामयोध्यां प्रासादमभ्रंलिहमारुरोह ॥ २९ ॥

रघुप्रवीरः रामः तस्यै सीतायै तत् पक्षोक्तम् ईप्सितं मनोरथं प्रतिश्रुत्य पार्श्व-
रत्नारकालोचितेनुयातः [पार्श्वचरानुयातः] सन् मुदितां ताम् अयोध्याम् आलो-
कयिष्यन् । अभ्रं लीढीति अभ्रंलिहं अभ्रं पपा प्रासादमारुरोह । ' बहाभ्रे लिहः '
इति खड्गप्रत्ययः । ' अर्धद्विपदजन्तस्य सुम् ' इति सुमागमः ॥

ऋद्धापणं राजपथं स पश्यान्विगोह्यमानां सरयूं च नौभिः ।

विलासिभिश्चाध्युपितानि पौरैः पुरोपकण्ठोपवनानि रेमे ॥ ३० ॥

स रामः । ऋद्धाः समृद्धा आपणाः पण्यभूमयो यस्मिंस्तत् [ऋद्धापणं] राजपथम् ।
नौभिः समुद्रवाहिनीभि विगाह्यमानां सरयूं च । । पौरैर्विलासिभिः अध्युपि-
तानि पुरोपकण्ठोपवनानि च पश्यन्रेमे । विलामिन्यश्च विलासिनश्च विलासिनः ।
' पुमास्त्रिया ' इत्येवशेदः ॥

स किंवदन्तीं वदतां पुरोगः स्वटुत्तमुद्दिश्य विशुद्धवृत्तः ।

सर्पाधिराजोरुभुजोऽपसर्प पप्रच्छ भद्रं विजितार्तिभद्रः ॥ ३१ ॥

१ उक्तं च—अयमप्यहिने तस्यै हिताय हितमप्ययम् । भद्राविधाने गर्भस्य निवृत्तिरनुचितं
वा ॥ इति । २ ' कानि ' इ, हिंस्रै—हंसै, संबद्ध—समृद्ध इ. च पा०. अत्र रामावगम—नरोयतनि
प्रणयानि प्रपुन्यमिच्छति मपय ॥ मद्गतीनिपविशानामृषीणामुपनिषत्प्रणयम् । ऋद्धापणं विप्रादुष्टे
वर्तिष्यम् ॥ एव मे वयम् कामो यन्मृदुफल्मेजिकाम् । जम्बकाश्च काङ्क्षन्त्य निरमेय तपोरते ॥
४ विलो० ५ त्रियाद्य० (विशाद्यनामकगाद्यमाना इ. वारि०). ६ विहन्, विद्मि द. पा०.

वदतां वारिमना पुरोगः श्रेष्ठ विशुद्धवृत्तः । सर्पाधिराज शेषस्तद्वदुरु भुजौ यस्य म
[सर्पाधिराजोरुभुजः] विजितारिभद्रः विजितारिप्रेष्ठ स राम स्ववृत्तम्
उद्दिश्य भेद्रं भद्रनामकम् अपसर्पं चर किंवदन्तीं जनवाद पप्रच्छ । " अपसर्पधर-
स्पर्श इति ' । ' किंवदन्ती जनश्रुतिः ' इति चामरः ॥

निर्वन्धपृष्ठः स जगाद सर्वं स्तुवन्ति पौराश्चरितं त्वदीयम् ।

अन्यत्र रक्षोभवनोपितायाः परिग्रहान्मानवदेव देव्याः ॥ ३२ ॥

निर्वन्धेनाग्रहेण पृष्ठ [निर्वन्धपृष्ठः] सः अपसर्पं जगाद । किमिति । हे मान-
वदेव रक्षोभवन उपिताया [रक्षोभवनोपितायाः] देव्याः सांतायाः परिग्रहात्
स्वीकारात् अन्यत्र इतरांशे । त वर्जयित्वेत्यर्थः । त्वदीयं सर्वं चरितं पौराः
स्तुवन्ति ॥

कलत्रनिन्दागुरुणा किलैवमभ्याहतं कीर्तिविपर्ययेण ।

अयोधनेनाय इवाभितप्तं वैदेहिवन्धोर्हृदयं विदद्रे ॥ ३३ ॥

एवं किल कलत्रनिन्दया गुरुणा दुर्बहेण [कलत्रनिन्दागुरुणा] कीर्तिविपर्य-
येण अपकीर्त्या अभ्याहतं वैदेहिवन्धोः वैदेहिवन्धस्य । ' दृषाणे सहास्रदसोर्विदु-
रम् ' इति हस्य । कालिदास इतिवर । हृदयम् अयोधनेन अभितप्तं सतप्तम् अयः
इव विदद्रे विदीर्णम् । कर्तरि लिट् ॥

किमात्मनिर्वादकथामुपेक्षे जायामदोषामुत संत्यजानि ।

इत्येकपक्षाश्रयविरुद्धत्वादासीत्स दोलाचलचित्तवृत्तिः ॥ ३४ ॥

आत्मनो निर्वादोऽपवाद एव कथा तां [आत्मनिर्वादकथां] किम् उपेक्षे ।
उत अदोषां साक्षां जायां संत्यजानि । उभयत्रापि प्रभेदे लोद् । इति एकपक्षाश्र-
येऽन्यतपक्षपरिग्रहे विरुद्धत्वात् अपरिच्छेत्तृत्वात् [एकपक्षाश्रयविरुद्धत्वात्]
स राम दोलेय चला चित्तवृत्तिर्यस्य स [दोलाचलचित्तवृत्तिः] आसीत् ॥

निश्चित्य चानन्यनिवृत्तिं वान्यं त्यागेन पत्न्याः परिमार्ष्टुमैच्छत् ।

अपि स्वदेहातिक्रान्तेन्द्रियार्थाद्यशोधनानां हि यशो गरीयः ॥ ३५ ॥

किं च । याच्यम् अपराधम् । नास्त्यन्येन त्यागातिरिक्तोपायेन निवृत्तिर्यस्य तत्
अनन्यनिवृत्तिं निश्चित्य पत्न्याः त्यागेन परिमार्ष्टुं परिश्रुम् ऐच्छत् ।
तथा हि । यशोधनानां पुत्रां स्वदेहांदपि यशो गरीयः गुणतम् । इन्द्रियार्थात्
रसचन्दनवनितादेरिन्द्रियविषयाद्गरीय इति किमुत वचनम् । ' पयमी विभक्ते ' इत्युम
यत्रापि पयमी । सांता चेन्द्रियार्थे एव ॥

१ ' विजयनामकम् ' इ. रामा०. २ वृत्तः. ३ अवेत्ते, उपेक्षे इ०; उत-अप, नैवयजामि इ वा०
४ उपेक्षे-नैवयजामि इ०. ५ प्रभेदे लट् इ०. ६ टीकाया०. ७ ग्रह वयां च शौख्य च यदि वा जानकी-
मयी । आपणनाय लीकानां मुञ्चना नाग्नि मे भव्या ॥ इति उतरता०.

स संनिपात्वावरजान् हतौजास्तद्विक्रियादर्शनलुप्तहर्षान् ।

कौलीनमात्माश्रयमाचक्षे तेभ्यः पुनश्चेदमुवाच वाक्यम् ॥ ३६ ॥

हतौजाः निस्तेजस्क स रामस्तस्य रामस्य विक्रियादर्शनेन लुप्तहर्षान् [तद्विक्रियादर्शनलुप्तहर्षान्] अवरजान् संनिपात्य सगमस्य आत्माश्रयं स्वविषयक कौलीनं निन्दां तेभ्यः आचक्षे । पुनः इदं वाक्यम् उवाच च ॥

राजर्षिवंशस्य रविप्रभूतेरुपस्थितः पश्यत धीदृशोऽयम् ।

मत्तः सदाचारशुचैः फलङ्कः पयोदवाँतादिव दर्पणस्य ॥ ३७ ॥

‘स्वैः प्रभूतिर्धनम् यस्त तस्य [रविप्रभूतेः] राजर्षिवंशस्य सदाचारशुचैः सदाचारशुद्धात् मत्तः मल्लभावात् । दर्पणस्य पयोदवाँतात् इव अम्भ नगादित्यर्थः । फलङ्कः अयं फलङ्कः उपस्थितः प्राप्तः पश्यत ॥

पीरेषु सोऽहं बहुलीभवन्तमपां तरंगेष्विव तैलविन्दुम् ।

सोऽहं न तत्पूर्वमवर्णमीशे आलानिकं स्थाणुमिव द्विपेन्द्रः ॥ ३८ ॥

सः अहम् । अपां तरंगेषु तैलविन्दुमिव । पीरेषु बहुलीभवन्तः प्रसरन्तम् । स एव पूर्वो यस्य स तम् तत्पूर्वम् । अवर्णं अपवादम् । ‘अवर्णोऽपि निर्वातपरीवादापवादवत् ।’ इत्यमरः । द्विपेन्द्रः । आलानमेव आलानिकम् । विनयादित्वास्वाये ठक् । अपवालात् षचन प्रयोजनमस्येत्यालानिकम् । ‘प्रयोजनम्’ इति ठक् । स्थाणुं स्तम्भ इव । धूम्रदृश इतिव सामान्यविशेषभावादपीनरुस्य दृष्टव्यम् । सोऽहं नेश न शमोमि ॥

तस्यापनोदाय फलप्रवृत्तौ उपस्थितायामपि निर्व्यपेक्षः ।

त्यक्ष्यामि वीदेहसुतां पुरस्तात्समुद्रनोपि पितुराज्ञयेत् ॥ ३९ ॥

तस्य अवर्णस्य अपनोदाय फलप्रवृत्तौ अपत्यात्पतो उपस्थितायां तस्याम् अपि निर्व्यपेक्ष निःस्पृहः सन् । वीदेहसुतां पुरस्तात् परं पितुः आज्ञया [समुद्रनेमिम् ।] रामुद्रो नेमिरिव नेमिर्यस्या सा भूमिः । ताम् इव त्यक्ष्यामि ॥

ननु तत्रैषा गार्ध्या न त्याजेक्यग्राह—

अवमि चैनामनघेति किं तु लोकापवादे बलवान्मतो मे ।

छाया हि भूमेः शशिना मलत्वेनारोपिता शुद्धिमतः प्रजाभिः ॥ ४० ॥

पनां सीतां अनघा माषी इति च अवमि । किं तु मे मय लोकापवादः यलवान्मतः । पुनः । हि यस्मात् प्रजाभिः भूमरुद्धाया प्रतिविम्बः शुद्धिमतः निमलस्य शशिनः मलत्वेन बलवत्त्वेन आरोपिता । अतो लोकापवाद एव इत्यवमियम् ॥

रक्षोवधान्तो न च मे प्रयासो व्यर्थः स वैरप्रतिमोचनाय ।

अमर्षणः शोणितकाङ्क्षया किं पदा स्पृशन्तं दशति द्विजिह्वः ॥ ४१ ॥

किं च । मे रक्षोवधान्त प्रयास व्यर्थः न । किं तु स वैरप्रतिमोचनाय वैरशोधनाय । तथा हि । अमर्षण असहन द्विजिह्वः सर्पः । पदा पादेन स्पृशन्तं पुरः शोणितकाङ्क्षया दशति किम् । किं तु वैरनिर्यातनायेत्यर्थः ॥

तदेव सर्गः करुणार्द्रचित्तैर्न मे भवद्भिः प्रतिपेधनीयः ।

यद्यर्थिता निर्हृतवाच्यशल्यान्प्राणान्मया धारयितुं चिर वः ॥ ४२ ॥

तत् तस्मात् एव मे सर्गः निश्चयः । 'सर्गः स्वभावनिर्मोक्षनिश्चयाध्यायसृष्टिः' इत्यमरः । करुणार्द्रचित्तैः भवद्भिः न प्रतिपेधनीयः । निर्हृत वाच्यमेव शल्यं येषां तान् [निर्हृतवाच्यशल्यान्] प्राणान्मया चिरं धारयितुं धारणं कारयितुं च युष्माकं अर्थिता अर्थित्वमिच्छा यदि । अस्तीति शेषः ॥

इत्युक्तवन्तं जनकात्मजायां नितान्तरूक्षाभिनिवेशमीशम् ।

न रुध्नन् भ्रातृषु तेषु शक्तो निपेक्षुमासीदनुमोदितुं वा ॥ ४३ ॥

इत्युक्तवन्तं जनकात्मजायां विषये नितान्तरूक्षाभिनिवेशं अतिनूराग्रह ईशं स्वामिनं तेषु भ्रातृषु मध्ये कश्चन अपि निपेक्षुं निवारयितुम् अनुमोदितुं प्रवर्तयितुं वा शक्तः न आसीत् । पक्षद्वयस्यापि प्रवृत्त्यादित्यर्थः ॥

स लक्ष्मणं लक्ष्मणपूर्वजन्मा विलोक्य लोभत्रयगीतकीर्तिः ।

सौम्येति चाभाष्य यथार्थभाषी स्थितं निदेशे पृथगादिदेशः ॥ ४४ ॥

लोकात्रयगीतकीर्तिं यथार्थभाषी लक्ष्मणपूर्वजन्मा लक्ष्मणाग्रजः स रामः निवेशे स्थितः आज्ञाकारिणः लक्ष्मणं विलोक्य ॥ सौम्यः सुभग इति आभाष्य च पृथक् भरतशत्रुघ्नाभ्यां विनाकृत्य आदिदेशः आज्ञापयामास ॥

प्रजावती दोहदशंसिनी ते तपोवनेषु स्पृहयालुरेव ।

स त्वं रथी तद्वयपदेशनेयां प्राप्य वाल्मीकिपदं त्यजेनाम् ॥ ४५ ॥

दोहदो गर्भिणीमनोरथः तच्छंसिनी [दोहदशंसिनी] ते प्रजावती भ्रातृजाया । 'प्रजावती भ्रातृजाया' इत्यमरः । तपोवनेषु स्पृहयालुः एव सस्पृहः । 'स्पृहियद्दि-' इत्यादिनालुच्प्रत्ययः । स त्वं रथी सन् । [तद्वयपदेशनेयां] तद्वयपदेशेन दाहदमि येन नेयां नेतव्या एनां सीता वाल्मीके पदं [वाल्मीकिपदं] स्थानं प्राप्य गमयित्वा । 'विभाषाप' इत्यादिदेशः । त्यज ॥

स शुश्रुवान्मातरि भार्गवेण पितुर्नियोगात्प्रहृतं द्विपदम् ।

प्रत्यग्रहीदग्रजशासनं तदाज्ञा गुरुणा ह्येतिचारणीया ॥ ४६ ॥

१ वयार्था २ रन्त्य' इ वा० ३ पाञ्चरा ४ निर्गन्त, निर्जित, ५ वा० ६ धारयता ७ अनु-
मोदितुं अनुवर्तिष्य इ वा० ८ भाव ९ दंष्ट्र इ, १० वनेषु-वनेभ्यः इ एष-एषा-इ
च वा० ११ निदेशात् इ, द्विपदम्-विशद्वय इ च वा० १२ त्वं, न वि० इ० च वा०

पितुः जमदग्नेः नियोगात् शासनात् भार्गवेण जामदग्न्येन वर्त्ता । 'न लाङ्' इत्यादिना षष्ठीप्रतिषेधः । मातरि द्विषताव द्विषद्वत् । 'तत्र तस्यैव' इति वृत्तिप्रत्ययः । प्रहृत प्रहार शुश्रुवान् धृतवान् । 'भाषाया सदवस्युव' इति कमुप्रत्ययः । स लक्ष्मण तद् अग्रजशासनं प्रत्यग्रहीत् । हि यस्मात् गुरुणाम् आज्ञा अविचारणीया ॥

अथानुकूलश्रवणप्रतीतामनस्तुभिर्युक्तधुरं तुरंगैः ।

रथं सुमन्त्रप्रतिपन्नरश्मिमारोप्य वैदेहसुतां प्रतस्थे ॥ ४७ ॥

अथ असी लक्ष्मण । अनुकूलश्रवणेन प्रतीताम् [अनुकूलश्रवणप्रतीता] इष्टा कर्मिणेन वृक्षे वैदेहसुता अन्नस्तुभिः अर्भोग्रभिर्गोभिणीवहनयोग्यैः । 'अतिष्ठिष्ठिपि क्षिपे वृत्त' इति पनुप्रत्ययः । तुरंगे युक्तधुरं सुमन्त्रेण प्रतिपन्नरश्मिः [सुमन्त्रप्रतिपन्नरश्मिः] पृथीतप्रमह रथम् आरोप्य प्रतस्थे ॥

सा नीयमाना रुचिरान्प्रदेशान्प्रियंकरो मे प्रिय इत्यनन्दत् ।

नाबुद्ध कल्पद्रुमता विहाय जातं तमात्मन्यसिपन्नवृक्षम् ॥ ४८ ॥

सा सीता रुचिरान् प्रदेशान् नीयमाना प्राप्यमाणा सती मे मम प्रिय प्रिय करोतीति प्रियंकरः प्रियकारी इति अनन्दत् । क्षेमप्रियमन्त्रेण च' इति वकारात्सञ्चरत्ययः । तप्रिय आत्मनि विषये कल्पद्रुमता विहाय असिपन्नवृक्षं जातं न अबुद्धं माज्ञासीत् । बुध्यतेर्लुङ् । असिपन्नं खट्वाकारदं कोऽप्यपूर्वो वृक्षविशेषः । 'असिपन्नो भजे त्र्योपाकारे च नरकान्तरे' इति विश्वः । आमनघातुरु इति भावः ॥

जुगूह तस्याः पथि लक्ष्मणो यत्सव्येतरेण स्फुरता तदक्षणा ।

आख्यातमस्यै गुरु भात्रि दुःखमत्यन्तलुप्तप्रियदर्शनेन ॥ ४९ ॥

पथि लक्ष्मण यद् दुःखं तस्या साताया जुगूह प्रतिसहृदवान् तद् गुरु भात्रि भविष्यद् दुःखमत्यन्तलुप्तं प्रियदर्शनं वक्ष्यतेन [अत्यन्तलुप्तप्रियदर्शनेन] स्फुरता सव्येतरेण दक्षिणेन अक्षणा अस्यै सीतायै आख्यातम् । क्षीणा दक्षिणाक्षिस्फुरणं दुर्निमित्तमाहुः ॥

सा दुर्निमित्तोपगताद्विषादात्सद्यः परिम्लानमुखारविन्दा ।

राज्ञः शिर्वं सावर्जस्य भूयादित्याशङ्गं करणैरवाहः ॥ ५० ॥

सा सीता दुर्निमित्तं दन्विणाक्षिस्फुरणरूपोपगतात् [दुर्निमित्तोपगतात्]

१ अकृत्यमपि कायं वै युताज्ञा नैव ऋषयेत् इ पञ्चपुराणम् २ अक्षणे प्र०-प्रहसाम् इ पा० ३ रुचिरम् इ० पा० ४ जुगूह इ अस्या-अस्ये इ पा० ५ बुध्यतेन ६ अनुभविनि पञ्चमेव पश्यामि गहनं न । मयं मे स्फुरत्यत्र गात्रोऽरूपं जायते ॥ इत्यादि रामायणम् ७ उपगतात् इ पा० ८ शुभ ९ विज्ञातुं

प्राप्ताद् विषादात् दुःखात् सद्यः परिम्लानमुखारविन्दा सती सार्वरजस्य
-सानुजस्य राज्ञः रामस्य शिवं भूयाद् इति अवाह्यैः करणैः अन्तःकरणैः आशशंते ।
-शंसतेरपेक्षायामात्मनेपदमिष्यते । करणैरिति बहुवचनं क्रियावृत्त्यभिप्रायम् । पुनः पुनरा-
शशंस इत्यर्थः ॥

गुरोर्नियोगोद्घनितां वनान्ते सार्ध्वीं सुमित्रातनयो विहास्यन् ।

अवार्यतेवोत्थितैर्वीचिहस्तैर्जहोर्दुहित्रा स्थितया पुरस्तात् ॥ ५१ ॥

गुरोः ज्येष्ठस्य नियोगात् सार्ध्वीं घनिताम् । अत्याज्यामित्यर्थः । घनान्ते
विहास्यन् त्यज्यन् सुमित्रातनयः लक्ष्मणः पुरस्तात् अग्रे स्थितया जहोः
दुहित्रा जाह्व्योत्थितैर्वीचिहस्तैः [उत्थितवीचिहस्तैः] अवार्यत इव । अकार्य मा
अर्वित्यवार्यतेव इत्युत्प्रेक्षा ॥

रथात्स यन्त्रा निगृहीतवाहात्तां भ्रातृजायां पुलिनेऽवतार्य ।

गङ्गां निपादाहृतनौविशेषस्ततार संधामिव सत्यसंधः ॥ ५२ ॥

सत्यसंधः सत्यप्रतिज्ञः स लक्ष्मणः यन्त्रा सारथिना निगृहीतवाहात् रथात्
रथाद् तां भ्रातृजायां पुलिने अवतार्य आरोप्य निपादेन निरातेनाहृतनौविशेषः
आनीतदृढनीकः [निपादाहृतनौविशेषः] सन् । गङ्गां भागीरथीम् । संधां
प्रतिज्ञाम् इव । ततार । 'संधा प्रतिज्ञा मर्यादा' इत्यमरः ॥

अथ व्यवस्थापितवाक्यंचित्सौमित्रिरन्तर्गतवाष्पकण्ठः ।

औत्पातिकं मेघ इवाश्मवर्षं महीपतेः शासनमुज्जगार ॥ ५३ ॥

अथ कथंचित् व्यवस्थापिता प्रकृतिमापादिता वाग् येन् सः [व्यवस्थापितवाक्यं]
अन्तर्गतवाष्पः कण्ठो यस्य सः [अन्तर्गतवाष्पकण्ठः] । कण्ठस्तम्बिताधुरित्यर्थः ।
सौमित्रिः महीपतेः शासनम् । मेघः उत्पाते भवे औत्पातिकम् अश्मवर्षं शिलावर्षं
इव । उज्जगार उद्गर्णवान् । दाहणत्वेनाव्याप्यत्वादुज्जगारेत्युक्तम् ॥

ततोऽभिपङ्गानिलविप्रविद्धौ प्रभ्रश्यमानाभरणप्रसूना ।

स्वमूर्तिलाभप्रकृतिं धरित्रीं लतेव सीता सहसा जर्गाम ॥ ५४ ॥

ततः अभिपङ्गः पराभवः । 'प्रापे त्वभिपङ्गः पराभवे' इत्यमरः । स एवानिलस्तेन विप्र-
विद्धा सीता [अभिपङ्गानिलविप्रविद्धा] । प्रभ्रश्यमानानि पतन्त्याभरणान्येव प्रसूनानि
यस्याः सा [प्रभ्रश्यमानाभरणप्रसूना] अभिहता लता इव । सहसा [स्वमूर्तिलाभ-
प्रकृतिं] स्वमूर्तिलाभस्य स्वराशित्वाभ्यस्य स्वोत्पत्तेः प्रकृतिं कारणं धरित्रीं जगाम ।
'भूमौ पपातेत्यर्थः । स्त्रीणामापादि मातृष्य शरणमिति भावः ॥

१ 'भ्रातृ' इ. २ 'निदेशात्,' द्वितीया, द्वितीया इ. ३ पा०. ४ उच्छ्रित०, उद्धृत, इ. पा०.
५ सन्दुभति०, स्युमन्त्रप्रतिपत्ति० इ. पा०. ६ शिशोर्वा. ७ 'औत्पातिक' इ. पा०. ८ विप्रवृद्धा,
मृ० वि०, नरविप्रवृद्धा. ९ पपात.

इक्ष्वाकुवंशप्रभवः कथं त्वां त्यजेदकस्मात्पतिरार्यवृत्तः ।

इति क्षितिः संशयितेव तस्यै ददौ प्रवेशं जननी न तावत् ॥ ५५ ॥

इक्ष्वाकुवंशप्रभवः । महाकुलप्रसूतिस्त्वर्थः । आर्यवृत्तः साधुचरितः पतिः भर्ता
त्वाम् अकस्मात् अकारणात् कथं त्यजेत् । असंभावितमित्यर्थः । इति संशयिता
इव संदिहानेव तावत् । त्यागेदुत्तुनानावधेः प्रागित्यर्थः । जननी क्षितिः तस्यै
सीतायै प्रवेशम् । आत्मनीति शेषः । न ददौ ॥

सौ लुप्तसंज्ञा न विवेद दुःखं प्रत्यागतासुः समर्प्यतान्तः ।

तस्याः सुमित्रात्मजयत्नलब्धो मोहादभूत्कष्टतरः प्रबोधः ॥ ५६ ॥

लुप्तसंज्ञा नष्टचेतना मूर्छिता । सा दुःखं न विवेद । प्रत्यागतासुः लब्धसंज्ञा
सती अन्तः समतप्यत । दुःखेनादस्यतेत्यर्थः । तपेः कर्मणि लट् । कर्मकर्तरीति केचित् ।
तत्र । 'तपस्तपःकर्मरुस्यैव' इति यङ्नियमात् । तस्याः सीतायाः सुमित्रात्मज-
यत्नलब्धः प्रबोधः मोहात्कष्टतरः अतिदुःखदः अभूत् । दुःखवेदनासंभवा-
दिति भावः ॥

न चावदद्भर्तुरवर्णमार्या निराकरिणोर्बृजिनादृतेऽपि ।

आत्मानमेव स्थिरदुःखभाजं पुनः पुनर्दुष्कृतिनं निनिन्द ॥ ५७ ॥

आर्या साध्वी सा सीता बृजिनाद् ऋते एतमो विना अपि । 'कल्पं वृजिनोऽपम्'
इत्यमरः । 'अन्यारादितरै-'
'अलंकृतम्' इत्यादिनेष्णुप्रत्ययः । भर्तुः अवर्णम् अवधारं न च अवदत् नैवावादीत् ।
किं तु स्थिरदुःखभाजम् अत एव दुष्कृतिनम् आत्मानं एव पुनः पुनर्निनिन्द ॥

आश्वास्य रामावरजः सती तामाख्यातवाल्मीकिनिकेतमार्गः ।

निघ्नस्य मे भर्तृनिदेशरौक्ष्यं देवि क्षमस्वेति बभूव नम्रः ॥ ५८ ॥

रामावरजः लक्ष्मणः सती साध्वी तामाश्वास्य । [आख्यातवाल्मीकिनिके-
तमार्गः] आख्यात उपदिष्टे वाल्मीकिनिकेतस्याधमस्य मार्गो येन स तथोक्तः सन् ।
निघ्नस्य पराधीनस्य । 'अधीनो निघ्न आयत्तः' इत्यमरः । मे भर्तृनिदेशेन स्वाम्यनुज्ञया
हेतुना यदौक्ष्यं पारुष्यं तत् [भर्तृनिदेशरौक्ष्यं] हे देवि क्षमस्व । इति नम्रः
प्रणतः बभूव ॥

सीता तमुत्थाप्य जगाद वाक्यं प्रीतास्मि ते सौम्यं चिराय जीव ।

विडौजसा विष्णुरिवाग्रजेन भ्रात्रा यदित्यं परवानसि त्वम् ॥ ५९ ॥

सीता तं लक्ष्मणम् उत्थाप्य वाक्यं जगाद । किमिति । हे सौम्य साधो ते
प्रीतास्मि । चिराय विरं जीव । यत् यस्मात् । विडौजसा इन्द्रेण विष्णुः
'उपेन्द्र' इव । अग्रजेन ज्येष्ठेन भ्रात्रा त्वम् इत्थं परवान् परतन्यः असि ॥

श्वश्रूजनं सर्वमनुक्रमेण विज्ञापयं प्रापितमत्प्रणामः ।

प्रजानिपेकं मयि वर्तमानं सूनोरनुध्यायत चेतसेति ॥ ६० ॥

सर्वं श्वश्रूजनम् अनुक्रमेण प्रापितमत्प्रणाम सन् । मत्प्रणाममुक्त्वेत्यर्थः । विज्ञापय । किमिति । निविच्यन इति निषेकः । मयि वर्तमानं सूनोः त्वत्पुत्रस्य प्रजानिपेकं गर्भं चेतसा अनुध्यायत शिवमस्त्विति चिन्तयत इति ॥

वाच्यस्त्वया मद्बचनात्स राजा बहौ विशुद्धामपि यत्समक्षम् ।

मां लोकवादश्रवणादहासीः श्रुतस्य किं तत्सदृशं कुलस्य ॥ ६१ ॥

स राजा त्वया मद्बचनात् मद्बचनमिति वृत्त्वा । त्यन्लोपे पञ्चमी । वाच्यः वक्तव्यः । किमित्यत आह—‘बहौ’ इत्यादिभिः सप्तभिः श्लोकैः । अक्षौ, समीपे समक्षम् । विभक्त्यर्थेऽप्ययमीभावः सामान्यार्थे वा । ‘अप्ययमीभावे शरप्रभृतिभ्यः’ इति समासान्तष्टप्प्रत्ययः । समक्षम् अत्र बहौ विशुद्धामपि मां [लोकवादश्रवणात्] लोकवादस्य मिथ्यापवादस्य श्रवणादेतो अहासी अत्याक्षीरिति यत् तत् श्रुतस्य भ्रम्यातस्य कुलस्य सदृशं किम् । किं तत्सदृशमित्यर्थः । यद्वा श्रुतस्य श्रवणस्य कुरस्य चेति योजनाः । कामचार्यसीति भावः ॥

कल्याणघुद्धेरथ वा तवायं न कामचारो मयि शङ्कनीयः ।

ममैव जन्मान्तरपातकानां विपाकविस्फूर्जधुरप्रसङ्गः ॥ ६२ ॥

अथ वा कल्याणघुद्धेः सुधियः तव कतु मयि विषये अयं त्यागः कामचारः इच्छया परमं न शङ्कनीयः । कामचारशङ्कापि न कियत इत्यर्थः । किं तु मम एव जन्मान्तरपातकानाम् अप्रसङ्गः] विपाकविस्फूर्जधुः] विपश्यत इति विपाकः फलं स एव विस्फूर्जधुः अशानिनिर्घोषः । ‘स्फूर्जधुर्वग्ननिर्घोषे’ इत्यमरः ॥

उपस्थिता पूर्वमपास्य लक्ष्मीं वनं मया सार्धमसि प्रपन्नः ।

तदास्पदं प्राप्य तयोनिरोपात्सोढास्मि न त्वद्भवने वसन्ती ॥ ६३ ॥

पूर्वम् उपस्थितां प्राप्तां लक्ष्मीम् अपास्य मया सार्धं वनं प्रपन्नः अस्ति प्राप्ताऽसि । तत् तस्मात् तया रम्या अतिरोपात् त्वद्भवने आस्पदं प्रतिष्ठाम् । ‘आस्पदं प्रतिष्ठायाम्’ इति निपातः । प्राप्य वसन्ती अहं सोढा न अस्मि ॥

निशाचरोपप्लुतभर्तृकाणां तपस्विनीनां भवतः प्रसादात् ।

भूत्वा शरण्या शरणार्थमन्यं कथं प्रपत्स्ये त्वयि दीर्घमाने ॥ ६४ ॥

निशाचरोपप्लुता पीडिता भर्तारो यासां सा निशाचरोपप्लुतभर्तृकाः । ‘नप्लुतध’ इति कप्रत्ययः । तासां [निशाचरोपप्लुतभर्तृकाणां] तपस्विनीनां भवतः प्रसा-

दात् अनुग्रहात् शरण्या शरणसमर्था भूत्वा । अथ त्वयि दीप्यमाने प्रकाशमाने
सत्येव शरणार्थम् अन्यं तपोत्वेन कथं प्रपत्स्थे प्राप्स्यामि ॥

किं वा तत्रात्यन्तवियोगमोघे कुर्यामुपेक्षां हतजीवितेऽस्मिन् ।

स्याद्रक्षणीयं यदि मे न तेजस्त्वदीयमन्तर्गतमन्तरायः ॥ ६५ ॥

किं वा अथ वा तत्र सन्निवृत्त्यान्तेन पुन प्राप्तिरहितेन वियोगेन मोघे निष्फले
[अत्यन्तवियोगमोघे] अस्मिन्हतजीविते तुच्छजीविते उपेक्षां कुर्या
भूयामेव । रक्षणीये रक्षणार्हम् अन्तर्गतं कुक्षिस्व त्वदीयं तज मे अन्तरायः
विद्म न स्याद्यदि ॥

साहं तपः सूर्यनिविष्टदृष्टिर्ध्वं प्रसूतेश्वरितुं यतिष्ये ।

भूयो यथा मे जननान्तरेऽपि त्वमेव भर्ता न च विप्रयोगः ॥ ६६ ॥

सा अहं प्रसूतेः ऊर्ध्वं सूर्यनिविष्टदृष्टिः सती तयाविध तपश्चरितुं यतिष्ये ।
यथा भूयः तेन तपसा मे मम जननान्तरे अपि त्वम् एव भर्ता स्या विप्रयोगः
च न स्यात् ॥

नृपस्य वर्णाश्रमपालनं यत्स एव धर्मो मनुना प्रणीतः ।

निर्वासिताप्येवमतस्त्वयाहं तपस्विसामान्यमवेक्षणीया ॥ ६७ ॥

वर्णानां ब्राह्मणादीनामाश्रमाणां ब्रह्मवर्णादीनां च पालनं [वर्णाश्रमपालनं]
यत्स एव नृपस्य धर्मः मनुना प्रणीतः उक्तः । अतः कारणात् एयं त्वया
निर्वासिता निष्कासिता अपि अहं तपस्विनि सामान्य साधारणं यथा भवति
तथा [तपस्विसामान्यम्] अवेक्षणीया । कलत्रहृद्यभावेऽपि वर्णाश्रमदृष्टि
कर्तव्येत्यर्थः ॥

तथेति तस्याः प्रतिगृह्य वाचं रामानुजे दृष्टिपथं व्यतीते ।

सा मुक्तकण्ठं व्यसनातिभाराचक्रन्द विद्या कुररीव भूयः ॥ ६८ ॥

तथेति तस्याः सीताया वाचं प्रतिगृह्य अङ्गीकृत्य रामानुजे लक्ष्मणे दृष्टिपथं
व्यतीते अतिक्रान्ते सीते सा सीता व्यसनातिभारात् दुःखातिरेकात् मुक्तकण्ठ
यथा स्यात्तथा । वागृच्छेत्यर्थः । विद्या भीता कुररी इव उत्लोमीव । 'उत्लोरीकुररी समौ'
इत्यमरः । भूय भूयिष्ठ चक्रन्द पुनस्त ॥

नृत्यं मयूराः कुसुमानि दृष्ट्वा दर्मानुपात्तान्विजहुर्हरिण्यः ।

तस्याः प्रपन्ने समदुःखभावमत्यन्तमासीद्बुद्धितं वनेऽपि ॥ ६९ ॥

मयूराः नृत्यं विजहुः त्यक्तवन्तः । वृक्षा कुसुमानि । हरिण्यः उपात्ता-
न्दमान् । इत्य तस्याः सीताया समदुःखभाव प्रपन्ने नृपयदुःखं प्राप्ते वने
अपि अत्यन्त रुदितम् आसीत् । यथा राममोहेऽप्यात्यक्लिन्दार्थः ॥

१ अपेक्षाम् २ अन्तर्हितं ३ निवृद्ध इ पा० ४ रक्षण ५ भूयाम् विम-वयम्, भर्ता. ६ मृत.
७ मुक्ता ८ अस्मात्पराभिः पर्य वृत्तिवृत्त्यर्थे वने लक्ष्मण लक्ष्मणं दर्शयित्वा रात्रिनि योषिद्वये ।
आज्ञातमेव जनकान्तेति वृत्तिवृत्तिवृत्त्यान्तिकमाजगाम ॥

तामभ्यगच्छद्बुदितानुसारी कैविः कुशेष्माहरणाय यातः ।

निषादविद्भाण्डजदर्शनोत्थः श्लोकत्वमापद्यत यस्य श्लोकः ॥ ७० ॥

कुशेष्माहरणाय यातः कविः वाल्मीकिः रुदितानुसारी सन् तां सीताम्
अभ्यगच्छत् । अभिगमनं च दयालुनयेत्याह—निषादेति । निषादेन व्याधेन विद-
स्याण्डजस्य क्रोधस्य दर्शनेनोत्थ उत्पन्नः [निषादविद्भाण्डजदर्शनोत्थः] यस्य
श्लोकः श्लोकत्वम् आपद्यत । श्लोकरूपेणाशोचदित्यर्थः । च श्लोकः पठ्यते—‘मा निषाद
प्रतिष्ठां स्वमगमः शाश्वती समाः । यत्कौचमिथुनादेकमवधीः काममोहितम् ॥’ इति ।
तिरश्चामपि दुःखं न रेहे । किमुतान्येषामिति भावः ॥

तमश्रु नेत्रावरणं प्रमृज्य सीता विलापाद्विरता बबन्दे ।

तस्यै मुनिर्दोहदलिङ्गदर्शी दाम्भान्सुपुत्राशिषमित्युवाच ॥ ७१ ॥

सीता विलापाद् विरता सती नेत्रावरणं दृष्टिप्रतिबन्धकम् अश्रु प्रमृज्य तं
मुनिं बबन्दे । दोहदालिङ्गदर्शी गर्भचिह्नदर्शी मुनिस्तस्यै सीतायै सुपुत्राशिषं
तस्यासिहेतुभूतां दाम्भान् दत्तवान् इति वक्ष्यमाणप्रकारेण उवाच । ‘दाम्भान्साह्वान्मीड्वाश्च’
इति कस्वन्तो निषातः ॥

जाने विसृष्टां प्रणिधानतस्त्वां मिथ्यापवादक्षुभितेन भर्त्रा ।

तन्मा व्यथिष्टा विषयान्तरस्थं प्राप्तासि वैदेहि पितुर्निकेतम् ॥ ७२ ॥

त्वां मिथ्यापवादेन क्षुभितेन [मिथ्यापवादक्षुभितेन] भर्त्रा विसृष्टां त्यक्त्वा
प्रणिधानतः समाधिदृष्ट्या जाने । हे वैदेहि विषयान्तरस्थं देशान्तरस्थं
पितुः जनकस्यैव निकेतं यद् प्राप्ता असि । तत् तस्मात् मा व्यथिष्टाः मा शोधीः ।
व्यथेर्लुह । ‘न मादयोगे’ इत्यङ्गगमप्रतिषेधः । भर्त्रोपेक्षितानां पितृगृहवास एवोचित
इति भावः ॥

उत्स्वातलोकत्रय कण्टकेऽपि सत्यप्रतिज्ञेऽप्यविकृत्यनेऽपि ।

त्वां प्रत्यकस्मात्कलुषप्रवृत्तावस्त्येव मन्युर्भरताग्रजे मे ॥ ७३ ॥

उत्स्वातलोकत्रयकण्टकेऽपि । रावणादिकष्टदोहरणेन सर्वलोकोपकारिण्यपी-
त्यर्थः । सत्यप्रतिज्ञे सत्यसधे अपि । अविकृत्यने अनात्मश्लाघिनि अपि । इत्थं
क्षेष्टपात्रेऽपि त्वां प्रति अकस्मात् अकारणात् कलुषप्रवृत्तौ गर्हितव्यापारे भरता-
ग्रजे मे मन्युः कोपः अस्त्येव । सर्वगुणाच्छादकोऽयं दोष इत्यर्थः । सीतानुया-
योऽयं रामोपालम्भः ॥

तवोर्किर्कीर्तिः श्वशुरः सखा मे सतां भवोच्छेदकरः पिता ते ।

धुरि स्थिता त्वं पतिदेवतानां किं तन्न येनासि ममानुकम्प्या ॥ ७४ ॥

१ भगवान्बुदितानुसारी. २ मुनिः. ३ दोहदं, लक्ष्म. ४ दन्वा इ. पा०. ५ दत्तवान्. ६ इन्द्रप्रीतिः.
इ. पा०. ७ मयच्छेदः, भवः, ०च्छेदप्रक (भवस्य समासस्य छेदे प्रकर्तृत्वविधोपदेश इ. पा०).

उरुकीर्तिः तव श्वशुरः दशरथः मे सखा । ते पिता जनकः सतां विदुषां
मघोच्छेदकरः शानोपदेशादिना संसारदुःखध्वंसकारी । त्वं पतिदेवतानां पतिप्र-
तानां धुरि भूरे स्थिता । येन निमित्तेन ममानुकम्प्या अनुग्राह्या न अस्ति
तत्किम् न किञ्चिदित्यर्थः ॥

तपस्विसंसर्गाविनीतसत्त्वे तपोवने वीतभया वसास्मिन् ।

इतो भविष्यत्यनघप्रसूतेरपत्यसंस्कारमयो विधिस्ते ॥ ७५ ॥

तपस्विसंसर्गेण विनीतसत्त्वे [तपस्विसंसर्गविनीतसत्त्वे] शान्तजन्तुके अस्मिन्
तपोवने वीतभया निर्भाका वस । इतः अस्मिन्वने अनघप्रसूतेः सुखप्रसूदेः
ते अपत्यसंस्कारमयः जातस्मोदिरूपः विधिः अनुष्ठान भविष्यति ॥

अशून्यतीरां मुनिसंनिवेशैस्तमोपहर्त्रां तमसां वगाद्य ।

तत्सैकतोत्सङ्गबलिक्रियाभिः संपत्स्यते त मनसः प्रसादः ॥ ७६ ॥

सन्निवेशान्ते येष्विति सन्निवेशा उदजाः । अधिकरणार्थे घञप्रत्ययः । मुनीनां सं-
निवेशौघजैः [मुनिसंनिवेशैः] अशून्यतीरां पूर्णतीरा [तमोपहर्त्रां]
तमसः शोकस्य पापस्य वापहन्त्रीम् । ' तमस्तु ह्रीवे पापे नरकशोकयोः ' इत्यमरः ।
तमसां नदी यगाद्य तत्र जाला । [तत्सैकतोत्सङ्गबलिक्रियाभिः] तस्याः
सैकतोत्सङ्गेषु बलिक्रियाभिरिष्टदेवतापूजाविधिभिः । ते मनसः प्रसादः संपत्स्यते
भविष्यति ॥

पुष्पं फलं चार्तवमाहरन्त्यो बीजं च बालेयमकृष्टैरोहि ।

विनोदयिष्यन्ति नवाभिपङ्गनामुदारवाचो मुनिकन्यकास्त्वाम् ॥ ७७ ॥

कृशुरस्य प्राप्त आर्तवम् । स्वकालप्राप्तमित्यर्थः । पुष्पं फलं च । अकृष्टैरोहि
अकृष्टक्षेत्रोत्थम् । अकृष्टपच्यमित्यर्थः । बलये हितं बालेयं पूजायोग्यम् । ' छर्दिष-
धिषलेर्ङन् ' इति ढञ्प्रत्ययः । बीजं नीवारादि धान्यं च आहरन्त्यः उदारवाचः प्र-
गल्भगिरः मुनिकन्यकाः नवाभिपङ्गा नूतनदुःखां त्यां विनोदयिष्यन्ति ॥
पयोघटैराश्रमबालवृक्षान्संवर्धयन्ती स्ववलानुरूपैः ।

असंशयं प्राक्तनयोपपत्तेः स्तनंधयप्रीतिर्मवाप्स्यसि त्वम् ॥ ७८ ॥

स्ववलानुरूपैः स्वशक्त्यनुसारेभिः पयसाम्ममसां पटे [पयोघटैः] । स्तन्यै-
रिति च ध्वन्यते । आश्रमबालवृक्षान्संवर्धयन्ती त्वं स्तनयोपपत्तेः प्राक्-
पूर्वम् असंशयं यथा तथा । स्तनं धयति पिवतीति स्तनंधय किशुः । ' नासिकास्त-
नयोर्धाधेटोः ' इति खञ्प्रत्ययः । ' अर्द्धपद- ' इत्यादिना मुमागमः । तस्मिन्या प्रीति-
स्ता [स्तनंधयप्रीतिम्] अवाप्स्यसि । ततः परं सुखम् एव विनोद इति भावः ॥

१ विगाह्य. २ प्रनोद, अभिलाष इ. पा०. ३ पच्यम्, काले यवकृष्टैरोहि इ. पा०. ४ पयोधो .
५ रूपम्, स्तननिर्विशेषम् इ. पा०. ६ विवा०.

पञ्चदशः सर्गः ।

अरण्यक गृहस्थान श्वशुरौ यदज्ञ कणाः ।

स्वयमौद्वाहिक गेह तस्मै रामाय ते नम ॥

कृतसीतापरित्यागः स रत्नाकरमेखलाम् ।

बुभुजे पृथिवीपालः पृथिवीमेव केवलाम् ॥ १ ॥

कृतसीतापरित्यागः स पृथिवीपालः राम रत्नाकर एव मेखला यस्यास्ताम्
[रत्नाकरमेखलाम्] । सार्धवामित्यर्थः । केवलाम् । एकामित्यर्थः । पृथिवीमेव
बुभुजे भुक्तवान् । न तु पार्थिवीमित्यर्थः । सापि स्तरत्नितमेखला । पृथिव्या कान्तासमा-
धिष्यज्यते । रामस्य स्वयन्तरपरिग्रहो नास्तीति श्लोकमिषाय ॥

लवणेन विलुप्तेज्यास्तामिस्त्रेण तमभ्ययुः ।

मुनयो यमुनाभाजः शरण्यं शरणार्थिनः ॥ २ ॥

लवणेन लवणादेन तामिस्त्रेण तस्मिन्नाचारिणा । रक्षतेत्यर्थः । विलुप्तेज्याः
हृत्तयागक्रिया भूत एव शरणार्थिनः । रक्षणांर्थिनः यमुनाभाजः यमुनातीरवासिनः
मुनयः शरण्यं शरणार्हं रक्षणसमर्थं ते राम रक्षितारम् अभ्ययुः प्राप्ताः । यातेल्लेह ॥

अवेक्ष्य रामं ते तस्मिन् प्रजहुः स्वतेजसा ।

प्राणाभावे हि शापास्त्राः कुर्वन्ति तपसो व्ययम् ॥ ३ ॥

ते मुनयः रामम् अवेक्ष्य । रक्षितारमिति शेषः । तस्मिन् लवणे स्वतेजसा शाप-
रूपेण न प्रजहुः । तथा हि । श्रायते इति प्राण रक्षकम् । कर्तरि ल्युट् । तदभावे
[प्राणाभावे] शाप एवात्र येषां ते शापास्त्राः सन्त तपसः व्ययं कुर्वन्ति ।
शापदानात्तप क्षयः प्रसिद्धः ॥

प्रतिशुश्राव काकुत्स्थस्तेभ्यो विघ्नप्रतिक्रियाम् ।

धर्मसंरक्षणार्थं प्रवृत्तिर्भुवि शार्ङ्गिणः ॥ ४ ॥

काकुत्स्थः राम तेभ्यः मुनिभ्यः विघ्नप्रतिक्रियां लवणवधरूपं प्रतिशुश्राव
प्रतिजज्ञे । तथा हि । भुवि शार्ङ्गिणः विष्णोः प्रवृत्तिः रामरूपेणावतरणः [धर्मसंरक्ष-
णार्थाः] धर्मसंरक्षणमेवार्थः प्रयोजनं यस्या सा तथा एव ॥

ते रामाय वधोपायमाचरन्त्युर्विबुधद्विपः ।

दुर्जयो लवणः शूली विशूलः प्रार्थ्यतामिति ॥ ५ ॥

ते मुनयः रामाय विबुधद्विपः सुारेल्वणस्य वधोपायम् आचरन्त्युः । लवण-

१ जगत्तरण्यस्यापि मे भर्तुं किं रामनामजनेन प्रयोजनमिति कुवितायाः पापवास्तं प्रयुक्ति-
रियम्-यस्याप्याह यद् गृहमपि न वर्तते यस्य श्वशुरो पार्थिवपणा एव फेधल सीताया भूमिसम्ब-
न्धात् यस्य षोडाहसमये एव गृहमपि नासीत् तस्मै अकिञ्चनाय रामाय तव कथं नमस्कृत्यतिरि-
पार्थत्या आशयः । २ नाथः । ३ केवल्म् इ पा० ४ अन्वयः-वयम् । ५ पार्थिव, नाथिवः । ६ मरणा-
न्वयः पा०

सीति लवणः । नन्यादित्वाञ्चुः । तत्रैव निपातनाण्यत्वम् । लवणः शूलो शूलवान्
कुर्जयः । किं तु विशूलः शूलरहितः प्रार्थ्यताम् अभिगम्यताम् इति । 'याच्नायामभियाने
च प्रार्थना कथ्यते कुर्जः' इति केशवः ॥

आदिदेशाय शत्रुघ्नं तेषां क्षेमाय राघवः ।

करिष्यन्निव नामास्य यथार्थमरिनिग्रहात् ॥ ६ ॥

अथ तेषां मुनीनां क्षेमाय क्षेमकरणाय राघवः रामः शत्रुघ्नम् आदिदेश । अत्रो-
त्प्रेक्षते । अस्य शत्रुघ्नस्य नाम अरिनिग्रहात् शत्रुघ्ननादितोः । यथाभूतोऽर्थो यस्य तत्र
यथार्थं करिष्यन् इव । शत्रुघ्नन्तीति शत्रुघ्नः । 'अमनुष्यकर्तृके च' इति चकारात्
कृतप्रशत्रुघ्नादयः सिद्धा इति दुर्गसिद्धः । पाणिनीयेऽपि बहुलप्रहणाद्यव्ययसिद्धिः । 'कृत्यस्युद्ये
बहुलम्' इति ॥

रामस्य स्वयमप्रयाणे हेतुमाह—

यः कञ्चन रघूणां हि परमकः परंतपः ।

अपवाद इवोत्सर्गं व्यावर्तयितुमीश्वरः ॥ ७ ॥

हि यस्मात् । पराञ्छ्रुतापयतीति परंतपः । 'द्विषत्परयोस्तापे' इति पञ्चप्रत्ययः ।
'खनि ह्रस्वः' इति ह्रस्वः । रघूणां मध्ये यः कञ्चन एकः । अपवादः विशेषवा-
क्यम् उत्सर्गं सामान्यशास्त्रम् इव । परं शत्रुं व्यावर्तयितुं यायितुं ईश्वरः समर्थः ।
अतः शत्रुघ्नमेवादिदेशोति पूर्वोक्तान्वयः ॥

अग्रजेन प्रयुक्ताशीस्ततो दाशरथी रथी ।

ययौ वनस्थलीः पश्यन्पुष्पिताः सुरभीरभीः ॥ ८ ॥

ततः अग्रजेन रामेण प्रयुक्ताशीः कृताशीर्वादः रथी रथिकः अभीः निर्भीकः
दाशरथिः पुष्पाणि सज्जातानि यासां ताः पुष्पिताः सुरभीः आमोदमानाः वन-
स्थलीः पश्यन्त्ययी ॥

रामादेशादनुगता सेना तस्यार्थसिद्धये ।

पश्चादध्ययनार्थस्य धातोरधिनिर्वाहवत् ॥ ९ ॥

रामावेशादनुगता सेना तस्य शत्रुघ्नस्य । अध्ययनमर्थोऽभिधेयो यस्य तस्य
[अध्ययनार्थस्य] धातोः 'इध्ययने' इत्यस्य धातोः पश्चात् अभिः अभ्युपसर्गः
इव । अर्थसिद्धये प्रयोजनसाधनायेत्येकम् । अन्यज्ञाभिधेयसाधनाय । अमघत् ।
'अर्थोऽभिधेयैरेवस्तुप्रयोजननिष्ठतिषु' इत्यमरः । यथा 'इदिकावध्युपसर्गं न व्यभिचरतः'
इति न्यायेनाध्युपसर्गः स्वयमेवार्थसाधकस्य धातोः संनिधिमात्रेणोपकरोति सेनापि तस्य
सद्वदिति भावः ॥

आदिष्टवर्त्मा मुनिभिः सं गच्छंस्तपतां वरः ।

विरराज रथप्रद्वैर्वालिखिल्यैरिवांशुमान् ॥ १० ॥

१ निवर्तयितुम्, २ यथा उत्सर्गं 'कर्मण्यम्' इत्यादि सामान्यविधिं निवेदुमपवादः 'आतोऽप-
सर्गे कः' इत्यदि विशेषविधिं शक्त्यर्थेनार्थः । इ दिन०, १ 'अनुपसर्गं सेनाङ्गं तस्य सिद्धये' इ.
पा०, ४ 'गच्छन्मातिगताम्' 'तपतां' 'वदताम्' इ. पा०.

धूमधूमो वसागन्धी ज्वालावभुशिरोरुहः ।

क्रव्याद्गणपरीवारश्चित्ताग्निरिव जंगमः ॥ १६ ॥

किम्भूतो लवणः । [धूमधूमः] धूम इव धूमः । कृष्णलोहितवर्णः । 'धूमधूमलौ कृष्णलोहिते' इत्यमरः । वसागन्धो हृन्नेदोमन्धः सोऽस्यास्तंति वसागन्धाः । 'हृन्नेदस्तु वसा वसा' इत्यमरः । [ज्वालावभुशिरोरुहः] ज्वाला इव वध्नः पिङ्गलाः शिरोरुहाः केशा यस्य स तथोक्तः । 'त्रिपुले नकुले विष्णौ वभुः शशतिङ्गले त्रिपुः' इत्यमरः । [क्रव्याद्गणपरीवारः] क्रव्यं मासन्वन्तीति क्रव्यदो राश्याः । तेषां गण एव परीवारो यस्य ॥ तथोक्तः । अत एव जंगमः चरिष्णुः चित्ताग्निः इव स्थितः । कृशावभुशे धूमधूमवर्णः । ज्वाला एव शिरोरुहाः । क्रव्यादो घृष्णादयः । इत्यनुसंधेयम् ॥

अपशूलं तर्मासाद्य लवणं लक्ष्मणानुजः ।

रुरोध संमुखीनो हि जयो रन्ध्रप्रहारिणाम् ॥ १७ ॥

लक्ष्मणानुजः शत्रुः अपशूलं शत्रुरहितं तं लवणम् आसाद्य रुरोध । तथा हि । रन्ध्रप्रहारिणो रन्ध्रप्रहरणशालिनाम् । अपशूलवान् रन्ध्रम् । जयः संमुखीनः हि समुपपन्नो हि । 'यथामुपसमुपस्य दर्शनः यः' इति यत्र ययः । अधिकरणलक्षणोऽर्थस्तु दुर्लभ एव ॥

नातिपर्याप्तमालक्ष्य मत्कुक्षेरद्य भोजनम् ।

दिष्ट्या त्वमसि धात्रा भीतेनेवोपपादितः ॥ १८ ॥

इत सतज्य शत्रुघ्नं राक्षसस्तजियांसया

मांशुमुत्पाटयामास मुस्तास्तम्बमिव द्रुमम् ॥ १९ ॥

युग्मम् । राक्षसः लवणः । अद्य मत्कुक्षेः । भुज्यत इति भोजनम् । भोज्यं मृगादिकं नातिपर्याप्तम् अनतिपर्याप्तम् आलक्ष्य दृष्ट्वा भीतेन इव धात्रा दिष्ट्या भाग्येन मे त्वमुपपादितः बन्धितः अस्ति । इति शत्रुघ्नं सतज्यं [तज्जिघांसया] तस्य शत्रुस्य जिघांसया इत्युच्यते । मांशुम् अतः द्रुमम् मुस्तास्तम्बम् इव । अल्लेखेन । उत्पाटयामास ॥

सौमित्रेर्निशितैर्वाणैरन्तरा शकलीकृतः ।

गात्रं पुष्परजः प्राप न शाखी नैर्ऋतेरितः ॥ २० ॥

नैर्ऋतेरितः रजः प्रेरितः शाखी अन्तरा मध्ये निशितैः बाणैः शकलीकृतः एव सौमित्रेः शत्रुस्य गात्रं न प्राप । किं तु पुष्परजः प्राप ॥

विनाशितस्य वृक्षस्य रक्षस्तस्य महोपलम् ।

प्रजिघाय कृतान्तस्य मुष्टिं पृथगिव स्थितम् ॥ २१ ॥

१ समासाद्य, २ सायुजीन-इ. पा. ३ आले क्व ४ वेतनम् ड पा० ५ सतज्यं ६ निशान-विनाश-स्य शूलस्य, तली-न च ड पा०

रथप्रभेः रथोप्रगामिभिः । 'प्रष्टोऽप्रगामिनि' इति निप तः । मुनिभिः पूर्वोक्तैः । आवि-
ष्टवर्त्मा निर्दिष्टमार्गः गच्छन्- तपेतां देदीप्यमानानां मध्ये वरः श्रेष्ठः स शत्रुघ्नः ।
पालखिल्यैः मुनिभिः अंशुमान् सूर्यः इव । विरराज । तेऽपि रथप्रष्ट इत्यनुसंधेयम् ॥

तस्यः मार्गवशादेकां बभूव वसतिर्यतः ।

रथस्वनोत्कण्ठमृगे बाल्मीकीये तपोवने ॥ ११ ॥

यतः गच्छतः । इष्टातोः शत्रुप्रत्ययः । तस्य शत्रुघ्नस्य मार्गवशात् [रथस्वनो-
त्कण्ठमृगे] रथस्वनः ॥ कण्ठा लङ्प्रोवा मृगा यस्मिंस्तस्मिन् बाल्मीकीये बाल्मीकिसे-
वन्धिनि । 'वृद्धाच्छः' इति छप्रत्ययः । तपोवने एका वसतिः रात्रिः बभूव । तत्रैका
एत्रिमुपित इत्यर्थः । 'वसती रात्रिवेश्मनोः' इत्यमरः ॥

तमृपिः पूजयामास कुमारं क्लान्तबाहनम् ।

तपःप्रभावसिद्धाभिविशेषप्रतिपत्तिभिः ॥ १२ ॥

क्लान्तबाहनं श्रान्तयुग्मं तं कुमारं दशुघ्नम् ऋपिः बाल्मीकिः तपःप्रभावसिद्धा-
भिः विशेषप्रतिपत्तिभिः लङ्प्रत्ययभावनाभिः पूजयामास ॥

तस्यामेवास्य यामिन्यामन्तर्वत्नी प्रजावती ।

सुतावमृत संपन्नौ कोशदण्डाविव क्षितिः ॥ १३ ॥

तस्यामेव यामिन्यां राज्ञो अस्य शत्रुघ्नस्य । अन्तरस्था अस्तीति अन्तर्वत्नी
गर्भिणी । 'अन्तर्वत्नी च गर्भिणी' इत्यमरः । 'अन्तर्वत्पतिस्तोत्रं' इति ङीप्
उपगमश्च । प्रजावती भ्रातृजाया सीता । क्षितिः संपन्नौ समग्री कोशदण्डौ
इव । सुतौ अस्तु ॥

संतानश्रवणाद्भ्रातुः सौमित्रिः सौमनस्यवान् ।

प्राज्ञलिर्मुनिमामन्ध्य प्रातर्युक्तरथो ययौ ॥ १४ ॥

भ्रातुः ज्येष्ठस्य संतानश्रवणात् हेतोः सौमनस्यवान् प्रीतिमान् सौमित्रिः
शत्रुघ्नः प्रातः युक्तरथः सवरथः मन् प्राज्ञलिः कृपाञ्जलिः मुनिम् आमन्ध्य
प्राष्टुं ययौ ॥

स च प्राप मधूपर्णं कुम्भीनस्याथ कुक्षिजः ।

वनात्करमिवादाय सत्त्वरशिमुपस्थितः ॥ १५ ॥

स शत्रुघ्नः च मधूपर्णं नाम लवणपुरं प्राप । [कुम्भीनस्याः] कुम्भीनसी नाम
एवणस्वरा तस्याः कुक्षिजः पुत्रो लवणः च वनात् कर यलिम् इव सरवानां प्राणिनां
पथि [सत्त्वरशिम्] आदाय उपस्थितः प्राप्तः ॥

१ तदुक्तं भागवते-बालम्विष्या सहस्राणि पाटिर्नहर्षयोऽमृता । पुरतोऽभिहृत्य याति खड्गान्ति
द्विभिर्भिषुष ॥ इति ॥ २ उ-र-न्वी-र्णं इ. पा० ३ शत्रुघ्नः ४ भान्ति ५ विषय इ. पा० ६ स-
वना इ. पा० ७ अवादाय इ. पा०

धूमधूमो वसागन्धी ज्वालावभुशिरोरुहः ।

क्रव्याद्गणपरीवारश्चित्ताग्निरिव जंगमः ॥ १६ ॥

किंभूतो लवणः । [धूमधूमः] धूम इव धूम. कृष्णलोहितवर्णः । 'धूमधूमलौ कृष्णलोहिते' इत्यमरः । वसागन्धो ह-नेदोगन्धः सोऽस्मात्प्राप्तिरिति वसागन्धा । 'ह-न्नेदस्तु वसा वसा' इत्यमरः । [ज्वालावभुशिरोरुहः] ज्वाला इव वभ्रत. पि-ङ्गलाः शिरोरुहा. केना यस्य स तथोक्तः । 'त्रिभुने नकुले विष्णौ वभ्रु. दशाक्षिकुले त्रिषु ।' इत्यमरः । [क्रव्याद्गणपरीवारः] कव्यं मासन्दन्तीति क्रव्य दो राक्षसाः । तेषां गण एव परीवारो यस्य स तथोक्तः । अत एव जंगमः चरिष्णुः चित्ताग्निः इव स्थितः । कृशानुपक्षे धूमेधूमवर्णः । ज्वाला एव शिरोरुहाः । वन्मादो यद्वा इवः । इत्यनुसंधेयम् ॥

अपशूलं तर्मासाद्य लवणं लक्ष्मणानुजः ।

रुरोध संमुखीनो हि जयो रन्ध्रप्रहारिणाम् ॥ १७ ॥

लक्ष्मणानुजः शत्रुन अपशूलं शत्रुहितं तं लवणम् आसाद्य रुरोध । तथा हि । रन्ध्रप्रहारिणां रन्ध्रप्रहरणशीलनाम् । अपशूलवान् र धम् । जयः संमुखीनः हि समुपगम्यो हि । 'ययामुखसमुखस्य दर्शनः खः' इति यप्र ययः । अधिकरणलक्षणादर्थस्तु दुर्लभ एव ॥

नातिपर्याप्तमालक्ष्य मत्कुक्षेरथ भोजनम् ।

दिष्ट्या त्वमसि धात्रा भीतेनोपपादितः ॥ १८ ॥

इत सतज्य शत्रुघ्नं राक्षसस्तज्जियांसया

प्रांशुमुत्पाटयामास मुस्तास्तम्बमिव द्रुमम् ॥ १९ ॥

भुजम् । राक्षसः लवणः । अथ मत्कुक्षेः । भुज्यत इति भोजनम् । भोज्य दृष्टादिक नातिपर्याप्तम् अनतिममम् आलक्ष्य दृष्ट्वा भीतेन इव धात्रा दिष्ट्या भाग्येन मे त्वमुपपादितः कल्पितः असि । इति शत्रुघ्नं सतज्य [तज्जि-यांसया] तस्य सतज्यस्य जिघामया हन्तुमिच्छया प्रांशुम् उन्नतं द्रुमम् मुस्तास्तम्बम् इव । अग्नेर्गोम । उत्पाटयामास ॥

सौमित्रेनिशितैर्वाणैरन्तरा शकलीकृतः ।

गात्रं पुष्परजः प्राप न शास्त्री नैर्ऋतेरितः ॥ २० ॥

नैर्ऋतेरितः रक्षणेरितः शास्त्री अन्तरा मध्ये निशितैः वाणैः शकलीकृतः पणः सौमित्रेः शत्रुस्य गात्रं न प्राप । किं तु पुष्परजः प्राप ॥

विनार्शत्तस्य वृक्षस्य रसस्तस्म महोपलम् ।

प्रजिघाय कृतान्तस्य मुष्टिं पृथगिव स्थितम् ॥ २१ ॥

१ समासाद्य, २ सायुगीन इ पा ३ आले क्य ४ वेननम् इ. पा० ५ सतज्यं ६ निशान-विनाश-स्य द्रुमस्य, तस्मै-त पा इ पा०

रक्षः लवणः तस्य वृक्षस्य विनाशात् हेतोः । महोपलं महान्तं पापाणम् ।
पृथक् स्थितं कृतान्तस्य यमस्य मुष्टिमिव । मुष्टिशब्दो द्विलिङ्गः । तस्मै शत्रु-
प्राय प्रजिघाय प्रहितवान् ॥

ऐन्द्रमस्त्रमुपादाय शत्रुघ्नेन स ताडितः ।

सिकतात्वादपि परां प्रपेदे परमाणुताम् ॥ २२ ॥

स महोपलः शत्रुघ्नेन ऐन्द्रम् इन्द्रदेवताम् अस्त्रम् उपादाय ताडितः अभिहतः
चन् । सिकतात्वात् सिकताभावात् अपि परां परमाणुतां प्रपेदे । यतोऽणु-
नास्ति स परमाणुरित्याहुः ॥

तमुपाद्रवदुग्धम्य दक्षिणं दोर्निशाचरः ।

एकताल इवोत्पातपवनप्रेरितो गिरिः ॥ २३ ॥

निशाचरः राक्षसः दक्षिणं दोः । 'कुरुद्वेपणी' इति भगवतो भाष्यकारस्य
प्रयोगाद्दोषशब्दस्य भृपुंसकत्वं दृष्टव्यम् । 'भुजवाहू प्रवेष्टो दोः' इति पुंलिङ्गसाहचर्या-
सुत्वं च । तथा च प्रयोगः—'दोषं तस्य तथाविधस्य भजते' इति । सव्येतरं वा-
हुम् उग्धम्य एस्तालस्तदास्यवृक्षो यस्मिन्स एकतालः [उत्पातपवनप्रेरितः]
उत्पातपवनेन प्रेरितः गिरिः इव तं शत्रुघ्नम् उपाद्रवत् अभिहतः ॥

काष्णेन पत्रिणा शत्रुः स भिन्नहृदयः पतन् ।

आनिनाय भुवः कम्पं जहारार्धमवासिनाम् ॥ २४ ॥

स शत्रुः लवणः । काष्णेन वैष्णवेन । पत्रिणा बाणेन । उक्तं च रामायणे—
'एवमेव प्रजनितो विष्णोस्तेजोमयः शरः' इति । 'विष्णुर्नाशयणः कृष्णः' इत्यमरः ।
भिन्नहृदयः पतन्भुवः कम्पम् आनिनाय आनीतवान् । देहभारादित्यर्थः । आश्र-
मवासिनां कम्पं जहार । तत्राशादकुतोभया बभूवुरित्यर्थः ॥

वयसां पङ्क्तयः पेतुर्हतस्योपरि रक्षंसः ।

तत्प्रतिद्वन्द्विनो मूर्ध्नि दिव्याः कुसुमवृष्टयः ॥ २५ ॥

हतस्य रक्षसः उपरि वयसां पक्षिणां पङ्क्तयः पेतुः । तत्प्रतिद्वन्द्विनः
शत्रुघ्नस्य मूर्ध्नि ॥ दिव्याः कुसुमवृष्टयः पेतुः ॥

स हत्वा लवणं वीरस्तदा मेने महौजसः ।

भ्रातुः सोदर्यमात्मानमिन्द्रजिद्वघशोभिनः ॥ २६ ॥

स वीरः शत्रुघ्नः लवणं हत्वा तवात्मानं महौजसः महायत्न्येन्द्रजिद्वघेन

१ सिकतापातः, २ योपि परमा, इ. पा० २ 'दक्षिणं दोषमुग्धम्य राक्षसस्यमुपाद्रवत्' इ. घट-
टीकयोः पा० १ राक्षसो दक्षिणं कर, दोषं रक्षोप दक्षिणम्, इ. पा० ४ दो-नाम्नः प्रायः पुल्लिङ्गः ।
अत एव 'दोषं रक्षोप दक्षिणम्' इति पाठः वर्तन्त्येति दिनकर । ५ शत्रोः ६ वनवासिनाम् इ.
पा० ७ विद्विष इ. पा० ८ महामन .

शोभिन [इन्द्रजिह्वशोभिन] आतु लक्षणस्य समानोदरे शयितं
सोर्वर्यम् एकोदर मेने । ' सोदराय ' इति यत्रत्यय ॥

तस्य संस्तूयमानस्य चरितार्थस्तपस्विभिः ।

शुशुभे विक्रमोदग्र व्रीडयावनतं शिरः ॥ २७ ॥

चरितार्थः वृद्धौ कृतकार्यं तपस्विभिः संस्तूयमानस्य तस्य शुशुभस्य
[विक्रमोदग्र] विक्रमेणोदग्रमुन्नत व्रीडया लज्जया अवनतं नम्र शिरः शुशुभे ।
विक्रान्तस्य लज्जे भूषणमिति भावः ॥

उपकूलं स कालिन्ध्याः पुरीं पौरुषभूषणः ।

निर्ममे निर्ममोऽर्थेषु मधुरां मधुराकृतिः ॥ २८ ॥

पौरुषभूषणः । अर्थेषु विषयेषु निर्ममः निरुहः । मधुराकृतिः सौम्यरूपः ।
स शुशुभः । कालिन्ध्या यमुनाया उपकूलं कूले । विमलार्थोऽप्ययमिति भावः । मधुरा
नाम पुरीं निर्ममे निर्मितवान् ॥

या सौराज्यप्रकाशाभिर्वभौ पौरविभूतिभिः ।

स्वर्गाभिष्यन्दवमन कृत्वेवोपनिवेशिता ॥ २९ ॥

या १ । शुशुभः शोभनो राजा यस्या पुरे सा मुराङ्गी । मुराङ्गा भावः सौराज्यम् ।
तेन प्रकाशामि प्रकाशमानामि [सौराज्यप्रकाशामि] पौराणां विभूतिभिरर्थैः
[पौरविभूतिभिः] स्वर्गस्याभिष्यन्दोऽतिरिक्तजनः । तस्य वमनमाहरण [स्वर्गा
भिष्यन्दवमन] कृत्वा उपनिवेशिता उपस्थापिता इव वभौ । अत्र कौटिल्य —
' भूतपूर्वमभूतपूर्वं वा जनपदं परदेशप्रगाहेण स्वदेशाभिष्यन्दवमनेन वा निवेशयेत् ' इति ॥

तत्र साधगतः पश्यन्ममृणां चक्रवाकिनीम् ।

हेमभक्तिमतीं भूमेः प्रवेणीमिव पिप्रिये ॥ ३० ॥

तत्र मधुरायां सोधगतः हर्म्याद्व स चक्रवाकिनी चक्रवाकती यमुनाम् ।
हेमभक्तिमतीं सुवर्णरत्ननावतीं भूमेः प्रवेणीं वेणीम् इव । ' वणि प्रवेणी ' इत्यमरः ।
पश्यन् पिप्रिये प्रीतः । ' प्रीत् प्रीणने ' इति घातोर्देवादिकाङ्क्षि ॥

सप्रति रामसतानवृत्तान्तमाह—

सखा दशरथस्यापि जनकस्य च मन्त्रंकृत् ।

सचस्कारोभयप्रीत्या मैथिलेयौ यथाविधि ॥ ३१ ॥

१ पुर २ ' मधुरा ' इति पा० ३ समृद्धिर्भि इति पा० ४ त्वेव विनिवे० ५ अभिष्यन्दवमनं शाका-
नगरम् इति दिनः । अत्राप्यभावः कुमारो-अत्राप्यतिवाह्येव पश्यति बहुप्रपदाम् । स्वर्गाभिष्यन्दवमनं
कृत्वेवोपनिवेशितम् ॥ इति । ६ कालिन्धी ७ धक्ति ८ प्रवेणीम्, ९ स्यात् १० मन्त्रविद् ११ प्रीते

वशरथस्य जनकस्य च सखा मन्त्रकृत् मन्त्रदथ ॥ वात्मीकि अपि ।
 'सुकर्मपापमन्त्रपायेयु कृत्' इति क्विप् । [उभयप्रीत्या] उभयोर्देशरथजनकयो-
 प्रीत्या स्नेहेन मैथिलेयौ मैथिलपुत्रौ यथाविधि यथाशक्त सचस्कार सकृतवान् ।
 नातकर्मदिभिरिति शेषः ॥

सं तौ कुशलवोन्मृष्टगर्भकृदौ तदाख्यया ।

ऋविः कुशलवावेव चकार किल नामतः ॥ ३२ ॥

स कावे वत्मीकि कुशैर्भैलैर्गोपुच्छनेमभि । 'एवो एवणमिचल्लपद्मगोपुच्छ
 कोमसु ।' इति वैजयन्ती । उन्मृष्टो गर्भकृदो गर्भोपद्वयो यथोस्तौ कुशलवोन्मृ-
 ष्टगर्भकृदौ तौ मैथिलेयौ [तदारयया] तेषां कुशानां च खानां आरयया नामतः
 नात्रा यथासत्य कुशलवा एव चकार किल । कुशो मृष्ट कुश । लवोन्मृष्टो लव ॥

साङ्गं च वेदमध्याप्य किञ्चिदुत्क्रान्तशैशयो ।

स्वकृतिं गापयामास ऋविप्रथमपद्धतिम् ॥ ३३ ॥

किञ्चिदुत्क्रान्तशैशयो अतिक्रान्तशैशयो तौ साङ्गं च वेदम् अध्याप्य [कवि-
 प्रथमपद्धतिं] कवीनां प्रथमपद्धतिम् । कवितानामित्यर्थः । स्वकृतिं काव्य रामायणाख्य
 गापयामास । गापयते ऽद् । शब्दकर्मत्वात् 'गतिबुद्धि—' इत्यादिना द्विकर्मकत्वम् ॥

रामस्य मधुरं वृत्तं गायन्तौ मातुरग्रतः ।

तद्वियोगव्यथां किञ्चिच्छिथिलीचक्रतुः सुतौ ॥ ३४ ॥

तौ सुतौ रामस्य वृत्तं मातु अग्रतः मधुर गायन्तौ तद्वियोगव्यथां
 रामविरहवेदनां किञ्चित् शिथिलीचक्रतुः ॥

इतरेऽपि रघोर्वश्यास्त्रयस्त्रेताग्रितेजसः ।

तद्योगात्पतिवत्नीषु पत्नीप्रासन्दिमूनवः ॥ ३५ ॥

रघोः वश्या वशो भग्नः । नेतेत्यमयस्त्रेताग्रयः । तेषां तेज इव तेनो येषां ते त्रे-
 ताग्रितेजसः । इतरे रामादन्ये त्रयः भरतादयः अपि तद्योगात् तेषां योगाद्भरता
 दिद्युव्यात् पतिवत्नीषु भर्तृमतीषु जीवत्यतिशयोक्तम् । रथातिपताधित्यर्थः । 'पतिवत्नी
 समर्तृमा' इत्यमरः । 'इतरे पतिवत्तोऽनुं' इति डप्रत्ययो युगगमथः । पत्नीषु
 द्विसूनवः आसन् । द्वौ द्वौ सूनू येषां ते द्विसूनव इति विग्रहः । वचित्तस्याशब्दस्य
 वृत्तिविषये वीष्वापैत्य सप्तपर्णोदिवत् ॥

शत्रुघातिनि शत्रुघ्नः सुबाहौ च बहुश्रुते ।

मयुराविटिशे मूत्रोर्निदधे पूर्वजोत्सुकः ॥ ३६ ॥

पूर्वजोत्सुकः ज्येष्ठप्रियः शत्रुघ्नः बहुश्रुते शत्रुघातिनि सुबाहौ च त-

१ छन्दो १ योऽनुष्टुप् । इह न रामायणसंवादि । नेतेत्यामनसः । यथा-कुशमात्रमुपादाय एव वेद
 हस्तदिज । वात्मीकिः प्रद्वेष्टो नाम्नां रक्षां मुनितानादिनीष्वायमनयो पूज्यो जातः स कुशैरमग्रतः इति ।
 निर्माजनीयस्तु तदा कुश इत्यस्य नाम भवति । यथासतो भवताम्नां एतेन शुभमाहितः । निर्माजनीयो
 इदमभिव्येति यः स नामतः ॥ इति । कुशान्तिं एव योषदाय रक्षां प्रद्वेष्टे । हनकुशानामग्रभाग-
 कुशान्तिरित्युच्यते । नेतामयोभायो एव हन्ति । विशाखस्य टीकायां द्रष्टव्यः । १ पति ४ मयोगात् ।

नामदयोः सन्वोः । मथुरा च विदिशा च ते [मथुराविदिशे] नगयो निदधे ।
निधाय गत इत्यर्थः ॥

भूयस्तपोव्ययो मा भूद्वाल्मीकेरिति सोऽत्यगात् ।

मैथिलीतनयोद्भोतनिःस्पन्दमृगमाश्रमम् ॥ ३७ ॥

स शत्रुः [मैथिलीतनयोद्भोतनिःस्पन्दमृगं] मैथिलीतनप्रयोः कुशलवयोश्च-
ज्ञेतेन नि स्पन्दमृगं गौतमिप्रियतया निबलहरिणं वाल्मीकेः आश्रमम् । भूयः पुनरपि
तपोव्ययः सविधानस्तरणार्थं तपोदानि मा भूत् इति हेतोः । अत्यगात् । आर्तकर्म्य
गत इत्यर्थः ॥

वैशी विवेश चायोध्यां रथ्यासंस्कारशोभिनीम् ।

लवणस्य वधात्पौरैरीक्षितोऽत्यन्तगौरवम् ॥ ३८ ॥

वैशी स लवणस्य वधात् हेतोः पौरैः पौरजनैः [अत्यन्तगौरवम्] अत्य-
न्तं गौरवं यस्मिन्कर्मणि तत्तया ईक्षितः सन् । [रथ्यासंस्कारशोभिनीम्] रथ्या-
संस्कारस्तौरणादिभिः शोभते वा ताम् अयोध्यां विवेश च ॥

स ददर्श सभामध्यं सभासद्भिरुपस्थितम् ।

रामं सीतापरित्यागादसामान्यपतिं भुवः ॥ ३९ ॥

स शत्रुः सभामध्ये सभासद्भिः सम्ये उपस्थितं सेविनं सीतापरित्या-
गात् भुवः असामान्यपतिम् असाधारणपतिं रामं ददर्श ॥

तमभ्यनन्दत्प्रणतं लवणान्तकमग्रजः ।

कालनेमिवधात्प्रीतस्तुरापाडिव शाङ्गिणम् ॥ ४० ॥

अग्रजः रामो लवणस्यान्तकं हन्तारं [लवणान्तकं] प्रणतं तं शत्रुम् । कालने-
मिर्नाम राज्ञः । तस्य वधात् [कालनेमिवधात्] प्रीतः तुरा वगैः सह इति
तुरापाड इन्द्रः । 'छन्दसि राह' इति प्वि । वद्वा सहतेर्षिषि कृते सादमते' क्विप् ।
'अन्येषामपि दृश्यते' इति पूर्वपदस्य दीर्घः । 'सहे साड. स' इति परत्वम् । शाङ्गिणम्,
छेन्द्रम् इव । अभ्यनन्दत् ॥

स पृष्टः सर्वतो वार्तमाख्यट्राज्ञे न संततिम् ।

प्रत्यर्पयिष्यतः काले कवेराद्यस्य शासनात् ॥ ४१ ॥

स शत्रुः पृष्टः सन् । सर्वतो वार्तं कुशलं राज्ञे रामाय आख्यत् आख्यात-
वान् । 'वक्षिडो छट्' । 'वक्षिड रयान्' इति रयानादेशः । 'अत्यतिवर्षि—'
इत्यङ् । 'वातो लोप इष्टि च' इत्याकारलोपः । 'व्यातेर्वा छट्' । संततिं कुशलवो-
त्पत्तिं न आख्यत् । कृतः । काले अवसरे प्रत्यर्पयिष्यतः आद्यस्य कवेः
वाल्मीकेः शासनात् ॥

अथ जानपदो विप्रः शिशुमैप्राप्तयौवनम् ।

अवतार्याङ्कुशय्यास्थं द्वारि चक्रन्द भूपतेः ॥ ४२ ॥

अथ जानपदे भव' जानपदो विप्रः । कश्चिदिति शेषः । अप्राप्तयौवनं शिशुम् । मृतमिति शेषः । भूपतेः रामस्य द्वारि अङ्कुशय्यास्थं यथा तथा अवतार्य अङ्कुस्यत्वेन-
भावरोप्य चक्रन्द चुकोश ॥

शोचनीयासि वसुधे या त्वं दशरथ्योच्युता ।

रामहस्तमनुग्राप्य कष्टात्कष्टतरं गता ॥ ४३ ॥

हे वसुधे दशरथात् च्युता या त्वं रामहस्तम् अनुग्राप्य कष्टात्कष्टतरं गता-
मती शोचनीया असि ॥

श्रुत्वा तस्य शुचो हेतुं गोप्ता जिहाय राघवः ।

न ह्यकालभवो मृत्युरिक्ष्वाकुपदमस्पृशत् ॥ ४४ ॥

गोप्ता रक्षक राघवः तस्य विप्रस्य शुचः शोकस्य हेतुं पुत्रमरणरूपं श्रुत्वा
जिहाय लजितः । इतः । हि यस्मात् अकालभवो मृत्युः इक्ष्वाकूणां पदं गच्छेत्
[इक्ष्वाकुपदं] न अस्पृशत् । क्रुद्धे जीवति यद्यपि म्रियत इत्यर्थः ॥

स मुहूर्तं क्षमस्वेति द्विजमाभ्वास्य दुःखितम् ।

यानं सस्मार कौबेरं वैवस्वतजिगीर्षया ॥ ४५ ॥

स राम इदं खितं द्विजं मुहूर्तं क्षमस्व इति आभ्वास्य [वैवस्वतजिगीर्षया]
वैवस्वतस्यान्तर्हस्यापि जिगीर्षया जेतुमिच्छया कौबेरं यानं पुण्यं सस्मार ॥

आत्तशस्त्रस्तदध्यास्य प्रस्थितः स रघूद्वहः ।

उच्चचार पुरस्तस्य गूढरूपा सरस्वती ॥ ४६ ॥

स रघूद्वहः राम आत्तशस्त्रः सन् । तत् पुण्यं अध्यास्य प्रस्थितः । अथ
तस्य पुरः गूढरूपा सरस्वती अशीरा वाक् उच्चचार उद्भवः ॥

राजन्प्रजासु ते कश्चिदपचारैः प्रवर्तते ।

तमन्विष्य प्रशमयेर्भवितासि ततः कृती ॥ ४७ ॥

हे राजन् ते प्रजासु कश्चिदपचारः वर्णधर्मव्यतिरेकः प्रवर्तते । तम् अपचारम्
अन्विष्य प्रशमयेः । ततः कृती इत्यवस्थाय भवितासि भविष्यसि ॥

इत्याप्तवचनाद्रामो विनैर्धैर्यैर्नवर्णविक्रियाम् ।

दिशः पपात पत्रेण वेगानिष्क्रम्यकेतुना ॥ ४८ ॥

१ कश्चिन्मृतम् २ पुत्रम् ३ शय्यायाः, -या ४ पादम् ५ गोप्ता इति पा० ६ वचः इ. पा०
७ सहस्र इ. पा० ८ जिगीर्षया ९ प्रवर्तते. १० चास्य इ. पा० ११ अविचार इ. पा० १२ विदु-
शान्, विचेष्ट्यन् इ. पा०

इत्यातवचनात् रामः वर्णविक्रियां वर्णोपचारं विनिष्यन् अपनेष्यन्वेगेन नि-
ष्पेक्षकेतुना [वेगनिष्कम्पकेतुना] पत्रेण वाहनेन पुष्पकेन । 'पत्रं वाहनपक्षयोः'
इत्यमरः । दिशः पपात धावति स्म ॥

अथ धूमाभिताम्राक्षं वृक्षशाखावलम्बिनम् ।

ददर्श कंचिदैक्ष्वाकस्तपस्यन्तमधोमुखम् ॥ ४९ ॥

अथ इक्ष्वाकुवंशप्रभवः ऐक्ष्वाकः रामः । 'कोपघादण्' इत्यणि कृते 'दाक्षिणायन-'
इत्यादिनोकारलोपनिपातः । धूमेन पीयमानेनाभिताम्राक्षं [धूमाभिताम्राक्षं] वृक्षशा-
खावलम्बिनम् अधोमुखं तपस्यन्तं तपश्चरन्तं कंचित् पुरं ददर्श ॥

पृष्टनामान्वयो राज्ञा स किलाचष्ट धूमपः ।

आत्मानं शम्बुकं नाम शूद्रं सुरपदार्थिनम् ॥ ५० ॥

राज्ञा [पृष्टनामान्वयः] नाम चान्वयश्च तौ पृष्ठे नामान्वयौ यस्य स तथोक्तः ।
धूमं पिबतीति धूमपः । 'मुपि' इति योगविभागात्कप्रत्ययः । स पुरुषः आत्मानं
सुरपदार्थिनं स्वर्गार्थिनम् । अनेन प्रयोजनमपि पृष्ट इति ज्ञेयम् । शम्बुकं नाम
शूत्रम् आचष्ट यभापे किल ॥

तपस्यनधिकारित्वात्प्रजानां तमघावहम् ।

शीर्षच्छेद्यं परिच्छिद्य नियन्ता शस्त्रमाददे ॥ ५१ ॥

तपसि अनधिकारित्वात्प्रजानाम् अघावहं तु स्रावहं तं शूद्रं शीर्षच्छेद्यम् ।
'शीर्षच्छेदाद्यश्च' इति यत्प्रत्ययः । परिच्छिद्य निश्चित्य नियन्ता रक्षको रामः शस्त्रम्
आददे जमाह ॥

स तद्वक्त्रं हिमक्लिष्टकिञ्जलकमिव पङ्कजम् ।

ज्योतिष्कणाहतश्मश्रु कण्ठनालादपातयत् ॥ ५२ ॥

स रामः [ज्योतिष्कणाहतश्मश्रु] ज्योतिष्कणैः स्फुलिङ्गैराहतानि दग्धानि
क्षमश्रुणि यस्य ततस्य वक्त्रं [तद्वक्त्रम्] । हिमक्लिष्टकिञ्जलकं पङ्कजमिव ।
[कण्ठनालात्] कण्ठ एव नालं तस्मात् अपातयत् ॥

कृतदण्डः स्वयं राज्ञा लेभे शूद्रः सतां गतिम् ।

तपसा दुश्चरेणापि न स्वमार्गविलङ्घिना ॥ ५३ ॥

शूद्रः शम्बुकः राज्ञा स्वयं कृतदण्डः कृतशिक्षः सन् । सतां गतिं लेभे ।
दुश्चरेणापि स्वमार्गविलङ्घिना । अनधिकारदुष्टेनेत्यर्थः । तपसा न लेभे । अत्र
मनु—'राजभिः कृतदण्डास्तु कृत्वा पापानि मानवाः । निर्मलाः स्वर्गमायान्ति सन्तः'
मुकृतिनो यथा' इति ॥

१ धृष्टा०. २ विल०. ३ 'काकुत्स्थ' इ. पा० ४ 'नामकर्मान्वयान्' पृष्ठे स राजाचष्ट धूमप
इ० पा० ५ धूमिप. ६ अपाहरत् इ० पा०. ७ मार्गातिल०.

रघुनाथोऽप्यगस्त्येन मार्गसंदर्शितात्मना ।

महौजसा संयुधुजे शरत्काल इवेन्दुना ॥ ५४ ॥

रघुनाथः अपि मार्गसंदर्शितात्मना महौजसा अगस्त्येन । इन्दुना शर-
त्काल इव । संयुधुजे सगत । इन्द्रावपि विशेषण योज्यम् । रघुनाथेत्यत्र धुधा-
दिस्वाण्णत्वाभावात् ॥

कुम्भयोनिरलंकारं तस्मै दिव्यपरिग्रहम् ।

ददौ दत्तं समुद्रेण पीतेनेवात्मनिष्कयम् ॥ ५५ ॥

कुम्भयोनिः अगस्त्य पीतेन समुद्रेण आत्मनिष्कयं इव आत्मनेचनमूयामिव
वृत्तम् । अत एव [दिव्यपरिग्रहं] परिगृह्यत इति व्युत्पत्त्या दिव्यपरिग्रहः । दिव्यानां
परिग्रह इत्यर्थः । तम् अलंकारं तस्मै रामाय ददौ ॥

तं दधन्मैथिलीकण्डनिर्व्यापारेण बाहुना ।

पद्मान्निववृते रामः प्राक्परासुर्द्विजात्मजः ॥ ५६ ॥

मैथिलीकण्डनिर्व्यापारेण बाहुना तम् अलंकारं दधन् रामः पद्मात्
निववृते निवृतः । परासुः मृत द्विजात्मजः प्राक् रामाख्यं निववृते ॥

तस्य पूर्वोदितां निन्दां द्विजः पुत्रसमागतः ।

स्तुत्या निवर्तयामास त्रातुर्वैवस्वतादपि ॥ ५७ ॥

पुत्रसमागतः दुद्रेण सगतः द्विजः वैवस्वतात् अन्तर्कात् अपि त्रातुः रक्षकस्य ।
' भीत्रार्थानां भयहेतु ' इत्यपादानात्पक्षेण । तस्य रामस्य पूर्वोदितां पूर्वोक्तां निन्दां
स्तुत्या निवर्तयामास ॥

तमध्वराय मुक्ताश्वं रक्षःकपिनरेश्वराः ।

मेधाः सस्यमिवाम्भोभिरभ्यवर्षज्जुपायनैः ॥ ५८ ॥

अध्वराय अध्वमेधाय मुक्ताश्वं तं रामं रक्षःकपिनरेश्वराः सुग्रीवविभीषणा-
दयो राजानन्ध मेधाः अम्भोभिः सस्यम् इव । उपायनैः अन्यवर्षन् ॥

दिग्भ्यो निमन्त्रिताश्चैनमभिर्जग्मुर्महर्षयः ।

न भौमान्येव धिषण्यानि हित्वा ज्योतिर्मयान्यपि ॥ ५९ ॥

निमन्त्रिताः आहूता महर्षयः च भूम्या सवन्धीनि भौमानि धिषण्यानि
स्थानानि एत न । ' धिष्य स्थाने एहे भेऽग्नौ ' इत्यमरः । किं ॥ ज्योतिर्मयानि
नक्षत्ररूपाणि धिषण्यानि अपि हित्वा दिग्भ्यः एनं रामम् अभिजग्मुः ॥

उपश्लयनिविष्टैश्चतुर्दशमुखी वभौ ।

अयोध्या सृष्टलोकेव सद्यः पैतामही तनुः ॥ ६० ॥

चत्वारि द्वापयेव मुष्णनि यस्याः सा चतुर्द्वारमुत्ती अयोध्या । [उपश्लेष-
निविष्टेः] उपश्लेषेषु ग्रामान्तेषु निविष्टेः । 'ग्रामान्त उरश्चयं स्यात्' इत्यमरः ।
तैः महर्षिभिः । सद्यः सृष्टलोका विमानहस्त्येय पैतामही तनुः मूर्तिः इव ।
बभौ ॥

श्लाघ्यस्त्यागोऽपि वैदेह्याः पत्युः प्राग्वंशनासिनः ।

अनन्यजानेः सैत्रासीद्यस्माज्जाया हिरण्मयी ॥ ६१ ॥

वैदेह्याः त्यागः अपि श्लाघ्यः कर्षः एव । कुनः । यस्मात् । [प्राग्वंशवा-
सिनः] प्राग्वंश प्राचीनस्यूषो यज्ञपाल विशेषः । तद्गतिन । न स्यन्या जाया यस्य
तस्य अनन्यजानेः । 'जायाया निहू' इति छानागतो निजदेशः । पत्युः रामस्य
हिरण्मयी मोर्या । 'दाण्डिनायन' इत्यादिस्तूयेग निशत । सा निजा एव जाया
पत्नी आसीत् । कविशानमतेत् ॥

विश्वरथिरुसंभारस्ततः प्रवृत्ते मलः ।

आसन्नयत्र क्रियाविघ्नः राक्षसा एव रक्षिणः ॥ ६२ ॥

ततः विधेः शास्त्रात् अधिकसंभारः अतिरिच्यमानरिक्तः मलः प्रवृत्ते
प्रवृत्त । यत्र मले । विद्वन् एभिरेति वित्रः प्रवृत्ताः । 'घनये कविशानम्' ।
इति कः । क्रियाविघ्नः अनुग्रहविघ्नकाः राक्षसा एव रक्षिणः रक्षकाः आसन् ॥

अथ प्राचेतसोपज्ञं रामायणमितस्ततः ।

मैथिलेयौ कुशञ्जयौ जगत्तुर्गुचोदितौ ॥ ६३ ॥

अथ मैथिलेयौ मैथिलीजनयौ । 'लीभ्यो दक्' । कुशञ्जयौ गुण्या वाल्मीकिना
चोदितौ प्रेरितौ [गुणचोदितौ] छन्दौ । प्राचेतसो वाल्मीकिः । उपश्लेष इत्युक्तम् । 'आत-
थोपमार्ग' इति कर्मण्युक्तम् । प्राचेतसोऽप्युक्तम् । प्राचेतसेनादौ
ज्ञानमि'यर्थः । 'उक्तं ज्ञानार्थं स्यात्' इत्यमरः । 'उरश्चयनं सदाद्याविष्टावा-
याम्' इति ननुषङ्गम् । अभ्यते ज्ञानेऽनन्त्ययनम् । रामः शायनं चरेत् रामायणं
रामायणार्थं कथ्यम् । 'पूर्वदत्तग्रामाग' । इति ऋक् । उत्तरायणमिति च ।
इतस्ततो जगत्तुः । गायो लिट् ॥

वृत्तं रामस्य वाल्मीकेः कृतिस्तौ किंनरस्वनी ।

किं तद्येन मनो हर्तुमलं स्यातां न शृङ्खताम् ॥ ६४ ॥

रामस्य वृत्तं कथ्यम् । यस्त्विति शेषः । वाल्मीकेः कृतिः काव्यम् । गेय-
मिति शेषः । तौ कुशञ्जयौ किंनरस्वनी किंनरकण्ठौ गायकौ । पुनरिति शेषः ॥

१ प्राग्वंशजन्मन इ० पा० । २ तस्यासीत्तेव, सैत्रासीद्यस्मात् इ० पा० । ३ क्रियाविघ्नः । ४ कृत-
मिति इ० पा० । ५ 'नोदितौ' इ० पा० । ६ 'स्वरी' इ० पा० ।

अत एव तार्त्तिकेन निमित्तेन तौ भृण्वतां मनो हर्तुं अलं शक्नो न स्याताम् ।
सर्वे सरसमित्यर्थः ॥

रूपे गीते च माधुर्यं तयोस्तंज्ज्ञैर्निवेदितम् ।

ददश सानुजो रामः शुश्राव च कुतूहली ॥ ६५ ॥

ते जानन्तीति तज्ज्ञाः । तैः तज्ज्ञैः अभिज्ञैः निवेदितं तयोः कुशलवयोः रूपे
आकारे गीते च माधुर्यं रामणीयकं सानुजः रामः कुतूहली सानन्दः अन्यथा-
सख्यं वदशं शुश्राव च ॥

तद्गीतश्रवणकाग्रा संसदश्रुमुखी वभौ ।

हिमनिप्यैन्दिनी प्रातर्निर्वातेव वनस्थली ॥ ६६ ॥

[तद्गीतश्रवणैकाग्र्या] तयोर्गीतश्रवण एकामासक्ता अश्रुमुखी । आनन्दादिति
भावः । संसद् सभा । प्रातः हिमनिप्यैन्दिनी निर्वाता वातरहिता वनस्थली इव ।
वभौ शुश्रूषे । आनन्दपारवश्यान्निप्यन्दमास्त इत्यर्थः ॥

वयोवेषविसंवादि रामस्य च तयोस्तदौ ।

जनता प्रेक्ष्य सादृश्यं नाक्षिकम्पं व्यतिष्ठत ॥ ६७ ॥

जनता जनानां समूहः । ' ग्रामजनबन्धुसहायेभ्यस्तत् ' इति तत्प्रत्ययः । [वयोवे-
षविसंवादि] वयोवेषाभ्यामेव विसंवादि विलक्षणं तदा तयोः कुशलवयोः रामस्य
च सादृश्यं प्रेक्ष्य । [नाक्षिकम्पं] नास्त्यक्षिकम्पो यस्मिन्कर्मणि तद्यथा तथा ।
नमर्षस्य नशब्दस्य बहुव्रीहिः । व्यतिष्ठत अतिष्ठत् । ' समवप्रविभ्यः स्यः ' इत्यात्मने-
पदम् । विस्मयादनिमित्तमद्राक्षीदित्यर्थः ॥

उभयोर्ने तथा लोकः प्रावीण्येन विसिन्धिये ।

नृपतेः प्रीतिदानेषु धीतस्पृहतया यथा ॥ ६८ ॥

लोकः जनः उभयोः कुमारयोः प्रावीण्येन नैपुण्येन तथा न विसिन्धिये
न विक्षिप्तवान् यथा नृपतेः प्रीतिदानेषु धीतस्पृहतया नै स्पृष्टेन विसिन्धिये ॥

गेये को नु विनेता वां कस्य चेयं कृतिः कवेः ।

इत राज्ञा स्वयं पृष्टौ तौ वाल्मीकिमशंसताम् ॥ ६९ ॥

गेये गीते को नु वां युक्तयोः विनेता शिक्षकः । उशब्दः प्रप्रे । ' नु पृच्छायां
वितर्के च ' इत्यमरः । इयं च कस्य कवेः कृतिः इति राज्ञा स्वयं पृष्टौ तौ कुश-
लौ वाल्मीकिम् अशंसताम् उक्तवन्तौ । विनेतारं कविं चेत्यर्थः । ' गेये येन विनीतो
वाम् ' इति पाठे वामिति युष्मदर्थप्रतिपादकमव्ययं द्रष्टव्यम् । तथा चायमर्थः—केन पुंसा वां
युवां गेये गीतविषये विनीतो शिक्षितौ । कर्मणि निष्ठाग्रन्थयः ॥

१ सोम्वर्षः २ तज्ज्ञानिः ३ ' निष्ठा-निन्दिनी ' इ० पा० ४ च सा इ० पा० ५ व्यक्षिकम्पः, वीक्षा-
पक्षा, वीक्षापक्षा, निर्दिमेधा, विस्मयेन इ० पा० ६ प्रीतिदानेन ७ केन विनीतिर्षादः

अथ सावरजो रामः प्राचेतसमुपेयिवान् ।

उरीकृत्यात्मनो देहं राज्यमस्मै न्यवेदयत् ॥ ७० ॥

अथ सावरजः रामः प्राचेतसं बाल्मीकिम् उपेयिवान् प्राप्तः सन् । देहम् आत्मनः उरीकृत्य । आत्मानं स्थापयित्वेत्यर्थः । राज्यम् अस्मै प्राचेतसाय न्यवेदयत् समर्पितवान् ॥

स तावाख्याय रामाय मैथिलेयौ तदात्मजौ ।

कविः कारुणिको वज्रे सीतायाः संपरिग्रहम् ॥ ७१ ॥

करुणा प्रयोजनमस्य कारुणिकः दयालुः । 'प्रयोजनम्' इति ठन् । 'स्यादयालुः कारुणिकः' इत्यमरः । स कविः रामाय तौ मैथिलेयौ तदात्मजौ रामभृतौ आख्याय सीतायाः संपरिग्रहं स्वीकारं वज्रे यथाचे ॥

तात शुद्धा समक्षं नः स्नुषा ते जातवेदसि ।

दौरात्म्याद्रक्षसस्तां तु नात्रत्याः श्रद्धधुः प्रजाः ॥ ७२ ॥

हे तात ते स्नुषा सीता नः अस्माकमश्विनोः समीपं समक्षम् । 'अभ्ययीमावे शरप्रभृतिभ्यः' इति समासान्तश्च । जातवेदसि बह्वी शुद्धा । नास्माकमविश्वास इत्यर्थः । किं तु रक्षसः रावणस्य दौरात्म्याद् अत्रत्याः प्रजाः तां न श्रद्धधुः न विशश्वसुः ॥

ताः स्वचारित्रमुद्दिश्य प्रत्याययतु मैथिली ।

ततः पुत्रवतीमेनां प्रतिपत्स्ये त्वंदाज्ञया ॥ ७३ ॥

मैथिली स्वचारित्रम् उद्दिश्य ताः प्रजाः प्रत्याययतु विश्वासयतु । विश्वासस्य मुद्दिष्टत्वात् 'जौ गमिरवोधने' इति इणो सभ्यादेशो नास्ति । ततः अनन्तरं पुत्रवतीम् एनां सीतां त्वदाज्ञया प्रतिपत्स्ये स्वीकरिष्ये ॥

इति प्रतिश्रुते राज्ञा जानकीमाश्रमान्मुनिः ।

शिष्यैरानाययामास स्वसिद्धिं नियमैरिव ॥ ७४ ॥

राज्ञा इति प्रतिश्रुते प्रतिज्ञाते सति मुनिः आश्रमान् जानकीं शिष्यैः प्रयोज्यैः स्वसिद्धिं स्वार्थसिद्धिं नियमैः तपोभिः इव । आनाययामास ॥

अन्येद्युरथ काकुत्स्थः संनिपात्य पुरीकसः ।

कविमाहाययामास प्रस्तुतप्रतिपत्तये ॥ ७५ ॥

अथ काकुत्स्थः रामः । अन्येद्युः अन्यस्मिन्नहनि प्रस्तुतप्रतिपत्तये प्रकृतकार्यानुसंधानाय पुरीकसः पौरान् संनिपात्य मेलयित्वा कविं बाल्मीकिम् आहाययामास आकारयामास ॥

१ दूहित्य इ० पा० २ रामस्य, तदात्मजौ ३ संपरिग्रह इ० पा०, अस्मात्पर-तदात्मजं मुनेर्वाक्यं रामो राजबलोचन । सम हर्षविषादाभ्यां मुमुजे नीलिकोविदः [मुनस्त मोक्षवाग्मुनिम्] ॥ इत्य० केषित्प्रति, ४ तदाज्ञया, ५ आहाययामास इ० पा०, ६ संनिमन्य.

स्वरसंस्कारवत्याऽसौ पुत्राभ्यामर्थं सीतया ।
ऋचेवोदर्चिपं सूर्यं रामं मुनिरुपस्थितः ॥ ७६ ॥

अथ । स्वर उदात्तादि । संस्कार शब्दशुद्धि । तद्वत्या [स्वरसंस्कारवत्या] ऋचा सावित्र्या उर्वाचिपं सूर्यम् इव । पुत्राभ्याम् उपलक्षितया सीतया करणेनोद-
र्चिपं रामम् असौ मुनिः उपस्थित उपस्थिते ॥

कापायपरिवीतेन स्वपदार्पितचक्षुषा ।
अन्वमीयत शुद्धेति शान्तेन वपुषेव सा ॥ ७७ ॥

कापायेण रक्त कापायम् । 'तेन रक्तं रागाद्' इत्यण । तेन परिवीतेन सवृत्तेन
[कापायपरिवीतेन] स्वपदार्पितचक्षुषा शान्तेन प्रसन्नेन वपुषा एव सा सीता
शुद्धा साक्षी इति अन्वमीयत अनुमिता ॥

जनास्तदालोकपथात्मतिसंहृतचक्षुषः ।
तस्थुस्तेऽवाङ्मुखाः सर्वे फलिता इव शालयः ॥ ७८ ॥

[तदालोकपथात्] तस्या सीताया कर्मण आलोकपथादर्शनमार्गाद् प्रतिस-
हृतचक्षुषः निवर्तितदृष्टयः सर्वे ते जनाः । फलिता शालय इव । अवाङ्मुखा
अवनतमुखः तस्थुः ॥

तां दृष्ट्विषये भर्तुर्मुनिरास्थितविष्टरः ।
कुरु निःसंशयं वत्से स्ववृत्तं लोकमित्यशात् ॥ ७९ ॥

आस्थितविष्टरः अधिष्ठितासन मुनिः । हे वत्से भर्तुः दृष्ट्विषये समक्षं स्ववृत्ते
स्वचरिते विषये लोकां निःसंशयं कुरु । इति तां सीताम् अशात् शास्ति स्म ॥

अथ वाल्मीकिशिष्येण पुण्यमावर्जितं पयः ।
आचम्योदीरयामास सीता सत्यां सरस्वतीम् ॥ ८० ॥

अथ वाल्मीकिशिष्येण आवर्जितं दत्तं पुण्यं पयः । आचम्य सीता सत्यां
सरस्वतीं वाचम् उदीरयामास उच्चारयामास ॥

वाङ्मनःकर्मभिः पत्यौ व्यभिचारो यथा न मे ।
तथा विश्वंभरे देवि मामन्तर्धातुमर्हसि ॥ ८१ ॥

वाङ्मनःकर्मभिः पत्यो विषये मे व्यभिचारः स्पष्ट इति न यथा नास्ति यदि
तथा तर्हि । विश्वं विभर्तीति विश्वंभरा भूमिः । 'सहास्रां भून्' इत्यादिना खप्रत्ययः ।
'अर्धद्वयम्' इत्यादिना मुमागमः । हे विश्वंभरे देवि माम् अन्तर्धातुं गर्भं वाग-
यितुम् अर्हसि ॥

१ त्येव, 'या य २ सह ३ सा तथा इ पा०. ४ चर्द्धि = उपमेय मायत्रीयुच्यत । अनन
सीताया लोकाणि पावित्र्यं सूचयन् । तदुक्तं—मायत्री वदजननी मायत्री एतत्पावनी ।
न मायस्या परं जन्मनेन द्विजन्ममुच्यते ॥ इति ६ कर्षीषु । तदर्थोपुत्ता. ७ वृत्ते म्ये इ पा०.
८ भगवन् . इति

एवमुक्ते तथा साध्या रन्ध्रात्सद्योभवाद्भुवः ।

शातहृदमिव ज्योतिः प्रभामण्डलमुद्ययौ ॥ ८२ ॥

साध्या पतिव्रतया तथा सीतया एवमुक्ते सति सद्योभवाद् भुव
रन्ध्रात् शातहृदं वैद्युत ज्योतिः इव प्रभामण्डलम् उद्ययौ ॥

तत्र नागफणोत्क्षिप्तसिंहासननिषेदुपी ।

समुद्ररशना साक्षात्प्रादुरासीद्वसुंधरा ॥ ८८ ॥

तत्र प्रभामण्डले नागफणोत्क्षिप्ते सिंहासने निषेदुप्यासीना [नागफणोत्क्षिप्तसिंहा-
सननिषेदुपी] समुद्ररशना समुद्रमेखला साक्षात् । वसुन्नि धारयतीति वसुंधरा
भूमे । ' खचि हस्व ' इति हस्व । प्रादुरासीत् ॥

सा सीतामङ्गमारोप्य भर्तृप्रणिहितेक्षणाम् ।

मा मेति व्याहरत्येव तस्मिन्पातालमभ्यगात् ॥ ८४ ॥

सा वसुंधरा भर्तरे प्रणिहितेक्षणा दत्तदृष्टि [भर्तृप्रणिहितेक्षणाम्] सीतामङ्गम्
आरोप्य तस्मिन् भर्तरे एवे मा मा इति मा इति व्याहरति वदति एव । व्याहर
न्तमनाहृत्येवार्थः । ' पक्षी चानाहरे ' इति छत्ती । पातालमभ्यगात् ॥

धरायां तस्य संरम्भं सीताप्रत्यर्पणैषिणः ।

गुर्वविधिवलापेक्षी शमयामास धन्विनः ॥ ८५ ॥

[सीताप्रत्यर्पणैषिणः] सीताप्रत्यर्पणमिच्छतीति तयोक्तस्य धन्विनः आत्तधनुष
तस्य रामस्य धरायां विषये संरम्भं विधिवलापेक्षी देवशक्तिदर्शी गुरुः मन्त्रा
शमयामास । अवश्यभावा विधिमिति भावः ॥

ऋषीन्विस्मृज्य यज्ञान्ते सुहृदश्च पुरस्कृतान् ।

रामः सीतागतं स्नेहं निर्देधे तदपत्ययोः ॥ ८६ ॥

रामः यज्ञान्ते पुरस्कृतान् ऋषीन्सुहृदश्च विस्मृज्य सीतागत स्नेहं तद-
पत्ययो कुशलवयो निर्देधे ॥

युधाजितर्धे संदेशात्स देशं सिन्धुर्नामिकम् ।

ददौ दत्तप्रभावाय भरताय भूतप्रजः ॥ ८७ ॥

किं च । भूतप्रजः स राम युधाजित भरतमातुल्यं संदेशात्सिन्धुनामिक
देशं दत्तप्रभावाय दत्तेष्वर्थोऽयम् । रामेणेति शेषः । भरताय इदम् ॥

भरतस्तत्र गन्धर्वान्पुत्रि निर्जित्य केवलम् ।

आतोद्यं ग्राहयामास समत्याजयदायुधम् ॥ ८८ ॥

१ राम सद्योभवाद्भुव = ' तत ' इ० पा० ३ ' निपादिनी ' ४ ' वसुन्ना ' ५ भर्तरे प्रहितः,
स्वभर्तृप्रहितः ६ अम्यगात् ७ रसाया ८ सीतामङ्गणेष्णिण इ पा० ९ शान १० विद्वत्.
११ युधाजित-युव-स्य इ. पा०, १२ इत्यज, १३ वृद्धमभावात्, जेतुं सद्योभवात्, १४ एत,

तत्र सिन्धुदेशे भरतः अपि युधि गन्धर्वाभिर्जित्य केवलम् एकम् आतोयं वीणाम् । ' तत वीणादिकं वाद्यमानदं गुरजादिकम् । वंशादिकं तु सुपिरं कास्यतालादिकं धनम् । चतुर्विधमिदं वाद्यं वादिनातोद्यनामकम् ॥ ' इत्यमरः । ग्राहयामास । आयुधं समत्याजयत् त्याजितवान् । प्रदित्यज्योर्थन्तयोर्द्विकर्मकत्वमित्यनुसंधेयम् ॥

स तक्षपुष्कलौ पुत्रौ राजधान्योस्तदाख्ययोः ।

अभिषिच्याभिषेकाहौ रामान्तिकमगात्पुनः ॥ ८९ ॥

स भरतः । अभिषेकाहौ तक्षपुष्कलौ नाम पुत्रौ तदाख्ययोः । तक्षपुष्कला-
ख्ययोरित्यर्थः । पुष्कलं पुष्कलावत्यां तक्षं तक्षशिलायामिति राजधान्योः नगयोः
अभिषिच्य पुनः रामान्तिकम् अगात् ॥

अङ्गदं चन्द्रकेतुं च लक्ष्मणोऽप्यात्मसंभवौ ।

शासनाद्रघुनाथस्य चक्रे कारापथेश्वरौ ॥ ९० ॥

लक्ष्मणोऽपि रघुनाथस्य रामस्य शासनाद् अङ्गदं चन्द्रकेतुं च तदाख्यौ
आत्मसंभवौ पुनौ । कारापथो नाम देश । तत्पेश्वरौ [कारापथेश्वरौ] चक्रे ॥

इत्थारोपितपुत्रास्ते जननीनां जनेश्वराः ।

भर्तृलोकप्रपन्नानां निवापान्विदधुः क्रमात् ॥ ९१ ॥

इति आरोपितपुत्राः ते जनेश्वराः रामादयः भर्तृलोकप्रपन्नानां स्वर्गातानां
जननीनां क्रमात् निवापान् प्राप्तादीन् विदधुः चक्रुः ॥

उपेत्य मुनिवेपोऽथ कालः प्रोवाच राघवम् ।

रहःसंवादिनौ पश्येदावां यस्तं त्यजेरिति ॥ ९२ ॥

अथ कालः भन्तकः मुनिवेषः सन् उपेत्य राघवं प्रोवाच । किमिराह-
रहस्यकान्ते संवादिनौ संभाषिणौ [रहःसंवादिनौ] आवां यः पश्येत् । रहस्यभङ्गं
कुर्वीदित्यर्थः । तं त्यजेः इति ॥

तथेति प्रतिपन्नाय विवृतात्मा नृपाय सः ।

आचख्यौ दिवमध्यास्व शासनात्परमेष्ठिनः ॥ ९३ ॥

स कालः तथा इति प्रतिपन्नाय नृपाय रामाय विवृतात्मा प्रकाशितनिजवरूपः
सन् परमेष्ठिनः ब्रह्मणः शासनाद् दिवम् अध्यास्व इति आचख्यौ ॥

विद्वानपि तयोर्द्वास्थः समयं लक्ष्मणोऽभिनत् ।

भीतो दुर्वाससः शापाद्रावसंदर्शनार्थिनः ॥ ९४ ॥

द्वास्थः द्वारि नियुक्तः लक्ष्मणः विद्वानपि पूर्वभोक्तेन जानप्रपि रामसं-

१ पुष्करी. २ ताम्रचन्द्रस्य. ३ काल-कार-तार-तारा-पथेश्वरौ इ० पा०. ४ इति रोपि, समारो-
पित. ५ स्वर्ग. ६ मुनिवेषेण. ७ आरोद्रुम् इ. पा० अहमात्परं-गच्छ लक्ष्मण इति न्वं माधुर्मवि-
रहः । त्यागो नापि कथो नापि साधुनाप्रपन्नं समयम् ॥ इति हे० पटति. ८ संवृदितात्मनः.

दर्शनार्थिनः दुर्वाससः मुने शपाद्भ्योतः सन् । तयोः कालरामयोः समयं
सवादम् अभिनन्द विभेद ॥

स गत्वा सरयूतीरं देहत्यागेन योगवित् ।

चकारावितथा भ्रातुः प्रतिज्ञां पूर्वजन्मनः ॥ ९५ ॥

योगवित् योगमार्गवेदी स लक्ष्मणः सरयूतीरं गत्वा देहत्यागेन पूर्वजन्मनः
भ्रातुः प्रतिज्ञाम् अवितथां यथा चकार ॥

तस्मिन्नात्मचतुर्भागे प्राङ्नाकमधितस्थुपि ।

राघवः शिथिलं तस्थौ भुवि धर्मस्त्रिपादिव ॥ ९६ ॥

चतुर्थो भागश्चतुर्भागः संख्याशब्दस्य श्रुतिविषये पूरणार्थत्वं शताशब्दः । आत्मचतु-
र्भागे अस्मिन् लक्ष्मणे प्राक् नाकम् अधितस्थुपि पूर्वं स्वर्गं जग्मुषि सति राघवः
रामः । भुवि त्रिपाद् धर्मे इव । शिथिलं तस्थौ । पादविकले हि शिथिलं
तिष्ठतीति भावः । त्रेताया धर्मस्त्रिपादिस्थाहुः । पादचतुर्थासः । अङ्गप्रियं व्यन्यते ।
'पादा रश्म्यद्भितुर्थासा' इत्यमरः । अथ पादा मस्यासी त्रिपाद् । 'संख्याद्युपूर्वस्य'
इत्यकारलोपः समारान्तः ॥

स निवेश्य कुशावत्यां रिपुनागाङ्कुशं कुशम् ।

शरावत्यां सतां सूक्तैर्जनिताश्रुलवं लवम् ॥ ९७ ॥

उदक्प्रतस्थे स्थिरधीः सानुजोऽग्निपुरःसरः ।

अन्वितः पतिवात्सल्याद्गृहवर्जमयोध्यया ॥ ९८ ॥

युग्मम् । स्थिरधीः स रामः । रिपव एव नागा गणास्तेषामङ्कुशं निवारकं
[रिपुनागाङ्कुशम्] कुशं कुशावत्यां सुयो निवेश्य स्थापयित्वा । सूक्तैः सर्मा-
चीनवचनैः सतां जनिता अश्रुलवा अश्रुलेशा येन तं [जनिताश्रुलयम्] लघं
लवाल्यं पुनम् । 'लघे लेते विलासे च छेदने रामनन्दने' इति विश्वः । शरावत्यां
पुर्याम् । 'शरादीनां च' इति शारङ्गनामधयोदीर्घः । निवेश्य । सानुजः अग्निपुरः-
सरः सन् । पत्न्यौ भर्तारि वात्सल्यात् [पतिवात्सल्यात्] अनुगाम् । गृहा वर्ज-
यित्वा गृहवर्जम् । 'द्वितीयायां च' इति णसुल् । अथ कचिदपरोक्षायामपीष्यते । 'अनुदात्तं
पदमेकवर्जम्' इत्येकाचः शेषतया व्याख्यातत्वात् । परोक्षा त्वरा । अयोध्यया अन्वितः
अनुगतः उदक् प्रतस्थे ॥

जगृहस्तस्य चित्तज्ञाः पदवीं हरिराक्षसाः ।

कदम्बमुकुलस्थूलैरभिवृष्टां प्रजाश्रुभिः ॥ ९९ ॥

चित्तज्ञाः हरिराक्षसाः कदम्बमुकुलस्थूलेः प्रजाश्रुभिः अभिवृष्टां
तस्य रामस्य पदवीं गायं जगृहुः । तेऽप्यनुजग्मुर्हित्यर्थः ॥

१ पूर्वजन्मनि इ० पा०. २ शिथिल. ३ समि०. ४ भावस्यो च-सप्तवत्या इ० च पा०.
५ स्थिरधीः ॥ पा०. ६ वृत्ता-वर्मता इ० पा०. ७ पतिवात्सया.

उपस्थितविमानेन तेन भक्तानुकम्पिना ।

चक्रे त्रिदिवानिःश्रेणिः सरयूरनुयायिनाम् ॥ १०० ॥

‘उपस्थितं प्राप्तं विमानं यस्य तेन [उपस्थितविमानेन] । भक्तानुकम्पत इति भक्तानुकम्पिना । तेन रामेण अनुयायिनां सरयूः त्रिदिवानिःश्रेणिः स्वर्गाधिरोहणी चक्रे । ‘नि श्रेणिस्त्वधिरोहणी’ इत्यमरः ॥

यद्गोप्रतरकल्पोऽभूत्संमर्दस्तत्र मज्जताम् ।

अतस्तदाख्यया तीर्थं पावनं भुवि पप्रथे ॥ १०१ ॥

यत् यस्मात् तत्र सरयूयां मज्जतां संमर्दः । गोप्रतरो गोप्रतरणम् । तत्कल्पः [गोप्रतरकल्पः] अभूत् । अतः तदाख्यया गोप्रतराख्यया पावनं शोधकं तीर्थं भुवि पप्रथे ॥

स विभुर्विबुधांशेषु प्रतिपन्नात्ममूर्तिषु ।

त्रिदशीभूतपौराणां स्वर्गान्तरमकल्पयत् ॥ १०२ ॥

विभुः प्रभुः स रामः विबुधानामंशेषु [विबुधांशेषु] सुग्रीवादिषु प्रतिपन्नात्ममूर्तिषु सन्नु त्रिदशीभूता देवमुक्त्वं गता ये पौरस्तेषां [त्रिदशीभूतपौराणां] नृपनमुराणां स्वर्गान्तरम् अकल्पयत् ॥

निर्वर्त्यैवं दशमुखशिरोरश्छेदकार्यं सुराणां

विष्वक्सेनः स्वतनुमविशत्सर्वलोकप्रतिष्ठाम् ।

लङ्कानाथं पवनतनयं चोभयं स्थापयित्वा

कीर्तिस्तम्भद्वयमिव गिरी दक्षिणे चोत्तरे च ॥ १०३ ॥

विष्वक्सेनः विष्णुः एवं सुराणां दशमुखशिरोरश्छेदकार्यं निर्वर्त्य निष्ठायां लङ्कानाथं विभीषणं पवनतनयं हनूमन्तं च उभयं कीर्तिस्तम्भद्वयं इव । दक्षिणे गिरी विप्रकूटे च उत्तरे गिरी हिमवति च स्थापयित्वा । सर्वलोकप्रतिष्ठां सर्वलोकाध्यभूतां स्वतनुं स्वकीर्तिम् अविशत् ॥

इति महामहोपाध्यायकोलाचलमठिनाथसूरिविरचिनया संजीविनीसमाख्यया

व्याख्यया समेतो महाकविध्रीकालिदासकृतौ रघुवंशे महाकाव्ये

श्रीरामस्यगारोहणः नाम पद्मदशः सर्गः ।

पौदशः सर्गः ।

हृन्दारैका यस्य भवन्ति भृङ्गा मन्दाकिनी यन्मकरन्दविन्दुः ।

तेवारीविन्दाक्ष पदारीविन्दं वन्दे चतुर्वर्गचतुष्पदं तत् ॥

अथेतरे सप्त रघुप्रवीरा ज्येष्ठं पुरोजन्मतया गुणैश्च ।

चक्रुः कुशं रत्नविशेषभाजं सौभ्रात्रमेपां हि कुलानुसारि ॥ १ ॥

अथ रामनिर्वाणानन्तरं इतरे लवादयः सप्त रघुप्रवीराः । पुरः पूर्वं जन्म यस्य तस्य भावस्तथा तथा [पुरोजन्मतया] गुणैश्च ज्येष्ठं कुशं रत्नविशेषभाजं तत्तच्छ्रेष्ठवस्तुभाषिणं चक्रुः । तदुक्तम्—‘जातौ जातौ यदुत्कृष्टं तद्वत्तन्मभिधीयते’ इति । तथा हि । सुभ्रातृणां भावः सौभ्रात्रम् । ‘हायनान्त-’ इत्यादिना युवादित्वादण्प्रत्ययः । एपां कुशलवादीनां कुलानुसारि वंशानुगतं हि ॥

ते सेतुवार्तागजबन्धमुख्यैरभ्युच्छिन्नाः कर्मभिरप्यवन्धैः ।

अन्योन्यदेशप्रविभागैसीमां वेलां समुद्रा इव न व्यतीयुः ॥ २ ॥

सेतुर्जलबन्धः । वतां कृपिगोरक्षणादिः । ‘वार्ता कृप्यायुदन्तयोः’ इति विश्वः । गजबन्ध आकरेभ्यो गजप्रहरणम् । ते मुख्य प्रधान येषां तेः [सेतुवार्तागजबन्ध-मुख्यैः] अवन्धैः सफलैः कर्मभिः अभ्युच्छिन्नाः । अतिमनर्थाः अपि इत्यर्थः । ते कुशादयः । प्रविभज्यन्त इति प्रविभागाः । अन्योन्यदेशप्रविभागानां या सीमा ताम् [अन्योन्यदेशप्रविभागसीमां] वेलां समुद्रा इव । न व्यतीयुः नातिवक्रुः । अत्र कामन्दकः—‘कृपिर्वणित्रयो दुर्गं सेतुः कुञ्जबन्धनम् । खन्याकरधनादानं शून्यानां च निवेशनम् । अष्टवर्गमिमं साधुः स्वयं ब्रूदोऽपि वर्धयेत् ॥’ इति ॥

चतुर्भुजांशप्रभवः स तेषां दानप्रवृत्तेरनुपारतानाम् ।

सुरद्विपानामिव सामयोनिभिर्न्नोऽष्टधा विप्रससार वंशः ॥ ३ ॥

चतुर्भुजो विष्णुः । तस्याशा गमादयः । ते प्रभवाः वारणानि यस्य स तथोपाः । [चतुर्भुजांशप्रभवः] दानं त्यागो मदक्षः । ‘दानं गजमदे त्यागे’ इति विश्वः । प्रवृत्ति-व्यापारः प्रवाहश्च । दानप्रवृत्तेः अनुपारतानां तेषां कुशलवादीनां वंशः सामयोनिः सामवेदप्रभवो दानप्रवृत्तेरनुपारतानां सुरद्विपानां दिग्गजानां वंश इव । अष्टधा भिन्नः सन् । विप्रससार विस्तृतेऽभूत् । सामयोनिरित्यत्र पार्लकाप्यः—‘मूर्धेस्याण्डरूपालं द्वे समानीय प्रजापतिः । हस्ताभ्यां परिपृष्ट्वाय सप्त सामान्यगायत ॥ गायतो ब्रह्मणस्तस्मात्समुत्पेतुर्भूतद्विजाः ॥’ इति ॥

अथाररात्रे स्तिमितप्रदीपे शय्यायुहे सुप्तजने प्रवुर्द्धः ।

कुशः प्रवासस्थकलत्रवेपामदृष्टपूर्वा वनितामपश्यत् ॥ ४ ॥

१ हे अरविन्दाक्ष कमलवेत्रे निष्णो मम पदरूपले भवे । कीदृश नदित्वाह—‘वृन्दारणेति । वृन्दा रका देवा । मन्दाकिनी गङ्गा । अनेन तस्य कोपि महिमानिहाय उक्तः । चतुर्वर्गः चतुर्विधगुरुषां एष चतुष्पदं यस्य, २ अत्युच्छिन्ना, ३ प्रविभागः ३० पा०, ४ विदुः ३० पा०.

अथ । अर्थं रात्रेरर्षरात्रे । 'अर्थं नपुसकम्' इत्येकदेशसमासः । 'अहं सर्वकदेश-
सायातपुण्याच्च रात्रे' इति समासन्तोऽच्यत्यय । 'रात्राद्वाहाः पुंसि' इति नियमात्पु-
स्त्वम् । अर्धरात्रे निशथि स्तिमितप्रदीपे सुतजने शय्यागृहे प्रबुद्धः । न तु
क्षुतः । कुशः । प्रयासस्य कलत्रवेपाम् श्रोपितभर्तृकावेपाम् । अदृष्ट पूर्वमित्यदृष्टपूर्वा-
ताम् [अदृष्टपूर्वा] । सुसुषेति समासः । वनिताम् अपश्यत् ॥

सा साधुसाधारणपार्थिवर्द्धः स्थित्वा पुरस्तात्पुरुहूतभासः ।

जेतुः परेषां जयशब्दपूर्वं तस्याञ्जलिं बन्धुमतो ववन्ध ॥ ५ ॥

सा वनिता साधुसाधारणपार्थिवर्द्धः सज्जनसाधारणराज्यप्रिय पुरुहूतभास-
इन्द्रतेजस परेषां शत्रूणां जेतुः बन्धुमतः तस्य दुःशस्य पुरस्तात्स्थित्वा जयश-
ब्दपूर्वं यथा तथा अञ्जलिं ववन्ध ॥

अथान्नपोढागलमप्यगारं छायामिवादर्शतलं प्रविष्टाम् ।

सविस्मयो दाशरथेस्तनूजः प्रोवाच पूर्वार्धविसृष्टतल्पः ॥ ६ ॥

अथ सविस्मयः पूर्वाधेन शरीरपूर्वभागं विसृष्टतल्पस्य कशप्य [पूर्वार्धविसृष्टत-
ल्पः] दाशरथेस्तनूजः कुशः । अनपोढागलम् अनुद्वाधितविष्कम्भम् अपि ।
'तद्विष्कम्भेऽगलं न ना' इत्यमरः । अगारम् । आदर्शतलं छायामिव प्रविष्टां
सा वनिता प्रोवाच अवदत् ॥

लब्धान्तरा सावरणेऽपि गेहे योगप्रभावो न च लक्ष्यते ते ।

विभर्षि चाकारमनिर्वृतानां मृणालिनी हैममिवोपरागम् ॥ ७ ॥

का त्वं शुभे कस्य परिग्रहो वा किं वा मदभ्यागमकारणं ते ।

आचक्ष्व मत्वा वशिनां रघूणां मनः परस्त्रीविमुखप्रवृत्तिः ॥ ८ ॥

युग्मम् । सावरणेऽपि गेहे लब्धान्तरा लब्धावकाशाः । त्वमिति शेषः । योगप्र-
भावश्च ते न लक्ष्यते । मृणालिनी हैमं हियकृतम् उपरागं उपग्रह इव ।
अनिर्वृतानां दुःखितानां आकारं विभर्षि च । न हि योषिणां दुःखमस्तीति भावः ।
किं च । हे शुभे त्वं का कस्य वा परिग्रहः पत्नी । ते तव मदभ्यागमे कारणं
[मदभ्यागमकारणं] वा किम् । वशिनां जितेन्द्रियाणां रघूणां मनः परस्त्रीषु
विषये विमुखा प्रवृत्तिर्हेत्येतत् [परस्त्रीविमुखप्रवृत्तिः] तथाभूतं मत्वा आचक्ष्व ॥

तमग्रवीत्सा गुरुऽणान्नया या नीतपौरा स्वपदोन्मुखेन ।

तस्याः पुरः संप्रति वीतनायां जानीहि राजन्नेधिदेवतां माम् ॥ ९ ॥

सा वनिता सं कुशः अग्रवीत् । अनवद्या अदोषा या पू स्वपदोन्मुखेन

TRANSLATION.

CANTO XI.

1. One Kausika (Vis'vámitra), we are told, came to that lord of the earth (Das'aratha) and begged of him Ráma who still wore the side-locks of hair, for the removal of obstacles to his sacrifice; for, age is not taken into account in the case of persons of heroic energy.

2. The King, who honoured the learned, gave him (Ráma), though obtained with great difficulty, together with Lakshmana, to the sage; for, never was a prayer, even of those who begged for (the sacrifice of) life, refused in the family of the Raghus.

3. No sooner had the King ordered the cleaning and decoration of the streets of the city for their departure, than it was instantly done by the clouds helped by the winds sending down showers of water mixed with flowers.

4. The two (brothers), armed with bows and ready to execute the command of their father, fell at his feet; and the drops of tears from their father's eyes, too, fell upon them, who were about to set out on their travel, as they bent down to do him obeisance.

5. The two archers, with their locks of hair slightly wetted with the tears that had flowed from their father's eyes, followed that sage, with the ornamental arches formed with the eyes of the (gazing) citizens on the road.

6. Since the sage wished to take with him Ráma attended by Lakshmana alone, the king gave them his blessing and not an army; for, that (blessing) alone had the power to protect them.

on account of their tender age, like the action, befitting their names, of the rivers Uddhya and Bhīdyā at the advent of the rainy season

9. By virtue of the two spells, *Balā* and *Atibalā*, which were taught to them by the sage, they felt no fatigue on the way, though accustomed to a floor set with jewels, but felt (as happy) as if they were moving about near their mothers

10. Rāma and his younger brother, borne on as it were by the stories of old, related by the sage, who was their father's friend and acquainted with ancient history, did not even feel, though, accustomed to travel in vehicles, that they had been all the while going on foot.

11. The lakes served them by (giving) sweet water, the birds by singing songs charming to the ear, the winds by (wafting) the pollen of sweet-smelling flowers, and the clouds by (yielding) shade.

41. The sage replied to him, "Be pleased to hear me as regards the strength which he possesses. Or rather, away with words His strength will be manifest when matched against your bow, like that of the thunderbolt when tried on a mountain."

42. Thus, from the words of the trustworthy sage, he believed that Rāma, though wearing side-locks of hair, was possessed of prowess, as one would believe in the burning power of (a spark of) fire though no larger than an *Indragopa* insect.

43. The King of Mithilā then ordered several parties of attendants to fetch the bow, as Indra (the thousand-eyed god) commands the clouds to produce the bow composed of light (i.e., the rain-bow).

44. Looking at the bow, dreadful like the lord of serpents when asleep, (the bow) with which Śiva (the god having the sign of a bull on his banner) discharged an arrow which pursued the sacrifice that fled in the form of a deer, the son of Dasaratha took it up.

45. Like Cupid stringing his delicate flowery bow, he, without any great effort, stretched the string of the bow though it had the strength of a mountain, being gazed at by the assembly with their eyes fixed in wonderment.

46. That bow, as it broke with a sound harsh like that of the thunderbolt, by being stretched too much by him, as it were proclaimed to Paras'urāma, of unappeasable wrath, that the race of Kshatriyas had revived again.

47. Then the King of Mithilā, having hailed with delight the *S'ulka* (bride-money) in the form of his prowess the essence of which was tested against the bow of Śiva, offered (by word) to Rāma his daughter, not born of the womb and like Lakshmi embodied.

48. The King of Mithilā, true to his word, immediately gave his daughter, not born of the womb, in marriage to Rāma in the presence of the radiant sage, thus having as it were Fire for a witness (to the holy ceremony).

49. And he of noble splendour sent his revered family-priest to the King of Kosalas with the message, "Be pleased to permit this family of Nimi to become your servant by accepting my daughter (for your daughter-in-law)."

50. The King was looking out (*i.e.* searched) for a suitable daughter-in-law, and at the same time there came to him the Brāhmana with a welcome message; for, the desire of the meritorious, which partakes of the nature of the fruit of the wish-yielding tree, is fulfilled instantaneously.

51. That friend of Indra, of passions subdued, heard the message from the Brāhmana, to whom a proper reception was accorded, and marched out, obscuring the rays of the sun with the dust raised by his army.

52. He reached Mithila, surrounding it with his soldiers who injured the trees in the gardens. That city endured the friendly siege, as a woman bears the close embrace of her lover.

53. The two kings, who adhered to the established usages and who resembled Varuna and Indra respectively, together performed the nuptial ceremonies of their sons and daughters in a manner befitting their greatness.

54. The chief of the family of Raghus (*i.e.*, Rāma) married the daughter of the Earth; and Lakshmana married her younger sister U'rmiḷā. And their two younger brothers, possessed of excellent strength, married the two slender-waisted daughters of Kus'adhvaja.

55. The three sons together with the fourth, being married to their new brides, appeared like the four political expedients of that king, *viz.*, conciliation, use of money, sowing dissensions, and war, attended each by its own success.

56. Those princesses by their union with the princes, and the princes by theirs with the princesses, attained the highest happiness of their life. The union of these brides and bride-grooms was similar to the union of suffixes and stems.

57. Das'aratha, of affectionate disposition, who thus married all his four sons there, dismissed the King of Mithila when he had gone three stages in the journey, and returned to his own capital.

58. Now in the course of his journey it so happened that gusts of wind, blowing in a contrary direction and smashing

the tree-like flags, harassed the army very much, as the currents of a river overflowing its banks spread desolation over the country around.

59. (Soon) after this, the sun, with a formidable halo formed round him, looked like a jewel dropped from the hood of a serpent killed by Garuda and enclosed by that serpent's body.

60. The quarters, with the wings of hawks for their grey locks, and with the evening clouds for their blood-wet garments, became unfit to be seen, like women in menses, with their hair dusky like hawk's wings, and their blood-wet clothes resembling evening clouds.

61. Female jackals, having resorted to the quarter where the sun had taken his station, began to howl in a fearful manner, as if inciting Paras'urāma, accustomed to perform the obsequial rites of his ancestors with the blood of the Kshatriyas.

62. Seeing the portent in the form of the adverse winds and such other things, the lord of the earth, who knew what was right to be done, asked his preceptor regarding its pacification; the latter mitigated his distress by telling him that it would have a happy end.

63. A mass of light, it is said, that immediately shot up, appeared before the army; (a mass) which, after a long time, when the soldiers had cleared their eyes, could be seen as possessing a human form.

64. Bearing from his father the portion characterized by the sacred thread, and from his mother the portion majestic by reason of the bow, he (Paras'urāma) looked like the sun attended by the moon, or like a sandal tree with a serpent (encircling it).

65. By whom, abiding by (*i.e.*, obeying) the command of his father, though breaking through the bounds of propriety, and with his soul made relentless by wrath, was first conquered, when cutting off the head of his trembling mother, the feeling of compassion, and then the earth.

66. Who, with a rosary of Rudrākshas resting on his right ear, appeared as it were to bear, in a disguised form,

the number twenty-one, indicative of the times that he had destroyed the Kshatriyas.

67. The King, whose sons were still young, seeing that Parashurāma, who had taken a vow to destroy all the royal families, on account of his anger being roused at the murder of his father, and thinking of his own condition, became sad at heart.

68. The name "Rāma," applying equally to his own son as well as to his dreadful enemy, became now to him like a jewel that is in a necklare and is on the hood of a serpent, pleasing and fearful at the same time.

69. Without paying any heed to the king who cried out, "An offering, an offering (for the sage)," he fixed his eyes upon where stood the elder brother of Bharata—the eyes whose pupils had become fierce and which were blazing with the fire of his anger against the Kshatriyas.

70. By him, eager to fight, firmly grasping the bow in his hand and letting the arrow pass through the interstices of his fingers, was addressed Rāma who stood dauntless before him.

71. "The race of Kshatriyas is my enemy, since it has done me injury. Having destroyed it several times I was appeased. But I am (now) provoked by hearing of your exploit, like a sleeping snake when struck with a stick.

72. "Thou hast broken, it is said, the bow of the king of Mithilā, never bent before by other kings. Hearing of that I think that my own pre-eminence in valour has been hurled down (eclipsed) as it were, by you.

73. "At one time the word "Rāma," when uttered, applied to me alone in this world. Now that thou art rising to greatness, that word, having its application divided, makes me feel ashamed of myself.

74. "Bearing a missile which was unimpeded in its action even on the mountain (Krauñcha), I consider that I have two enemies who have offended me equally—Kārtavīrya, on account of his carrying off the calf of (my father's sacrificial) cow, and thou, intent on depriving me of my fame.

75. "My valour, though 't has destroyed (the race) of the Kshatriyas, will not satisfy me so long as thou art unconquered. That is counted (regarded) the (true) greatness of fire when it burns in the ocean even as it does in dry grass.

76. "Know that the bow of Śiva which was broken by you had been deprived of its strength by the power of Vishnu. Even a gentle wind pulls down a tree on the bank, when its roots have been already sipped by the current of the river.

77. "Draw, therefore, this bow of mine with an arrow fitted to it, after fastening the bow-string. Let alone an actual combat; if thou canst only accomplish this, I shall acknowledge myself vanquished by thee. with the strength of thy arms (being thus proved) equal to that of mine.

78. "Or, if thou hast lost courage, being frightened at the edge of my axe sending forth flames of fire, then join thou thy hands in prayer for protection—hands whose fingers have been hardened in vain by the friction of the bow-string."

79. When Paraśurāma, of terrible aspect, had thus spoken, Rāma, with his lower lip quivering with a smile, gave him a fitting reply simply by taking up his bow.

80. Having obtained the bow which was his in his previous life, he looked beautiful beyond comparison. A fresh cloud in by itself charming; how much more then would it be when beautified by Indra's bow!

81. No sooner was the bow strung by the mighty prince, letting its one end rest on the ground, than the enemy of kings (i.e. Paraśurāma) lost all his splendour, like fire when reduced to mere smoke.

82. The people beheld those two standing face to face (in an attitude of hostility), with the splendour of one waxing while that of the other waned, like the sun and the moon in the evening of the day of their opposition.

83. Rāma, who resembled the son of Śiva (Skanda), being softened by mercy on seeing Paraśurāma, whose valour

was rendered nugatory towards himself, and his own infallible arrow fixed on to the bow, addressed him thus :—

84. "Though thou wert the aggressor, I am unable to strike thee mercilessly as thou art a Brāhmana. Tell me, then, which I shall destroy with this arrow:—thy locomotion or the world which thou hast acquired by thy sacrifices?"

85. To him the sage replied, "It is not that I do not know thee to be the Primeval Being in thy true nature. Desirous of seeing the divine energy of Vishnu that is in thee after thou camest down to the earth, I roused thee to anger.

86. "To me, who reduced to ashes the enemies of my father and made a present of the earth together with the oceans to a fitting person, even this defeat inflicted upon me by thee, the Supreme Being, is honourable.

87. "Therefore, O thou, the foremost among the wise, spare my power of motion, so much to be desired, that I may go to holy places. If my way to heaven be closed, I shall not be distressed, as I am indifferent to sensual pleasures."

88. Rāma agreed to that, saying, "Be it so;" and with his face turned towards the east he discharged the arrow. That arrow became to Paraśurāma, though righteous, an impassable barrier to his way to heaven.

89. Rāma, too, touched the feet of the ascetic, begging to be forgiven. Humility itself on the part of the powerful towards enemies vanquished by force is conducive to fame.

90. "Having expelled from within me the spirit of chivalry (the result of the quality of passion) inherited from my mother, and instilling in me the spirit of peacefulness, the characteristic virtue of my paternal ancestors, thou hast certainly turned this defeat of mine, the result whereof is irreproachable, into a favour.

91. "I shall now go. May there be no obstacles in your way while accomplishing the mission of the gods!" Having spoken these words to Lakshmana's elder brother (Rāma) and Lakshmana, the sage disappeared.

92. When he had gone away, the father, having embraced with his arms the victorious Rāma, thought, through affection,

that he was certainly re-born. The obtainment of the joy, after he had experienced pain for a moment, was to him like a shower of rain to a tree seized by wild fire.

93. Then the lord of the earth, who resembled god Śiva, having passed some nights on the way, where charming tents had been erected, entered the city of Ayodhyā in which the windows (of houses) were full of lotuses by reason of (the presence therein of) the eyes of the women gazing at the daughter of the King of Mithilā.

CANTO XII.

1. He who had enjoyed all worldly pleasures and reached the last stage of his life, now neared his absolution, just as the flame of a lamp which has consumed (all) oil and reached the end of the wick, is near its extinguishment at dawn.

2. Age in the guise of grey hair, coming to the root of his ears, as if through fear of Kaikeyī, said to him, "Confer royalty on Rāma."

3. That report of the elevation (to the throne) of Rāma, beloved of the citizens, gladdened each of them, as the canal refreshes the trees in a garden.

4. Kaikeyī, of cruel resolve, polluted the preparations made for his coronation, with the king's tears hot through grief.

5. Soothed by her husband, the angry lady gave out (*i.e.* demanded the fulfilment of) the two boons promised by him, as the earth, when sprinkled with rain, throws out a pair of serpents lurking in a hole.

6. By one of these she sent Rāma into exile for fourteen years; (and) by the other she desired Royalty for her son, which resulted only in her own widowhood.

7. With tears had Rāma first accepted the Earth bestowed on him by his father; but with joy did he afterwards receive his command—"Go to the forest."

8. The people, to their astonishment, saw the same colour (expression) on the face of Rāma, both when he wore the pair of auspicious silken garments, and when he was clad in a pair of bark-garments.

9. Not making his father swerve from truth (*i.e.*, violate his promise), he, with Śītā and Lakshmana, entered (at once) the Dandaka forest, and (also) the mind of every good man.

10. The King, too, afflicted with the (grief of) separation from him, recollecting the curse brought down (upon himself) by his own act, considered only the giving up of his body as the (proper) expiation.

11. That kingdom, with the princes exiled and the king dead, fell a prey to the enemies vigilant in seeking its weak points.

12. The body of councillors, (thus left) without a lord, caused Bharata, who was (then) living with his mother's relatives, to be brought by hereditary ministers who (with difficulty) suppressed their tears (before him).

13. When the son of Kaikeyi heard of his father's death brought on in that manner, he became averse not only to his own mother but also to Royalty.

14. And with an army he went in quest of Rāma, seeing, with tears (in his eyes), the trees under which Rāma had lived with Lakshmana and which were pointed out to him by the dwellers of the hermitages.

15. Having related to Rāma, then living in the forest near Chitrakūta, that their father had gone to heaven, he invited him to accept Royalty, the blessings of which had not been enjoyed by him (Bharata).

16. He thought he would be a *Parivettā* (*i.e.*, one marrying when his elder brother is unmarried), if he were to receive the Earth, when his eldest brother had not accepted Royalty.

17. Of him (Rāma), whom it was impossible to draw away from his deceased father's command, he (Bharata) asked for his pair of sandals, so that they might be made during his absence the presiding deities of the kingdom.

18. Dismissed by his brother with the words, 'So ḥi it,' he did not enter the city (*i.e.*, the capital), but, living in Nandigrāma, ruled the kingdom as if it were a deposit.

19. Firm in his devotion to his eldest brother and averse to the desire (*lit.* thirst) for kingdom, Bharata thus made an expiation, as it were, for the purification of his mother's sin.

20. Râma, too, with Sîtâ and his younger brother (Lakshmana), subsisting on sylvan fare in the forest, observed, tranquil in mind, in his youth, the vow which the Ikshvâkus were accustomed to observe in their old age.

21. Taking shelter under a tree the shade of which was made stationary by his power, he was once lightly sleeping on the lap of Sîtâ, owing to fatigue.

22. It is said that a crow, son of Indra, scratched her breasts with his nails, as it were finding fault with the marks of amorous sport made by her husband.

23. Awakened by his wife, Râma discharged a reed-missile at him, who escaped from it with the loss of one eye.

24. Râma, apprehending the return of Bharata on account of the proximity of the place, left the Chitrakûta district, the deer in which felt sorry (at his departure).

25. Halting in the hermitages of the hospitable Rishis, he travelled on towards the southern quarter, as the Sun goes to the south after staying in the asterisms of the rainy season.

26. Sîtâ (the daughter of the King of Videha), who followed him, appeared like Royalty, covetous of excellence, going after him though forbidden by Kaikeyi.

27. With the sweet-scented unguent given to her by Anasûyâ, she made the forest one in which the bees left the flowers (*i. e.* the bees were drawn from the flowers to her).

28. A demon called Virâdha, of a red-brown colour like an evening cloud, stood obstructing the way of Râma, as Râhu does that of the Moon.

29. From between them the destroyer of the people (*lit.* he who withered up the people) took off Sîtâ (daughter of the King of Mithilâ), as the drought which dries up the world takes off rain from between the months of S'râvâna and Bhâdrapada.

30. Having crushed him to death, the two descendants of Kakutstha buried him in the earth, lest he (*i. e.* his body) should defile the district with foul smell.

31. Then by the advice of Agastya (*lit.* the pitcher-born), Rāma dwelt in Pañchavati, not abandoning moral rectitude, as the Vindhya Mountain stands in his original form, not transgressing the limits set to him.

32. There the younger sister of Rāvana, smitten with love, approached Rāma, as a female snake, oppressed with heat, resorts to a sandal tree.

33. In the very presence of Sītā, she made advances to him, after telling him her lineage; for, the lust of women, when grown to excess, knows no time.

34. "I have got a wife, O girl. Have thou my younger brother,"—so did Rāma, having shoulders as lusty as those of a bull, command her who longed for sexual intercourse.

35. Not having been received well (*i. e.* rejected) by him (Lakshmana) too, because of her having first approached his elder brother, she again resorted to Rāma, like a river that touches both the banks.

36. The laugh of Sītā enraged her who had assumed for a time a gentle appearance, as the rise of the moon agitates the tide of the ocean (which has been) calm on account of the absence of wind.

37. "Thou shalt immediately get the fruit of this ridicule, mark me. Know that this act of thine is like an insult offered by a female deer to a tigress."

38. Saying this to Sītā who in fright sought her husband's lap, Śūrpanakhā assumed her (original) form, that was true to her name.

39. Lakshmana, who had first heard her speaking as sweetly as a cuckoo, made her out to be a demoness (*lit.* one skilled in magical wiles), as he now heard her terribly howling like a female jackal.

40. Immediately, with his sword drawn, he entered the hut and joined that horrible woman to a superfluity of ugliness (*i. e.* gave her more of that ugliness which she already possessed, by cutting off her nose and ears).

41. She threatened them from the sky, with her finger of the shape of a goad, having crooked nails and possessing joints hard like bamboo-knots.

42. Having reached Janasthāna speedily, she described to Khara and others the new way, of that sort, of insulting the demons, started by Rāma.

43. That the demons marching against Rāma put her, mutilated in the parts of her face, in front of them, was itself an evil omen.

44. Seeing the proud demons advancing with raised weapons, Rāma placed his hope of victory on his bow, and Sītā under the care of Lakshmana.

45. Although the son of Daśaratha was alone and the demons were in thousands, they saw him in the battle as many-fold as they (themselves) were.

46. Then that descendant of Kakutstha (Rāma), of honourable conduct (in battle), did not forgive Dūshana, urged on by the wicked (demons), as he, pure in character, would not forgive censure directed against him by vile persons.

47. He received him (Dūshana), Khara, and Trisiras with arrows, which, though discharged successively, flew as it were simultaneously from his bow.

48. By those sharp arrows which passed through their bodies and yet remained as untainted as before, were drunk the lives of the three, whilst their blood was drunk by the birds.

49. Of that vast army of demons, cut to pieces by the arrows of Rāma, nothing was seen standing but the headless trunks.

50. That army of the enemies of the gods, having caused Rāma, the showerer of arrows, to fight (with it), went to sleep under the shade of vultures, never to wake again.

51. Of those demons torn to pieces by the missiles of Rāma, Śarpinakhā alone became the bearer of the evil tidings to Rāvana (i. e. she alone remained to carry the sad news to Rāvana).

52. On account of the punishment inflicted on his sister and the slaughter of his kinsmen, the younger brother of

Kubera (*i. e.* Ravana) thought that Rāma had placed his foot on his ten heads.

53. Deceiving the two descendants of Rāgha by means of a demon (*i. e.* Mārīcha) in the shape of a deer, he carried off Sītā, being obstructed for a moment by the efforts (to rescue her) of the king of birds (Jatāyū).

54. While in search of Sītā, they saw the vulture who had his wings cut off, and who had paid off the debt of friendship to Dasāratha with his life resorting to his throat (*i. e.* about to leave his body).

55. In words he told them that Sītā had been carried off by Ravana, (but) by his wounds he made known to them his great deed; and then he breathed his last.

56. With their grief for the death of their father renewed, they (two) performed the ceremony of his cremation and the subsequent funeral rites, as if he were their father.

57. Through the advice of Kābāndha whose curse was removed by death (at the hands of Rāma), there grew up a strong friendship between Rāma and the monkey (Sugriva) who laboured under a similar misfortune.

✓ 58. That warrior (Rāma), having killed Vālin, placed Sugriva in his position, long desired by him, like an *A'desa* (substitute) in the place of a root.

59. The monkeys, sent by their lord (Sugriva), wandered hither and thither in search of Sītā, like so many desires of the afflicted Rāma.

60. When intelligence about her was obtained on meeting with Sampāt, Māruti (*lit.* the son of Wind) crossed the ocean, as one freed from all attachment transcends the worldly life.

✓ 61. In his search (for her) he spied Sītā surrounded in Lankā by Rākshasas, like the great medicinal plant (life-restoring plant) encircled by poisonous creepers.

62. The monkey (*i. e.* Māruti) delivered her, as a token of recognition from her husband, a ring, which was as it were welcomed by her cool drops of tears of joy.

75. Though she ceased grieving (*lit.* gave up her grief) with the thought that her husband was alive, yet she felt ashamed (of herself) that she should have first lived after she had believed his death to be true.

76. The momentary suffering caused to the two sons of Das'aratha appeared as if it had occurred in a dream, when the bonds of the (serpent-) missile of Meghanâda (Indrajit, son of Râvana) were dissolved at the approach of Garuda.

77. Then Paulastya (Râvana) pierced Lakschman's breast with the *Sakti* weapon; (when) Râma, too, though not struck, had his breast pierced with grief.

78. Lakschmana, having his agony removed by the great medicinal plant brought by Mâritî, again played, by means of his arrows, the tutor-in-lamentation of the women in Lankâ (*i. e.*, caused bewailing among the women of Lankâ).

79. He left not a vestige of Meghanâda's war-cry and of his bow resplendent like the rain-bow (*lit.* the bow of Indra), ~~as~~ autumn keeps not a trace of the thunder of clouds and of the rain-bow.

80. Kumbhakarna, reduced to a condition similar to that of his sister (*i. e.* mutilated in the face) by the chief of the monkeys (Sugrîva), opposed Râma like a mountain, the red arsenic of which has been broken off with a chisel.

81. "You, who are so fond of sleep, have been in vain untimely awakened by your brother"—saying this, as it were, the arrows of Râma sent him into long (eternal) sleep.

82. The other demons, too, fell amongst crores of monkeys, as the dust raised from the battle-field (fell) in the rivers of their blood.

83. Then came out Paulastya (Râvana) from his palace for a fresh encounter, having resolved—"To-day the world shall be cleared either of Râvana or of Râma."

84. Seeing Râma on foot and the king of Lankâ in a chariot, Indra sent to him (Râma) his¹ car drawn by bay horses.

85. Resting on the arm of the charoteer of the gods (Mâritî), Râma took his seat in that victorious car, the

banner-cloth of which was shaken by the breezes from the waves of the celestial Ganges

86 Mátali invested him with the armour of the great Indra, on which the missiles of the enemies of the gods became as futile as the petals of the lotus

87. The fight between Ráma and Rávana achieved, as it were, its purpose, inasmuch as by it an opportunity was, after a long time found by each of them showing his prowess at the sight of the other

88 On account of the multiplicity of his arms, heads and thighs the younger brother of Kubera (i. e., Ravana), though alone and not surrounded by Rákshasas as before appeared, as it were, standing in the midst of the people of his mother's race (i. e. Rákshasas)

89 Ráma greatly esteemed the enemy who had conquered the (eight) guardians of the world, who had worshipped Śiva with (i. e. by offering) his own heads, and who had lifted the Kailasa mountain

90 The son of Pulastya (i. e. Ravana), highly incensed, shot an arrow into his (Ráma's) right arm which was throbbing and thus prognosticating his union with Sítá

91 An arrow discharged by Ráma having pierced through the heart of Rávana, too, entered into the earth as if to tell the welcome news to the snakes (residing there)

92 Matching missile with missile, as they did the zeal of each for obtaining victory over the other waxed (i. e. became impetuous) like that of two disputants who meet words with words

93 On account of their alternate display of equal valour, the fortune of victory became common to both (i. e. was equally balanced between them), like an altar shaped wall between two (equally) infuriated elephants

94 The volleys of arrows of each other did not endure (i. e. intercepted) the shower of flowers poured over them by the gods and the demons (when) pleased at the (respective), assaults and repulses (of Ráma and Rávana)

95. At last the demon (Ravana) flung at his enemy the Śataghni weapon, studded with iron spikes, which was, as it were, the Kāṭas'ālmali weapon snatched from (the hands of) Yama.

96. Before it reached his chariot, Rāma cut it off, and along with it the hope of the enemies of the gods, by means of arrows having crescent-shaped heads, with the ease with which a plantain-tree is lopped off.

97. And the matchless archer (Rāma) set on his bow the infallible Brāhma missile, directing it against him (Ravana),—the missile which was, as it were, the physic for extracting the dart of grief from the heart of his beloved.

98. The (missile), with its blazing heads a multiplied tenfold in the sky, appeared like the body of the great-serpent (Śeṣha) with its circle of terrible hoods.

99. With it, charged (as it was) with Mantras (spells appropriate to it), he brought down, in half a moment, the row of Ravana's heads, which did not (even) feel the pain of the wounds (i. e. so quickly as not to make them feel the pain of the cutting).

100. The series of necks (heads) severed from the demon's body which was about to fall down, appeared like the image of the new (rising) sun, broken (multiplied) in water by ripples.

101. Though the gods saw his heads fall down, their mind did not put much faith in the fact, fearing their being again joined (to the body).

102. Then fell, on the (Rāma) head of the enemy of Paulastya, on which the jewelled crown was soon to be fastened (placed), a shower of fragrant flowers poured by the gods and followed by swarms of bees, which, with their wings heavy with nectar, had left the broad temples of the elephants of the guardians of the world.

103. The charioteer of Indra, having taken leave of Rāma who had at once unstrung his bow having performed the work of the gods, took to heaven the chariot which was drawn by a thousand bay horses, and the banner-staff of which

was marked by Ravana's arrows having his name inscribed on them

104. The chief of Raghus, too, having received back his beloved purified in fire, and having united Bibhishana, his dear friend, with the Royalty of the enemy (i.e. of Ravana), ascended the jewel of aerial cars (i.e. Pushpaka) won by (the prowess of) his arms, and set out for his capital, accompanied by Bibhishana, Lakshmana (the son of Sumitra), and the son of the Sun (i.e. Sugriva).

CANTO XIII

1. *Tier* Hari (Vishnu), who bore the name 'Rama' and who knew the qualities (of things), on seeing the sea (lit the mine of jewels) as he entered (passed through) the region covered by his foot (or, his glode), which has sound for its quality (i.e. the sky, in the aerial car, thus spoke in private to his wife)

2 "Behold, O Princess of Videla the foaming ocean, divided as far as the Malaya mountain by my bridge, (and thus looking) like the clear autumnal sky displaying beautiful stars and parted by the milky way (galaxy)

3 "This, it is said, was enlarged (to its present bounds) by our ancestors, excavating the earth (while) in search of the sacrificial horse of their father, wishing to perform the horse sacrifice, when it was taken to the nether regions (as was supposed) by Kapila

4 "From this the solar rays bear the watery foetus, herein treasures attain great growth, it holds the fire that feeds on water (lit whose fuel is water), and by it was produced the gladdening luminary (i.e. the moon)

5 "Passing through various states and standing having pervaded the ten quarters by its expanse the form of this (ocean) like that of Vishnu, cannot be exactly conceived (or defined), either as regards its nature or its magnitude

6 "On (the surface of) this reposes, after having withdrawn the worlds (unto himself), the Purusha (the Primeval

Being) accustomed to practise his sleep of meditation at the end of each quaternion of *yugas*, being praised (all the while) by the first Creator seated on the lotus sprung from his navel.'

7. "Hundreds of mountains, with their pride humbled by Indra cutting off their wings, resort to this, their shelter, as kings, harassed by their enemies, do to a neutral sovereign, conspicuous for the discharge of his duties (*e. g.* that of protection).,

8. "The clear water of this (ocean), swollen at the destruction-time of the world, became a momentary veil for the face of the Earth, the act of up-lifting (marrying) which from the nether world was effected by the Primeval Being.

9. "This ocean, whose behaviour towards his wives is uncommon (*lit.*, different from that of others), being himself clever in offering his lips of waves, drinks (kisses) the rivers (his wives), and makes them, naturally bold enough to hold forth their mouths, drink (kiss) himself.

10. "These *timis* (whales), having taken in (swallowed) the water at the mouths of rivers, together with the animals therein, on account of their mouths being open, and then closing them, are spouting up streams of water through their perforated heads.

11. "Look at the (clusters of the) form of the sea divided in two ways by the elephant-shaped sharks suddenly darting up (to the surface), which, on account of their gliding along their cheeks, attain for a moment to the state of (*i. e.* appear like) *chimeras* over their ears.

12. "These serpents, stretched (on the beach) for inhaling the coast-breeze, and indistinguishable from the curling billows, are clearly discerned owing to the gems in their hoods, the lustre of which is heightened by their contact with the rays of the sun.

13. "This mass of conch-shells, which is forcibly cast by the force of the billows on coral reefs that rival (in lustre) your lip, and which has its mouths (openings) fixed in their projecting points, somehow glides on with great difficulty.

14. "On account of the cloud, whirling round by the force of the whirlpool the moment it proceeded to suck up water, this ocean appears to a great extent to be as it were churned once more by the mountain (Mandāra).

15. "The coast-line, looking thin from afar and dark with the row of the forests of the *tamāla* and the *tālī* trees, of the brimy ocean resembling a wheel of iron, appears like a streak of rust formed on its periphery.

16. "O long-eyed one, the breeze from the shore honours (decorates) your face with the pollen of the Ketaki (flowers); it seems it knows me, who have fixed my longing on your *bimba*-like lip, to be impatient of the loss of time in (the act of) decoration.

17. "Here have we arrived in a moment, owing to the velocity of the aerial vehicle, at the coast of the sea, with groups of pearls scattered about from the shells broken on the strand, and with the rows of the areca trees bent down with (under the weight of) fruit.

18. "O you having beautiful thighs (*lit.* thighs tapering like *Karabha*) and the eyes of (or, casting glances like) a gazelle, just cast a glance on the path left behind: here the land seems to emerge, with its forests, from the sea which is becoming more and more distant (every moment).

19. "Now the aerial car moves along the path (*region*) of the gods, now along that of the clouds, and now by that of the birds; mark, how it moves in keeping with the desire of my mind (just as my mind wishes it to do).

20. "This sky-breeze, bearing the scent of the ichor of Indra's elephant, and cooled by its blowing across the waves of the celestial Ganges (*lit.* the three-coursed river), dries up (*lit.* sips off) the drops of perspiration on your face, appearing on account of (produced by) the mid-day heat.

21. "O passionate one, touched by you, out of curiosity, with your hand stretched out from the window (of the car), the cloud, with a ring of lightning manifested from it, appears as it were to present to you a second ornament (bracelet).

22. "You ascetics (*lit.* wearers of bark-garments), considering Janasthāna to be free from obstacles, are (now) occupying, each his own, their long-deserted sites of hermitages, wherein new huts are being built.

23. "This is the spot where was seen by me, searching for you, an anklet (of thine), dropped down on the ground, which had assumed silence as if through grief at its separation from your lotus-like foot.

24. "The path by which you were carried away by the demon, O timid one, these creepers through compassion, showed to me, by means of their branches with leaves drooping down, being unable to speak.

25. "The female deer, too, with all desire for (eating) the blades of the *Darbha* grass gone, and directing their eyes, with eye-lashes upraised, towards the southern direction, gave information to me who knew not your whereabouts.

26. "Here (yonder) appears (before us) the sky-grazing peak of the mountain Mālyavat, on which was simultaneously let fall fresh water by the clouds and the tear (-drops), caused by your separation, by me.

27.—"Whereon the odour of the puddles beaten by the showers (of rain), the *Kadamba* flowers with filaments half-opened, and the melodious notes of the peacocks, (all) became unbearable to me being separated from you.

28.—"And where, O timid one, by me remembering your embrace, marked (accompanied) with tremor, enjoyed (by me) in the past, were endured with great difficulty the rumblings of the clouds reverberating in its caves.

29.—"Where (again) the beauty of your eyes, red by the smoke of the nuptial fire, being imitated by the new *Kandala* flowers, the buds of which were fall-blown on account of their coming in contact with the vapour of the earth drenched by the sharp showers of rain, afflicted me.

30. "My eye-sight, having descended from a great height, as it were drinks, through fatigue, the yonder waters of the Pampā, which are screened by the thickets of cane-plants grown on its borders and the playful *Saras* birds whereof are slightly visible.

31. " Here, my dear, were longingly gazed at by me, situated at a great distance from you, pairs of unseparated *Chakradka* birds that gave to each other the filaments of lotuses.

32. " And as I desired to embrace the yonder slender (young) *As'ota* tree on the bank (of Pampā) stooping with (the load of) its bunches of flowers graceful like breasts, under the impression that I had found you, I was prevented by the son of Sumitrā with tears in his eyes.

33. " These rows of the *Sārasa* birds of the Godāvari, flying up into the sky on hearing the tinkling of the small gold bells hanging from the interior of the celestial car, appear as it were to be coming up to receive you.

34. " This Pūchavati, wherein the mango saplings were reared with water poured from jars by you, though having a slender waist, and where the spotted black antelopes have raised their heads (to look at us), seen after a long time, delights my mind.

35. " Here, in the arbours of canes on the bank of the Godāvari, I remember to have slept after I came back from my hunting excursions, with my head reclined on your lap in private, and my fatigue dispelled by the breeze blowing across the ripples (of the river).

36. " Here is the spot, accepted (chosen) for his earthly residence by the sage, the cause of the clearing up of turbid water (i. e. Agastya), who, by a mere knitting of his eyebrows, caused Nahusha to fall from the post of Indra.

37. " Having smelt this tip of the (column of) smoke that has traversed the path of the balloon, issuing from the three sacrificial fires and charged with the smell of oblations, of him of blameless fame, my soul, being free from *Itajas* (the quality of impurity), experiences lightness (i. e. feels at ease).

38. " Here (below), O noble-minded one, is the pleasure-tank, called Pūchāpsaras, of the sage S'ātakarṣi, which, surrounded by a wood, appears, owing to its great distance, like the disc of the moon slightly visible from the midst of clouds.

39. " That sage, who, formerly roaming with the deer, subsisted on the tender shoots of the *Kus'a* grass alone, was,

it is said, led into the snare of the youth of five nymphs by Indra, alarmed by his penance.

40. "This continuous sound of the tabor at the musical concert of him living in a mansion under the waters, reaching the sky, makes for a moment the upper apartments of the Pushpaka car resound with its echoes.

41. "Here is another ascetic, Sutiksha by name but gentle (well-restrained) in action, practising penance in the midst of four fires fed with fuel and with the seven-horsed one (the sun) scorching his forehead.

42. "Him who had roused the fears of Indra, the amorous gestures of the celestial damsels, in which glances were cast (*lit.* eyes were directed) accompanied with smiles, and in which the (parts of the body near the) girdles were half-disclosed under some pretext, were not able to affect (draw away from his ascetic practises).

43. "Here is he, with one (the left) arm ever uplifted, directing hitherwards, so as to greet me properly, his arm, other than the left (*i.e.* the right one), which has the rosary of Rudrāksha for a bracelet, which scratches the deer and which cuts the spires of the *luia* grass (*i.e.* which he employs in scratching the deer and cutting the *luia* grass).

44. "He, on account of his being restrained in speech (*i.e.* observing the vow of silence), having accepted my salutation with a slight (downward) motion of the head, again fixes his sight (eyes), freed from the obstruction of the aerial car, on the thousand-rayed one (the Sun).

45. "That (yonder) is (seen) the penance-grove, having a purifying influence and the refuge (of those coming to it), of the sage named Sarabhanga, who had kept the sacred fire and who, having long propitiated it with sacred sticks, offered up at last (as an oblation) his body also, consecrated with (the holy) *Mantras*.

46. "Now (that he is no more), the duty of receiving guests hospitably, that belonged to him, has devolved on these (hermitage-) trees, as on virtuous (dutiful) sons, (trees) which

remove the fatigue of journey by their shade and which bear an abundance of delicious (*lit.* worthy) fruits.

47. "O you with proportionate limbs (*lit.* some depressed and some elevated), the yonder mountain Chitrakūṭa, with its mouth of a valley sending forth the sound of running streams and with a cloud resting on the crest of its peak like the mud on its skirts, rivets my eye like a bull in the pride of youth, with his cavern-like mouth emitting continuous bellows and having cloud-like (darkish) mud attached to the tips of his horns in the act of his butting-sports.

48. "This river Mandākinī here, with its clear and steady current of waters and appearing slender on account of its being at a great distance, looks in the vicinity of the mountain like a necklace of pearls lying round the neck of the Earth.

49. "Here near the mountain is the *Tamāla* tree, of excellent growth, having plucked a fragrant blossom of which I turned the same into your ear-ornament, looking graceful on your cheek slightly pale like the sprout of barley.

50. "Here is this penance-grove of Atri, the animals in which are tame (well-behaved) without the fear of punishment, wherein the trees bear fruit without the sign of the appearance of flowers (*i.e.* without having put forth flowers) and which thus displays the awful might (of the sage).

51. "Here for the ablution of the sages (*lit.* those who regard penance as their wealth), it is said, Anuśūyā caused the three-coursed river (Gangā) to flow,—the river which had its golden lotuses plucked by the hands of the seven sages and which serves as a garland on the head of Śiva.

52. "Even these trees, occupying (*i.e.* grown in) the middle of the *Vedīs* belonging to the sages practising meditation by assuming the *Vīraṣana* posture, appear as if absorbed in contemplation as it were, owing to their motionlessness due to the absence of wind.

53. "Here is that banian tree, known as 'Śyāma,' to which a prayer was addressed by you formerly, and which (now),

-concluding baths of the horse-sacrifices (performed by them).

62. "Which my mind reverently regards as the common mother of the lords of the Uttarakosalas, who were wont to enjoy the pleasure of sitting on the lap of its sandy banks, and who were nourished by the abundant milk of its waters.

63. "This is that Sarayū, which, like my mother, being separated from that esteemed king (my father), as it were embraces me, stationed at a distance, with the arms in the form of its waves, with cool breezes coming therefrom.

64. "Since (a column of) the earth's dust, scarlet like the pink twilight, is rising up in front, I think Bharata, having the news (of my arrival) communicated to him by Hanumat, has advanced to receive me with an army.

65. "Surely, that good man will restore to me, who have kept (acted up to) my father's promise, the regal fortune well-protected and undamaged (unpolluted by use), as Lakshman restored you, well-protected and unharmed, to me when I returned, having slain in battle Khara and others.

66. "There is Bharata, dressed in barks and having materials of worship in hands, advancing on foot towards me, accompanied by the aged ministers, having placed our family priest in the front and his army in the rear.

67. "He, who, out of regard for me, not having enjoyed, though young, the royal fortune come to his lap being given (to him) by our father, seems to be practising with her for so many years the rigid vow of *A'siddhara*."

68. When the son of Dasaratha (Rama) had said so, the aerial car, knowing his desire owing to its being presided over by a deity, descended from the sky (the path of the stars) while it was looked up to by the subjects that followed Bharata, being full of wonder.

69. Rāma, to whom his arm was offered (as a support) by the lord of monkeys, clever in serving, alighted from the vehicle by the path (stair-case) formed of a flight of crystal steps which was not far from (i.e. approached close to) the surface of the earth and which was shown to him by Bhishana advancing in front.

70. He, who was pure, bowed to the preceptor of the Ikshvāku race (Vasishtha), and then, after accepting the offerings of worship (*Arghya*), embraced his brother Bharata, with tears rising up (in his eyes), and smelt him on the head, which, owing to his devotion to him (Rāma), had foregone the great-coronation-water-sprinkling conferring on him the kingdom of his father.

71. With kind glances and a speech consisting of sweet words of inquiry about their well-being, he favoured, as they bowed before him, the old ministers, in whose face an alteration was caused by the growth of their beards, and who, therefore, looked like banian trees covered with fibrous shoots.

72. "This is (Sugriva) the lord of bears and monkeys, my friend in adversity, and this is Bibhishana, who fought foremost (on my side) in the battles"—to the two thus mentioned (introduced to him) by Rāma with great regard, Bharata offered his respects, passing over Lakshmana.

73. After that he met (*lit.* came in contact with) Lakshmana; and he on his part, having raised him (Bharata) whose head was bent down (in veneration), embraced him closely, paining, as it were, his bosom (*lit.* the space between his arms) with his broad chest, that was roughened by the scars of wounds overgrown with flesh, made by the weapons of Indrajit.

74. At the command of Rāma, the chiefs of monkey-hosts assumed human forms on that occasion and mounted huge elephants: and as these shed streams of ichor-water from several parts (of their bodies), they (the monkeys) obtained their (wonted) pleasure of sitting on mountains.

75. As directed by the son of Dāmarah (Rāma), the lord of the might-rangers (i.e. Bibhishana) also, with his followers, occupied (*sc.* in) chariots whose beauty of construction (by human art) was not to be equalled by his chariots, though called into existence by the operation of magic (or, creative thought).

76. Then the lord of the Rāghas, accompanied by his (two) younger brothers, again ascended the celestial car,

moving according to the wish of its rider, and with its banners gracefully waving about, just as the moon, attractive by being in conjunction with Mercury and Jupiter, ascends a cluster of evening clouds, with flashes of lightning quivering (through them).

77. There (in the *Vimāna*) Bharata made his obeisance to the daughter of the King of Mithila (*Sita*) rescued by Rāma from the Rāvana-calamity and (therefore) feeling happy like the Earth rescued from the universal deluge by the Lord of the worlds (*Vishnu*), or the light of the moon from the (obscuring) dense mass of clouds by the lapse of the rainy season.

78. That adorable pair of the feet of Janaka's daughter, which had observed the rigid vow of repudiating the supplications of the Lord of Lanka (*Rāvana*), and the head of this good man whose hair had become clotted on account of his imitation of his elder brother's course of action, both, having come together, became mutually sanctifying.

79. Having gone over half a *Kros'a* (or, part of a *Kros'a*, according to Malli.), in the Pashpaka car with its speed slackened and having the subjects walking before it, the noble descendant of Kakutatha halted on the spacious garden of Ayodhyā wherein tents were got pitched by Śatrughna.

CANTOX IV.

1. Thereafter, the two sons of Daśaratha, (Rāma and Lakshmana) saw there, in the garden, their mothers, who had come to an equally lamentable change of condition on account of their husband's death, like two creepers reduced to a helpless change of state by the cutting down of the tree that was their support.

2. Both of them, who had killed their foes and who looked majestic with their exploits, were not distinctly seen by both (the mothers), as they respectively bowed to them, owing to their eyes being blinded with tears, but were recognized (as their sons) by their experiencing the pleasure that a son's touch gives.

3. Their cool tears (born) of joy (gushing forth) broke through (bore before them) the hot tears produced by grief, like the cold stream (*lit.* flow of melted snow) from the Himalayas bearing before it the waters of the Ganges and the Sarayū, warmed by the heat (of summer), when rushing down.

4. The two touching (passing their hands over) (the scars of) the wounds inflicted by (*lit.* the passages of) the weapons of the demons on their body, with compassion, as if they were yet fresh, desired not the title of the-Mother-of-a-Hero, although much coveted by Kshatriya ladies.

5. "I am Sitā, the ill-omened one, who brought trouble to my husband,"—thus declaring her name, the daughter-in-law bowed with undistinguished (*i.e.* equal) reverence to the two queens of her father-in-law, (now) a resident of heaven.

6. "Rise, dear daughter; why, it was rather by your virtuous conduct that your husband with his brother got through the great calamity";—thus did the two address to her, who deserved affectionate treatment, words, which though pleasing were yet true.

7. Thereafter, with waters brought in golden pots from holy places, the aged ministers performed the coronation of the illustrious descendant of Raghu's rare (Rāma), which was (as it were) already commenced by the waters of joy of the two mothers.

8. There fell (were sprinkled), on the head of that conqueror (Rāma), waters brought by the chiefs of Rākshasas and monkeys by having gone to rivers, seas and lakes, as there fall on the peak of the Vindhya mountain waters born of (produced by) the clouds.

9. In the case of 'him who indeed appeared exceedingly charming even when he put on the dress of a hermit, the beauty that was given rise to by his wearing the costume of an imperial Sovereign had the fault of repetition (*i.e.* was redundant).

10. Accompanied by hereditary ministers, Rākshasas and monkeys, he, giving delight to the multitude of citizens by the sounds of trumpets, entered, with the army, his

ancestral capital, which had ornamental arches raised (over its streets) and from the mansions of which were poured forth showers of fried rice.

11.—He, who, seated in a chariot, with *chowries* gently waved over him by Lakshmana accompanied by his younger brother, and with the royal umbrella held over him by Bharata, looked like the collection of the four Means rising up in corporeal form.

12. The column of smoke of the (burnt) black *aguru* wood issuing from the palace, dispersed by the force of the wind, appeared as though it were the braid of the hair of the city loosened by the best of Raghus (Rāma) himself, as he had returned from the forest.

13. To the wife of the heroic Hāma, seated in a lady's vehicle, and having her beautiful dress arranged by her mothers-in-law, the women of Ayodhya bowed with joined palms, the folds (joinings) of which were visible through the windows of the mansions.

14. Bearing (on her person) the perpetual (never-drying) cosmetic given by Anasūyā, with the halo of its splendour flashing about, she shone brightly, as though she were presented by her husband to his city as pure, being once more in the midst of (blazing) fire.

15. Rāma, the treasure of friendly affection, having assigned to his friends well-furnished houses, entered, with tears in his eyes, the abode, furnished with offerings of worship, of his sire now remaining only (as a portrait) in a painting.

16. There, saying with folded hands—"Mother, that our sire did not fall off from Truth, the fruit whereof is heaven, was if properly considered (due to) your own good act," he removed the feeling of shame of the mother of Bharata.

17. He waited upon Sugrīva, Bibhishana and others with articles of comfort made by human art, in such a way that even they, who gained their desired object by mere thought (the moment they thought of them), had their minds overtaken (invaded) by astonishment.

18. When he had recieved with due respect the celestial sages who had come to greet him, he heard from them the account, beginning with the birth, of the foe he had killed, serving to magnify his own exploit.

19. When the *sages* (*lit.* the treasures of penance) had departed, Rama dismissed the chiefs of demons and monkeys, who in their happiness had allowed half a month to pass away unnoticed, being honoured with the best offerings of worship from Sitá's hand.

20. And that aerial car, Pushpaka, easily obtainable the moment one thought about it, which was brought away from the enemy of the gods along with his life, and which was (as it were) the Flower of heaven, he permitted to convey again (*i.e.* to be the vehicle of) the lord of Kailása (Kubera).

21. Rama, who had obtained the kingdom after having thus got through his exile (residence) in the forest at the command of his father, followed as even (uniform) a course of action towards his younger brothers as he did towards (the pursuit of) Virtue, Wealth and Desire.

22. And owing to his tenderness of heart, he showed the same (equal) respect even to all his mothers, as did the leader of the (divine) forces (*i.e.* Skanda) to the Krittikás whose breasts he had sucked with his six mouths.

23. On account of him turned away from avarice, the people became pre-eminently wealthy; on account of him removing the fear of obstacles, they performed their religious rites properly; in him, the educator, they had a father; and in him, the remover of their sorrow, they had a son.

24. Having looked after the affairs of the citizens at the proper time, he diverted himself with (in the company of) the daughter of the king of Videha (Sitá), as though he were attended upon by Lakshmi eager to enjoy his company, after having assumed her (Sitá's) charming form.

25. To the two who attained (enjoyed) the pleasures of sense according to desire in apartments full of paintings, even the hardships suffered in the regions of the Dandaka forest became a source of pleasure as they were recalled to mind.

26. Now (in course of time) Sītā become the gladdener of her husband with her face, that turned pale like the *S'ara* grass, that had eyes more lovely (*lit.* glistening) than before, and that thus clearly indicated her being pregnant, without (the use of) words.

27. Having placed on his lap her, whose bodily frame had become slim, the nipples of whose breasts were overtaken with (had undergone) a change of colour, and who felt bashful, the delighted husband asked his beauteous spouse in private what her desire was.

28. She wished once more to repair to the penance-groves on the banks of the Bhāgirathī, which abounded in the *Kūśa* grass, the offerings of the *Nīlā'ra* corn in which were eaten by wild beasts, and wherein the daughters of the anchorites were connected with her (by ties of friendship).

29. Having promised her (the gratification of) that desire of hers, the valiant descendant of Raghu ascended to the top of his cloud-licking palace, followed by his attendants, wishing to enjoy the view of the prosperous (*lit.* delighted) Ayodhyā.

30. He felt delighted as he gazed on the royal road (lined) with rich shops, on (the river) Sarayn' ploughed by boats, and on the suburban gardens occupied by (bands of) gay citizens.

31. He, the leader (most eminent) of the eloquent, of exceedingly pure conduct, and having arms huge like the serpent-king, and who had conquered the most powerful of enemies, asked his spy, Bhadra, what the public talk was with regard to his own conduct.

32. Asked with pressure (pressingly), he said—"The citizens praise all your acts, O king of men, except your acceptance of the queen, who had dwelt in the house of the Rākshasa (Rāvana)."

33. The heart of the consort of Vaidehī, it is said, thus struck (smitten) by the infamy (*lit.* the reverse of fame) intolerable by reason of its casting a slur on his wife, broke like heated iron struck by a hammer.

34. "Shall I overlook this slanderous talk with regard to myself, or shall I abandon my guiltless (innocent) wife?"—Thus, being unable to resort to (adopt) one of the two alternatives, he had the disposition of his mind oscillating like a swing.

35. Deciding that the slander was not to be averted by any other means, he wished (made up his mind) to wipe it off by the abandonment of his wife. For, in the eyes of those who consider their fair name as their treasure, glory weighs heavier (i.e. is considered more important) than even their own body; how much more so then than an object of sense?

36. He, with his colour faded, having called together his younger brothers whose joy vanished at the sight of that change in his appearance, communicated to them that slander about himself, and afterwards addressed them the following words:—

37. "See, what sort of stain, on my account, is now come upon the family of royal sages, that is sprung from the Sun and is pure on account of its good conduct, (a stain) like that upon a mirror caused by a breeze surcharged with rain-drops.

38. "I am, therefore, unable to bear this first and only infamy (of my race) that is spreading among the citizens like a drop of oil on the waves of water, just as a great elephant cannot for the first time bear (to be bound to) the tying post.

39. "In order to avert it, I shall abandon the daughter of the lord of Videha, without the least regard, even though the birth of a child is near at hand, just as I formerly did the sea-girt Earth at my father's command.

40. "I know her to be innocent. But I consider public scandal of greater importance; for the shadow of the Earth is supposed by the people to be a stain on the (naturally) pure moon.

41. "My efforts, which ended in the destruction of the demon (Ravana), were not bootless; they were made to avenge my wrongs. Does the unforgiving serpent bite a person treading upon it merely with a thirst for blood?

42 'This my resolution therefore should not be objected to by you though your hearts are softened by compassion if you wish that I should sustain my life longer with the dart of scandal taken out'

43 To the lord, who had thus delivered himself and whose resolution in regard to Janaka's daughter was most cruel none of those brothers was able to object or to assent

44 That truthful elder brother of Lakshmana, whose fame was sung in the three worlds looking at him (Lakshmana) who always acted up to his order, and calling him 'O gentle one,' ordered him thus in private —

45 Your sister-in-law, when she told me of her longings incident to pregnancy expressed her desire to visit the penance-forests Do you therefore take her away under that pretext in a chariot to the hermitage of Vālmiki and abandon her there'

46 He, who had heard of Parasurāma having struck down his mother like an enemy at the command of his father, accepted that order of his elder brother for, the command of the elders is not to be questioned

47 Then having seated the daughter of the king of Videha who was delighted to hear the agreeable news in a chariot to which were yoked fearless horses and the reins of which were held by Sumantra, he set out

48 She, when being carried to (those) charming regions, rejoiced that her dear husband was kind to her She did not know him to have become the Sword leafed-tree towards her, abandoning his nature of Kalpavriksha (the tree that fulfils desires)

49 The serious imminent misfortune which Lakshmana had concealed from her on the way was told to her by her throbbing right eye which had for ever lost the sight of her beloved lord

50 She, whose lotus like face had at once faded on account of the dejection caused by the evil omen, prayed, with the help of her internal senses that the King with his younger brothers might fare well

51. The son of Sumitrâ, going to abandon the chaste lady in the forest at the command of his elder brother, was prevented as it were by the Ganges, the daughter of Jahnu, lying in front, with her uplifted hands in the form of waves.

52. Lakshmana, ever true to his word, having caused his sister-in-law to get down on the sand from the car, the horses of which were reined in by the charioteer, crossed the Ganges in an excellent boat brought to him by the ferryman, as he would cross (*i.e.* fulfil) a vow.

53. Then that son of Sumitrâ, with his throat choked internally with tears, having somehow brought under control his power of speech, gave utterance to the King's command, like a cloud emitting a portentous shower of stones.

54. Then Sita at once fell on the Earth, the source of her being, like a creeper, being violently shaken by the wind in the shape of her grief, the flowers in the shape of her ornaments dropping off (from her body).

55. Mother Earth, however, did not at first grant her entrance, expressing, as it were, a doubt,—‘How would your lord, who is of a noble conduct and sprung from the race of Ikshvâkus, suddenly abandon you without cause?’

56. With her senses lost, she did not feel her grief; with the return of life, however, she internally burnt (as it were). Her consciousness, procured by the endeavours of Sumitrâ's son, became more painful to her than her swoon.

57. That noble lady did not speak ill of her husband, who had forsaken her without any fault; she again and again only blamed herself as a wicked woman destined for eternal suffering.

58. Having consoled that chaste lady and having told her the way to Vâlmiki's hermitage, the younger brother of Râma fell at her feet, saying—‘O Queen, dependent as I am, pardon me for the cruelty in the execution of my master's orders.’

59. Sita, having raised him up, said the following words —
“O gentle one, I am pleased with you. May you live long,

since you are thus dependent upon your elder brother, as Vishnu is upon Indra,

60. "Having conveyed my respects to all my mothers-in-law in order, request them to pray mentally for (the welfare of) the seed of their son, existing in my womb.

61. "Say to the King on my behalf,—Is it consistent with your learning or your high birth that you, giving ear (only) to popular scandal, have abandoned me, even though purified in fire in your presence?

62. "Or rather, this should not be suspected as a wanton act towards me on your part—you whose mind is ever kindly disposed. What has befallen me is but the unbearable thunderbolt, the fruit of my own sins in my previous birth.

63. "Formerly, rejecting Lakshmi that had approached you, you went into the forest with me; and now that she has got ascendancy, she could not brook in her extreme anger my stay in your house.

64. "How shall I, who had once through your favour been the refuge of the ascetic ladies, whose husbands were oppressed by the Rikshasas, now go to another (ascetic) for protection, whilst you are living in full splendour?

65. "Or, I would neglect this wretched existence rendered purposeless by my lasting separation from you, had not your child in my womb, requiring protection, stood in my way.

66. "I, therefore, after child-birth, shall try to practise penance with my eyes fixed on the sun, in such a way that even in my next birth you will again be my husband and there would be no (pangs of) separation.

67. "The protection of the castes and orders is laid down by Manu, the duty of a king. Therefore, even though thus exiled by you, I should be protected (by you) in common with other ascetics."

68. When the younger brother of Rima, having accepted her message, saying, "So it will be done," had gone out of the ken of her sight, she wept copiously and loudly, under the extreme weight of her grief, like an affrighted osprey.

69. The peacocks gave up their dance, the trees dropped flowers, and the female antelopes abandoned the *kūśa* grass taken in their mouths; so there was a great lamentation even in the forest, which sympathized with her in her grief.

70. The poet (Vālmiki), whose grief at the sight of a bird wounded by a fowler had welled out in the form of a *śloka*, and who was now out collecting *kūśa* grass and holy fuel, went up to her, following (the sound of) the cry.

71. Sītā, refraining from lamentation, and wiping off the tears that obstructed her eyes, bowed to him. The sage, observing the signs of pregnancy, gave her a blessing of a good son (or sons), and spoke as follows:—

72. “By my meditation I know that you are abandoned by your husband upset by a false scandal. Therefore, do not be grieved, O princess of Videha: you have come to the house of your father, (only) situated in a different part of the country.

73. “I do bear anger towards the elder brother of Bharata for acting wrongly towards you without any cause, even though he has pulled out the thorn of the three worlds (*i.e.* killed Rāvana), even though he is true to his promise, and even though he is ever free from boasting.

74. “Your father-in-law, of wide fame, was my friend; your father cuts the tie that binds the virtuous to the worldly life; and you stand at the head of the ladies that worship their husbands as their gods; what is there in you, that would not make you an object of my compassion?

75. “Do you live without fear in this penance-forest, where even the wild beasts are tamed by coming in contact with the hermits. Here the rites attendant on child-birth will be performed, when you have safely given birth to a child.

76. “Having bathed in the Tamasa, the dispeller of sins, the banks of which are lined by the cottages of hermits, as you will be offering the oblations on its sandy banks, your mind will feel refreshed (delighted).

77. “Collecting the flowers and the fruit of the season, and the grains of oblation growing on the uncultivated

ground, the hermit-girls of noble speech will amuse you whose grief is but fresh.

78. "Rearing the young plants of the hermitage with water-jars of a size suitable to your strength, you will doubtless acquire the mother's love for her infant (even) before the birth of a son."

79. Vālmiki, with his heart moved with pity, took with him Sītā, who joyfully received his favour, to his own hermitage, where all the animals lived in peace, and where in the evening the deer rested by the sides of the altars.

80. He made over Sītā, sad by reason of her grief, to the hermit-ladies, who rejoiced at her arrival, as the day of the New Moon gives over to the herbs the last digit of the Moon, whose essence has been eaten by the Manes.

81. After her reception, they assigned for her residence, at the close of the day, a cottage, in which there was lighted a lamp fed with Ingudi-oil and there was spread a bed made of sacred skins.

82. Living there, purified by ablutions, dressed in bark-garments, and duly performing hospitality to guests, she sustained her body with forest-produce, for the continuation of her husband's line.

83. Eager to see whether now the king had become penitent, the killer of Indrajit (Lakshmana) also related to his elder brother (all the particulars connected with) the execution of his command, terminating with Sītā's lamentation.

84. Rāma at once burst into tears like the dew-showering moon of (the month of) Pausa : he had, for fear of popular calumny, driven the daughter of the king of Videha from his house, and not from his heart.

85. The wise monarch, vigilant in attending to the well-being of the castes and the orders, himself restraining his grief, ruled, with a mind free from passion, his prosperous kingdom, which he enjoyed equally with his brothers.

86. Lakshmi, now residing in undivided bliss on the bosom of the king, who, afraid of scandal, had forsaken his only wife though chaste, shone like one without a rival.

87. She (Sītā) somehow bore the unbearable grief of abandonment by hearing the account of her lord, which had reached her ears, that the enemy of Rāvana did not, after abandoning Sītā, marry another (wife), and that he performed sacrifices with her image as his partner.

CANTO XV.

1. Having abandoned Sītā, the protector of the Earth enjoyed the Earth alone, which has for its zone the ocean, the abode of jewels.

2. The hermits, living on the Yamunā, whose sacrificial rites were destroyed by the Rākshasa Lavana, approached him as their refuge, asking for protection.

3. Thinking of Rāma (as their protector), they did not strike him (Lavana) with their own power; for only in the absence of a protector do the sages, whose weapon is the curse, spend their ascetic power.

4. The descendant of Kakutstha promised to them the removal of their obstacles. It is only for the sake of maintaining Dharma that Vishnu appears incarnate on earth.

5. They told Rāma the remedy by which the god-hating demon could be slain, namely that Lavana *with* his trident was unconquerable, and that he should, therefore, be assailed when *without* his trident.

6. Then Rāma commanded Śatrughna to restore to the hermits their peaceful security, as if he wanted to make his (Śatrughna's) name significant by the killing of the enemy.

7. For, any warrior from among the descendants of Raghu is able to put out a foe, as an exception is able to set aside a general rule.

8. Having received the blessing uttered by his elder brother, the fearless son of Dasaratha went in a chariot, enjoying the view of the fragrant forest-spots full of flowers.

9. The army, which at the command of Rāma followed him, for the accomplishment of his object, was (simply) like

to rules, the prescribed ceremonies, for the two sons of Maithilī (Sītā), out of his love for both.

32. That poet (or, sage), as history tells us, named the two sons, the uterine moisture of whose bodies was wiped off by means of *Kṛśa* (grass) and (a tuft of) *Lava* (the hair of a cow's tail), respectively after the names of these (*viz.*, *Kṛśa* and *Lava*) by giving them the very names, *Kṛśa* and *Lava*.

33. When the two had passed a little of their childhood, he taught them the Veda with its *angas* (accessary works) and then made them chant his own work, which was the first poetic composition (*lit.* the first path traversed by a poet).

34. The two sons, singing before their mother the charming story of Rāma's life, lightened a little her pain caused by her separation from him.

35. The other three descendants of Raghu also, resplendent like the three sacred fires, had each two sons from their wives, who were renowned as having good husbands on account of their connexion with them.

36. Śatrughna, longing for the company of his eldest brother, settled (the sovereignty of) Madhurā and Vidiśā on his two accomplished sons, Śatrughātīn and Subāhu (and then departed).

37. (Wishing) that there should be no expenditure of his penance again (in receiving him), he passed over Vālmiki's hermitage, the animals in which were held motionless by the loud songs of the sons of Maithilī (whenever they were sung).

38. And he, the self-controlled one, entered the city of Ayodhyā, gay (*lit.* brilliant) with its streets well decorated, being gazed at with the greatest respect by the citizens on account of his having slain Lavana.

39. He beheld in the audience-hall Rāma, attended upon by his courtiers, being the uncommon lord of the Earth on account of his repudiation of Sītā.

40. The eldest brother (Rāma) received with greetings the slayer of Lavana as he bowed before him, as Indra did Vishnu, delighted at the latter's destruction of Kālanemi.

41. Being asked, he informed the king of there being universal prosperity, but not of his having progeny, at the instruction of the primeval poet wishing to restore the same at the proper time.

42. Thereafter a Brāhmana, residing in the country, having taken down so as to lie on his lap his child that had not reached its youth (was dead), wailed at the door of the king, (saying),—

43. “Deplorable has been thy lot, O Earth, that, having slipped from (the hands of) Dasaratha and fallen thereafter into those of Rāma, hast passed from a state of painfulness to one of greater painfulness.”

44. Having heard the cause of his lamentation the protector felt ashamed : for, untimely death never visited the kingdom of the Ikshvākus.

45. Having consoled the sorrow-stricken Brahmana with the words—‘Excuse me (or, wait) for a moment’—he thought of Kubera’s vehicle with the object of conquering the son of Vivasvat (Yama, for gaining back the life of the dead child).

46. Taking his arms and mounting it (the vehicle) he, the chief of Raghus, set out ; and there rose up in front of him an aerial voice (*lit.* a speech from one in a concealed form).

47. “Monarch, something against the old law is being practised among thy subjects. Having found it out, remove it, and then thou shalt gain thy object.”

48. Acting on these trustworthy words, Rāma, wishing to set right the transgression of caste-duties, travelled in the (different) quarters, seated in the car, with its banner motionless on account of its speed.

49. Then the descendant of Ikshvāku (Rāma) saw a man practising penance suspended from the branch of a tree, with head downwards, and with his eyes reddened all round by smoke.

50. Asked his name and family by the king, the smoke-inhaling (ascetic) declared himself to be a Śūdra, Śambūka by name, seeking the rank of a god.

the prefix *adhi* occurring behind the root *ī*, having the sense of 'to study'.

10. As the hermits walked before his car to show the way, he, foremost of the brilliant, shone like the Sun with the Vāḷakhilyas walking before his car.

11. In the course of his journey, he on his march made a halt in the penance-forest of Vālmiki where the deer stood with their necks lifted up at the sound of his chariot.

12. The sage hospitably received that prince, whose horses were tired, with special arrangements made (performed) by means of the power of his penance.

13. On that very night, his pregnant sister-in-law gave birth to two sons (of perfect make and majestic), just as the earth produces rich treasure and army.

14. With his mind delighted at hearing of the birth of his brother's sons, the son of Samitrā went away in the morning in his chariot, having with joined hands taken leave of the sage.

15. He reached Madhūpaghna; and at the same time the son of Kumbhīnast (i.e. Lavana), also arrived there from the forest, having taken a heap of wild animals as if it were a tribute (from it).

16. Dark as smoke, emitting the smell of marrow, with his hair tawny like flames, and surrounded by a crowd of flesh-eaters, he appeared like a moving funeral fire.

17. Seeing him (Lavana) without his trident, the younger brother of Lakshmana attacked him; for, victory lies before those who strike at the weak points of the enemy.

18. "Fortunately you are sent to me by the Creator, who was afraid as it were at seeing that the food to-day is not fully sufficient for my stomach."

19.—Having thus threatened S'atrughna, the demon, with a desire to kill him, tore up a tall tree as if it were a stalk of the *mustā* grass.

20. The tree hurled by the demon, being cut to pieces in its passage by the sharp arrows of Samitrā's son, reached not his body; (only) the pollen of its flowers did.

21. Owing to the destruction of the tree the demon flung against him a huge rock, which was as if it were the separately existing fist of the Destroyer (*Yama*)

22 Struck by Śatrughna by an having taken up (used) the missile presided over by Indra, it (the rock) attained to an atomic state finer than even that of sand.

23 The night-ranger, having raised his right hand, rushed towards him, (looking) like a mountain with a solitary palm tree upon it, impelled by a portentous gale.

24 The enemy falling down, with his chest pierced by the arrow presided over by Krishna (*Vishnu*), caused the shaking of the earth, (while it) removed that of the hermitage dwellers

25 : Flights of birds (of prey) fell (alighted) on the slain foe and showers of flowers from heaven (fell) on the head of his adversary

26 Then the hero, after he had killed Lavana, considered himself as the true brother (*lit* born of the same womb as) his valiant brother, glorious with his slaughter of Indrajit

27 As he was being praised by the hermits who had (now) gained their object, his head, conspicuous (*lit* raised high) by his heroic deed, but bent down through modesty, looked graceful

28 He, of a lovely form, and having his valour for his decoration, founded on the bank of the Kāśī, a city called Madhurā (although) himself regardless of worldly pleasures

29 —(The city) which, by the wealth of its citizens, manifesting itself on account of his benign rule, appeared as if it had been populated by having caused in it an exodus of the surplus population of heaven

30. There, stationed in his palace and enjoying the view of the Yamunā full of (chequered with) the Chakravāha birds and therefore looking like the braid of hair of the earth inlaid with golden ornamental work, he was highly delighted.

31 (*Vulmiki*), the friend of both Dāśaratha and Janaka, and an author of Mantras, on his part, performed, according

51. He, the ruler (*lit.* the controller of wrong-doers), having decided that he deserved to be decapitated, as he brought calamity on the subjects not being authorized to practice penance, took up his weapon.

52. He caused to fall from its stalk-like neck his head, the beard of which was singed by sparks of fire and which was therefore like a lotus with its filaments parched up by frost.

53. Punished (slain) by the king himself, the Śūdra attained the position (*i.e.* heaven) to be attained by the pious, and not by his penance although hard to be performed, as it transgressed the path of his proper duties.

54. The chief of Raghus also (on his part) joined the company of the mighty Agastya, who met him on the way, as does the autumnal season the moon.

55. Agastya (*lit.* the pitcher-born one) gave him the ornament, fit to be the possession of a celestial being, which was given to him by the sea that was drunk up (by him) as his own ransom (for being liberated). (Or, the ornament which he had received from a celestial being and which seemed as if it were the ransom, &c.)

56. Wearing it on his arm, no longer engaged in the act of being cast round Maithilī's neck, Rāma returned (to his capital) afterwards, the dead child of the Brāhmana having returned (to life) before that.

57. The Brāhmana, re-united with his son, now obliterated by praise the censure previously cast on him (who proved to be) a protector even from the God of Death.

58. Like clouds pouring down rain-water on corn (crops), the chiefs of demons, Vānaras, and men, showered presents on him (Rāma) as he let loose a horse for the performance of a sacrifice.

59. Invited by him the mighty sages came to him from the (various) quarters, leaving not only their terrestrial abodes but the luminous (starry) ones also.

60. With them quartered in the suburbs (all round), Ayodhya, with its four gates like four faces, looked as if it.

were (the four faced) person of Brāhmā that had at once created people (all round)

61 Even the abandonment of Sītā was commendable since she herself in a golden form was the consort of her husband, who had not taken another wife, while he lived in the sacrificer's shed (Prāṅmāṣa)

62 Then proceeded the sacrifice the materials gathered for which exceeded those prescribed in the Śāstras, a sacrifice, wherein the Rākṣasas the (usual) obstructers of holy rites, were themselves the guardians

63 Now (about this time) Kuṣa and Lava, sons of Maithili, being directed by their preceptor sang here and there (went about singing verses from) the Rāmāyaṇa, first known (i.e., composed) by Prachetasa (Vālmiki)

64 (The subject was) Rāma's life, the composition of Vālmiki, and the two had the (melodious) voice of Kinnaras—what was there then (wanting) by which they were not able to captivate the hearts of their hearers?

65 Rāma his curiosity being excited saw and heard respectively, in the company of his younger brothers the beauty of their form and the sweetness of their voice, of which he was informed by those able to know (appreciate) the two

94. Lakshmana, stationed at the door, although aware of their agreement, broke it, being afraid of the curse of Durvāsa, who (then) earnestly desired an interview with Rāma

95 He, an adept in the practice of Yoga, went to the bank of the Sarayū, and, by relinquishing his body, made good the promise of his elder brother

96 When that fourth part of his own self had gone to heaven before him, Rāma stood loosely on earth, like Dharmā having three legs left to him

97—98 Having placed, as ruler, Kusa, the very goad to the elephants in the form of his foes, in Kusāvati, and Lava, who brought drops of tears (of joy) to the eyes of the good by his wise sayings, in Sarāvati, he, steady-minded, set out with his younger brothers towards the north, with the holy fire (carried) before him, and followed by (all the inhabitants of) Ayodhyā, through love for the king, leaving back their houses only

99 The monkeys and the Rākshasas, who knew his mind (intention), followed his route that was drenched by the tears of the subjects, as big as the buds of the Kadamba tree

100. By him, for whom a heavenly car lay in waiting taking compassion on his devotees, the Sarayū was converted into a ladder for his followers to go to heaven

101. Since the concourse of those that plunged there was as pressing as a *Gopratara* (a herd of cattle swimming across a river), the spot became a holy place of pilgrimage known by that name (i.e. as *Gopratara*) on earth.

102. When the portions of gods (born as Sugriva and others) got back to (merged into) their original forms, the supreme lord (Rāma) created a separate Heaven for the citizens who had attained divinity.

103. Having thus accomplished the business of the gods, viz., the cutting off of the heads (destruction) of Rāvanā, and established the lord of Lankā (Bibhishanā) and the son of Wind (Hanūmat) on the southern and the northern mountains like two pillars of (commemorating) his glory, the all-powerful one (Vishnu) entered his own form, the mainstay of all created beings

82 As soon as these words were uttered by the virtuous Sītā there rose up from a chasm that appeared at once in the Earth, a halo of light like a flash of lightning

83 In its midst appeared in a visible form the goddess Earth, that wears the ocean for her girdle, seated on a throne heaved up by the hoods of serpents

84 She placed on her lap Sītā who had fixed her eyes on her husband and sank (with her) to the nether world, even as he cried—"O do not, please, do not "

85 Brahmā, considering the power of Fate, pacified his vehement anger towards the Earth, as he took up his bow wishing to force her to restore Sītā to him

86. At the conclusion of the sacrifice Rāma dismissed the sages and his friends duly honoured, and fastened all his love for Sītā on her two sons

87. On receiving a message from Yndhājī, Rāma, the protector (*lit* maintainer) of his subjects, made over to Bharata the country called Sindhu, after having added to his prowess (by giving him money and an army)

88 There Bharata, having completely conquered the Gandharvas in a battle, forced them to take up simply their lutes and to lay aside their arms

89. He, having installed his two sons, Taksha and Pushkala, now fit to be crowned, as rulers of the capitals that bore their names (Takshasilī and Pushkalāvatt), again repaired to the presence of Rāma

70. Thereupon Rāma, with his younger brothers, approached Prāchetas and offered him his Kingdom (and all), reserving only his body for himself.

71. Telling Rāma that the two were his own sons, born of Maithilī, the kind-hearted poet prayed for Sītā's acceptance.

72. "Sire, your daughter-in-law was proved to be pure in fire in our presence; but on account of the wickedness of the demon, the people here did not believe her (to be so).

73. "Let Maithilī convince them, therefore, with regard to her chastity, and then I will take her back with her sons at your command."

74. When this was promised by the king, the sage caused Jānaki to be brought from the hermitage by his disciples, like the fruit of his penance by means of the austerities (practised).

75. Then on the next day, Rāma, having caused the townsmen to gather together, sent for the poet for the carrying out of the business in hand.

76. Thereupon the sage waited on (came to) Rāma, shining with his bodily splendour, with Sītā, accompanied by her two sons, as he would (wait) on the refulgent Sun, with the Vedic verse (Sāvitrī) possessed of proper intonation and right pronunciation.

77. It was inferred that she was chaste, from her very serene body, covered with a reddish-brown garment, and having its eyes fixed on her own feet (out of modesty).

78. All those people, having withdrawn their eyes from the range of her eyes, stood with their heads hung down, like Śālī plants loaded with fruit (*i.e.* ears of corn).

79. The Sage, who had taken his seat, ordered her, saying—"Dear daughter, clear off the doubts of the people with regard to your conduct before the eyes of your husband."

80. Then, having performed the Āchamana with the holy water poured into her hand by the disciple of Vālmiki, Sītā gave utterance to the (following) truthful speech:—

1. "Since there is no transgression of duty on my part the
 60. "Is my husband, whether in words, thought or action,
 but less (Earth), the supporter of all, it behoves thee to
 Ayodhy."

82. As soon as these words were uttered by the virtuous Sītā, there rose up from a chasm that appeared at once in the Earth, a halo of light like a flash of lightning.

83. In its midst appeared in a visible form the goddess Earth, that wears the ocean for her girdle, seated on a throne heaved up by the hoods of serpents.

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95. He, an adept in the practice of Yoga, went to the bank of the Sarayū, and, by relinquishing his body, made good the promise of his elder brother.

96. When that fourth part of his own self had gone to heaven before him, Rāma stood loosely on earth, like Dhṛmā having three legs left to him.

97—98. Having placed, as ruler, Kusa, the very goad to the elephants in the form of his foes, in Kṣāvati, and Lava, who brought drops of tears (of joy) to the eyes of the good by his wise sayings, in Ś'arāvati, he, steady-minded, set out with his younger brothers towards the north, with the holy fire (carried) before him, and followed by (all the inhabitants of) Ayodhyā, through love for the king, leaving back their houses only.

99. The monkeys and the Rākshasas, who knew his mind (intention), followed his route that was drenched by the tears of the subjects, as big as the buds of the Kadamba tree.

100. By him, for whom a heavenly car lay in waiting, taking compassion on his devotees, the Sarayū was converted into a ladder for his followers to go to heaven.

101. Since the concourse of those that plunged there was as pressing as a *Gopratara* (a herd of cattle swimming across a river), the spot became a holy place of pilgrimage known by that name (i.e. as *Gopratara*) on earth.

102. When the portions of gods (born as Sugrīva and others) got back to (merged into) their original forms, the supreme lord (Rāma) created a separate Heaven for the citizens who had attained divinity.

103. Having thus accomplished the business of the gods, viz., the cutting off of the heads (destruction) of Rāvana, and established the lord of Lankā (Bibhishana) and the son of Wind (Hanumat) on the southern and the northern mountains like two pillars (commemorating) his glory, the all-powerful one (Vishnu) entered his own form, the mainstay of all created beings.

NOTES.

CANTO XL

Sl 1 कौत्सिरेण एष स क्षितीश्वर राम याचित किञ्च ॥ is the chief sentence. The active ones will be कौत्सिक एष क्षितीश्वर राम याचितवान् । कृत्तिकरप (अनुष्ठानार्थं कृत्ता अस्य तस्य स इति कृत्तिक who always had a good stock of Kus a grass) कवे अपर्यं पुमान् कौत्सिकरुतः Kausika, more generally known as Vis vāmītra, was originally a Kshatriya, being the son of Gādhī, and King of Kānyaku. In a contest he had with Vasishtha he was signally defeated. Impressed with the superior power of Brāhmanism, he entertained the ambition of being a Brāhmana himself, and practised the most rigorous austerities and became a Brahmarshi afterwards. He taught to young Rāma the use of several miraculous missiles. For a fuller account, see Rāmā Bāl 32 or Hv 27 पिते ईश्वर पितृश्वरः अश्वरः-विह्वयते अनेन इति विपातः, १ इन् + अ (अच्), अश्वरे विपाता तेषां शातये, or विपात destruction, अश्वरस्य विः. The word अश्वर is variously derived-न चरा अस्मिन् that in which there is no हिंसा, see Ms V 44. Or न चरतीति अश्वर हिंसा रहितः । न हि अस्मिन् सर्वतः पालितं पशु तन्महा हिंसितं प्रभवति । Śāyāṇa on Rg I 2 4. Later writers derive it as अश्वानं वरगमाय राक्षसीति. See *supra* notes on I 31 काकपक्षधर-कारुण्य पयो ॥ काकपक्षी. The two locks of hair above the ear on either side of the head धरतीति धर १ इन् + अ (अच्), काकपक्षधरः तम् Cf *supra*, XI 31, 42 कपोललोलीमयकाकपक्षात् । XVIII 43. Or काकपक्षाणां धर । If काकः be taken in the sense of चूडा a tuft of hair Hemādri says-राजपुत्राणां हि पयः चूडा भवन्तीति बहुवचनम् । Vallabha says पञ्चदशान्मप्रापमपि, &c this may also mean 'who was less than fifteen years old' यतः —अज्ञातमयजनी पशु युद्धकर्मविहारदः । ऊनवाटशरदश्च काकपक्षधरः स्मृतः ॥ तेजसां &c —तेजःशब्देन लक्षणया तेजस्विनोऽग्निधीयन्तः Obār Cf मरुतिरियं सारवती न सतु वयसेजसो हतः । Bb I 33 and Uttar IV quoted in the 1st-note. Also Bud Ch I 51 तस्मान्ममा न वयो न काठ कश्चिद्विदुः श्रेष्ठपुत्रोऽस्मि त्वमे ।

Sl 2 एषून्-See II-note. Dasaratha had to perform the पुत्रकामेष्टि and other sacrifices to get sons. कष्टेन (with great difficulty, as great efforts had to be made for that purpose) लभ्य तम्. The words कष्टेन and others may enter into combination with a

word in the Inst. or Abl. when they do not denote material objects, by 'करणे च स्तोकात्पठच्छ्रुतिपयस्यासत्त्वचनस्य' Pāṇ. II. 3. 33. When compounded with a p.p. p. there is an *aluk* of the ab. termination by स्तोकात्तिकद्वारार्थच्छ्राणि केन। Pāṇ. II. 1. 39. So छच्छ्रुत् also. For a different sense of छच्छ्रु see XIII. 77. लब्धवर्णः—*i. e.* ready to accede to the desires of learned men; and so दिदेश. असुप्रणयिनां—असुप्रणयिनां याच्या येषां ते। प्रणयास्त्वमी। विग्रम्मयाच्यामेमाणः। Amara. रयोः कुले &c.—*Cf.* यथाकामार्चितायिनाम् I. 6; and V. 24. अर्थिता—अर्थः an object to be sought अस्यास्तोति अर्थी तस्य भावः; solicitation, petition.

Śl. 3. यावत्—The moment that, no sooner than. पार्थिवः—*fr.* पृथिवी + अ (अण्) in the sense of 'king of'. पुरं—पुरस्य मार्गः पुरमार्गस्तस्य स्रक्तिया—the sweeping of, the sprinkling of scented water upon, the hanging of flowers over, &c. मरुत्तलैः—मरुतां सखायः मरु-सखास्तैः, by राजाहःसखि-पट्टम्। Pāṇ. V. 4. 91. सपुं—पुण्यैः सहवर्तमानं सपुण्यं जलं वर्धयतीति तैः। विदधे—The rendering of such service to the kings of the Ikshvāku race was not unusual; *cf.* I. 38, II. 13, and further on Śl. 11.

Śl. 4. निदेशस्य करणं तत्र उच्यते। धन्विनी—धन्वास्यास्तीति धन्वी; *fr.* धन्वन् and इन्. प्रवत्स्यतोः—about to depart (*i. e.* to go on a journey). प्रवत्स्यत् Fut. p. of प्रवन्. नमयोः—As they bent low. नम्र *fr.* नम् + र by ननिकम्पिस्म्यजसकमर्हिसदीपो रः। Pāṇ. III. 2. 167. The aff. र is added to the roots नम्, कम्, रिन्, जस् with न (changed to अ), फम् &c. in the sense of the agent, with the additional sense of ताच्छील्य or habit; so कम्, रमेर, अजस्र, कम् &c.

Śl. 5. उक्षित—p. p. p. of उक्ष् 1, 6 to sprinkle. किञ्चिदुक्षितो शिखण्डौ ययोः। the final क may be optionally added to any Bah.; see com. वीर &c—वीराणां दृढयस्ताभिः कृतानि नायै तोरणानि ययोः। *Toraṇa* means here a garland of lotuses mixed with tender sprouts &c, and hung up across an arch or an arched gate-way. Hemādri quotes दुर्धैर्द्वन्द्वमाला तु तोरणं परिकीर्त्यते। It also means any temporary and ornamental arch; *cf. supra* 1, 41; VII. 4 &c.; Kum. VII. 3.

As Rāma and Lakshmana passed through the street the citizens thronged on both sides to have a look at them and their steadfast glances meeting in the objects of their sight formed strings of blue lotuses, as it were. For a parallel to this episode *cf.* Bad. Ch. III. 13-24.

Śl. 6. इति—expresses here the reason, 'and hence.' बाहिनी—बाहाः horses सन्तपस्य; an army. सा—The blessing. इ—may mean—(1) for; or (2) assuredly. क्षमा—able. Das'a. was a pious king; and

his words (uttered with all the force his developed will could command) were bound to come true

Sl 7 मातृ-मातृणां च मातृणः their three mothers मुने — मयते इति one given to thinking fr मन्+इ (म्) before which the अ of म् is replaced by उ महत् आज्ञाय च महोज्ञाय, goes with both मुनि and मातृक भ्रातृक &c—indicates their brilliancy मापद—मधु मकरन्द साक्षिमूर्ति fr मधु+अ (ञ) by मपार्थे च। Madhu precedes मापद This shows that the princes did not walk side by side behind the sage, Rāma followed the sage and Lak walked after Rāma. Kāli expressed by a simile what Vālmiki required a Śl to say, cf Rāmī Bāla. 22 6

Sl 8 वीचि-वीचिवद्भागे मुजो ययो । The description here is very natural वद्वयो—वद्व fr उवद् irregularly formed, see Pān III 1 115 quoted in the com, otherwise उविसता भेता Nothing is known about the locality of these two rivers Pān and Bopadeva, however, have noticed the formation of their names. These are referred to by poets as rushing in a violent and rapid stream

the can. of सू with वि. Cf. कथामिरभिरामाभिरभिरामौ नृपान्मलौ । रमयामास धर्मात्मा कौशिको मुनिपुणवः ॥ Rāmā. B&L. K. Ob. 23. 22.

Śl. 11. Cons. सरांसि &c तो सिधिरिरे. रस०—रसः एषा विद्यते इति तेः । पतत्रिणः—पतत्रमेवामस्तीति पतत्रिण birds; fr. पतत्र a wing and इन्; पतन्तं प्रापते इति पतत्रम् । सुरभिः—सुरभीनि च तानि पुष्पाणि तेषां रेणुभिः or सुरभयश्च ते पुष्परेणवश्च तेः । जल ददतीति जलदा । Cf. with this Canto II. śl 9-13; IV. 73.

Śl. 12 कमलैः शोभन्ते इति कमलशोभानि तेषां परिश्रमं छिन्दतीति तेषाम् । cf. *infra*, XIII. 46. लघुवा—lit quick, full of activity; hence desirable, to be coveted; Malli.; charming मनोज्ञेन—Hemādri, this will also do; see below, Śl. 80.

Śl. 13. स्थाणुः—निर्यमवप्य एव तिष्ठति इति स्थाणुः, he who stands for all times without change; eternal; fr. स्था + णु by स्थो णुः (Unādi III. 37). स्थाणुवत् निश्चलावस्थानात् स्थाणुरिति वा । Cf Śve. Up. वृक्ष इव स्तब्धो दिवि तिष्ठत्येक । तेन दग्धे अपुर्यस्य तस्य ; i s of Kāma According to the Rāmā, the hermitage of Kāma was near the confluence of the Sarayū and Gaṅgā. Here Kāma disturbed the contemplation of Śiva and was reduced to ashes by the angry God by the fire of his third eye. This place was also called Anga on account of Kāma's body being relinquished there. Cf Rāmā—तो प्रयान्तौ महावीर्या दिव्यां त्रिवयगौ नदीम् । ददृशाते तनस्तत्र सरस्वाः सगमे शुभे ॥ तत्राश्रमपदं पुण्यसुवीणां भावितात्मनाम् ।..... कन्दर्पो मूर्तिमानासी काम इत्युच्यते शुभे । तपस्यन्तमिह स्थाणु नियमेन समाहितम् ।..... धर्षयामास दुर्नेषा द्रुतश्च महात्मना । अवस्थातश्च रुद्रेण चक्षुषा रघुनन्दन । व्यशीर्यन्त शरीरास्त्वारसवेगाभ्राणि दुर्मतेः ॥ तत्र गात्रं हतं तस्य निर्वाणस्य महात्मना । अशरीरः कृतं काम कोषादेर्यत्रेण ह । अनङ्ग इति विख्यातस्ततः प्रमुक्ति रागव । स चाङ्गविवय श्रीमान् यत्राङ्ग न मुनोच ह ॥ A'r. XXIII. Śl s 5-14. According to Kum III. and Śiva P., Kāma attacked Śiva who was practising penance on one of the table lands of the Himālayas. भास०—भास (p. ७ p. of दा with आ) कार्मुकं येन । कर्मणे प्रभवतीति कार्मुक, fr. 'कर्मन् + उक् by कर्मण उक्ञ् Pān. V. 1. 103. प्रतिनिधि—प्रतिनिधीयते सहस्रीक्रियते इति, fr. पा with प्रतिनि and aff. णि (कि). A Pratinidhi is one who resembles the original in almost all respects; hence the poet adds न कर्मणा, such as disturbing the penance of others, &c.

Śl. 14. सुकेतुसु०—Tadakā was the daughter of Suketu, a Yaksha-king, obtained by the favour of Brahmā and endowed with the strength of a thousand Nāgas. She was the wife of Sunda and mother of Mārīcha. She was reduced to the form of a Rākshasa by Agastya whose penance she disturbed. She lived in a forest opposite to the junction of the Sarayū and the Ganges and ravaged

the country around. Cf. पूर्वभासीन्महायक्षः सुकेतुर्नाम वीर्यवान् । पितामहस्त-
 -द्यीतस्तस्य यक्षपतेस्तदा । कन्यागन् ददौ राम ताटका नाम नामतः । ददौ नागसहस्रस्य
 बलं पात्या पितामहः ॥ तां तु बालां विवर्धन्ती स्वयं योवनशालिनीम् । जन्मपुत्राय
 सुन्दाय ददौ भार्या यशस्विनीम् । - सुन्दे तु निहते राम अगस्त्यं मुनिसत्तमम् । ताटका
 सहपुत्रेण प्रधर्षयितुमिच्छति ॥ &c. Rāmā Bāl K. Oh. 25. लिखीकृते—Fr.
 खिल waste land and ऊ with aff च्चि (अभूततद्वादि) -न खिलः आविलः, अ-
 खिलः संपद्यमानः छतः खिलीकृत तस्मिन्; which was rendered desolate,
 or it may mean 'which was obstructed or impeded.' कौशिकानु—
 Malli says आरुपातु. नियमपूर्वकविद्यास्वीकारे वक्ता अपादात्मज्ञः स्यात् । Sid.—
 Kau. विहितता—see com. मूल—should properly qualify पशुषी,
 but then the form would be पशुनिनी, so this must be taken with तौ as
 Malli. does Ohār. also says स्थले निवेशिता अदनिषांस्यामिति रामल-
 -श्मणश्चोपैगदेन निषाङ्गः । अदति घोषी इति अदनि; also अदनी. The notched
 extremity of the bow-staff where the string is fastened.

Sl. 18. This and the following Sl. are an instance of
 Bibhatsarasa (loathsome description) with a trace of Bhayānaka.
 ज्या—जिनाति इति; fr. ज्या to become old or decay + अ (ङ्). बहुल—
 बहुलस्य शया तस्या इव उन्विष्यता सा प्रादुरास—Here आस is used for
 बभूव. Properly the form आस cannot be used as अस् must be
 replaced by बू by the rule अस्तेर्बू except in the case of अनुप्रयोग, by
 the rule कृयातुप्रत्यये लिङ् Pān III 1. 35. But the form repeatedly
 occurs in the works of Kāli (cf. farther on प्रादुरास किल वाहिनीपुले,
 निम्नमध्व विदुरास—63, 81; तेनास लोकाः पितृमान् विनेषा XIV. 23; तावच्च
 उत्पाद्य इवात यत्नः । Kom I. 35, and also elsewhere) and grammarians
 are at variance as regards the proper explanation of this anomaly
 Cf. Malli. on Kom. I 35. आसेति बहुशर्षे तिष्ठन्तप्रतिरूपकमप्यमिति
 शाकटायनः । वृद्धमस्तु न तिष्ठन्तप्रतिरूपमप्यमस्तेर्बूति भादेराभियमानाह
 तिष्ठन्तप्रतिरूपमात्रात् । किं तु ण्वीनामये धामादिक प्रयोग इत्याह । वामनासु अमय
 तिदीपवादेने इति धातोर्लिङ् रूपमिवाह । i. e. it is the form of the perf. of
 अस् 1st conj. to go, to shine &c. Ohār. says the same—आसेति
 तिष्ठन्तप्रतिरूपकोऽप्ययः । अप्यथा अस्तेर्बूमात्रं स्यात् । अप्य वा अस्यतिदीर्घापरपान-
 -कार्यमात्रमयोगः । Bhaṭṭoji Dikshita (in his सप्तकोशानुस) says—तिष्ठन्तप्र-
 -तिरूपकमप्यमिदमासेति । यद्वा अस्यतिदीर्घादानेति भादे स्वरितेनो रूपमिदम् ।
 यमावस्तु नास्य शस्य असेरिति नृका निर्दिष्टम् ।

कालिका—काटो इती अस्यपा. fr. काल+इङ् (ङ्) by Pān. V. 2.
 115. A bank of clouds निविष्टा—dense, in a compact line
 वनादिनी—Oranes are represented by posts as congregating in the
 sky at the sight of clouds, cf. Megh. I 10. वनोपानयनपरिचयाप्रनमावृ-
 -मानाः हेरिपदंते वदनसुमये श्रे वदन् वताकाः । and Megh. V. 2—अमन्त्र-
 -न्महतपलाकपदीतसङ्घः ।

Śl. 16. **सीयदेवः**—The adjectives qualify both **तया** and **वस्त्रया**.
प्रेतपीवरः—चोवराणि वस्ते इति चोवरवः (and not वाः, notice the declension) **तया**. The pieces of cloth put on dead bodies are not burnt along with them but are left on the ground; so she could get them. When taken with **वास्या** this means 'putting on, i. e. bearing along'. Hemādri takes **प्रेत**—**वस्या** as one comp. word when qualifying **वास्या** (it can also be thus taken with **तया**) and explains **प्रेतानां चोवरेः वसत्या मांसदेहेन स्वनेन चोप्रया**. **अभ्यगादि**—Pass. Aor. of भू with अभि, was made at, attacked with force. **वास्या**—The aff. य shows collection and is added to **पाश**, **तृण**, **धूम**, **वात**, **वन** and other words of the group; see Pan. IV. 2. 49, so **पाश्या**, **तृण्या**, **वन्या**, &c. **विष्टका**—This epithet is added to bear out the comparison with **ताटका**, otherwise the **वास्या** or whirlwind would not be **प्रेतः** which **Tātakā** was.

Śl. 17. **उद्यतेकः**—shows that she came with intention to strike. Cf. **Rāmā**. एवं ब्रुवाणे रामे तु ताटका क्रोधमूर्च्छिता । उद्यम्य बाहुं गर्जन्ती राममेवाभ्यधावत् ॥ She was thus an आततायिनी—see foot-note अग्निदो &c. and **Rāma** was justified in killing her; for आततायिनमायान्त दम्यादेवाविचारयत् । जिघांसन्तं जिघांसियात् । शोषि—पुरुषाणामग्राणि तेषां मेखला—This is meant to show that there was no sin in killing one who had slaughtered many men. On this Hem. remarks पुरुषस्य स्त्रियो वधा इति कारयायनः. Cf. नृशिरस्तपिमेखलायुष्स्फुरणकूरकडुकणत्कटिः । Jān. IV. 60 **वनितावधे**—The word **वनिता** is used here in the sense of a woman (and not in the sense of जातरागा स्त्री). **वधे**—For अवध्यां च क्षिप्रं प्रादुर्हितपर्ययोनिगमामपि । घृणां—abhorrence of; or compassion or pity for; fr. घृ I P to sprinkle, &c Cf. न हि ते स्त्रीवपकृते घृणा कार्या नरीक्षतम् । चातुर्द्व्यर्थाहितार्थे हि कर्तव्यं राजसूनुना । शशंसन्मूलां वा मजारक्षणकारणात् ॥ Bīla, Ch. 25. **पन्नि**—an arrow; fr. पत्र feathers, and इन् having.

Śl. 18. **सायकः**—fr. सो to kill and षुल् (अक). **अमविष्टः**—See Malli.'s remark. The word **विषय** ought properly to be joined with **रक्षसां** in the comp which should have been **अपविष्टरक्षोविषयस्य**, so there is सपेक्षत्व of the word **विषय** with **रक्षसा**; but as the connexion can be easily known (गमकत्वात्) the comp. ॥ सपेक्षत्वेपि &c. **द्वारताम्** &c.—हो पवेशनिर्गमौ रासीति द्वारः पृथेदरादिस्वाहात् Hemā अन्तक—अन्तं करोति अन्तयति इति, fr. the denom. of अन्त and the aff. अक (षुल्) Pān. III 1. 139. The country of the **Rākehasas** was as yet impenetrable to **Yama**, but now a door was, as it were, opened to him to come and begin his work, i. e. the death of **Tātakā** was a precursor of the destruction of the **Rākehasas**.

Śl. 19. **निपेमुदी**—Fem. of **पेतिवत्** perf p of पत्. **विष्टप**—विशन्पत्रः; fr. विष् to enter and aff. अप् before which त् comes in irregularly

(also written विष्टप); see Unādi, III. 145. The fall of Tāḍakā gave the first death-blow to the royal fortune of Rāvana.

Śl. 20. Mark the play on the words ताडिता, निशाचरी, etc., of this śloka which are so chosen as to convey a secondary sense along with the chief one, referring to an Abhīśarikā or a young woman smitten with love, who goes to the house of her lover. कांतादिनी तु या याति सेवेतं साभिसारिका । Amara.

मन्त्र—(1) destroyer; (2) God of love हृदये—(1) the bosom; (2) the heart. निशाचरी—(1) the demoness; (2) wandering by night. रन्ध्रम्—(1) smeared with rubbed sandal in the form of blood of offensive smell; cf. घनशोणितपङ्कटमपवित्रस्तनकुम्भमीषणा । Jāna. IV. 61, (2) smeared with saffron-paint and sandal of agreeable scent. Here the aff. वत् expresses निन्दा in the first case and प्रशंस्य in the second. जीवितेश—(1) the ruler over the lives of creatures, Yama; (2) the lord of her life, her lover. For the definition of अभिसारिका see foot-note. Śl. quoted in the Kāv. Pra. and Sāh. Dar. as an instance of the fault अमृतपरार्थत्व, i. e. where the second sense is unacceptable or cannot be approved of, being opposed to the principal one as regards the sentiment roused by it. Here the second sense is suggestive of शुद्धा or the erotic sentiment, which does not fit in well with and serves to depreciate the effect of Bībhatsa or the Disgustful, the sentiment suggested by the principal sense. अमृतपरार्थत्वं—अमृतः प्रकृतविद्वद्; परार्थो यत्र । अत्र प्रकृते (धीमत्स) रसे विद्वत्स्य शुद्धास्य न्यूनकोऽप्यर्थः । The Kāv. Pradīpa quotes—ज्ञेयो शुद्धाश्चीमासौ तथा वीरमयानकौ । रोद्रादुता तथा हास्यकदगौ वैरिणौ मिथः ॥

Śl. 21. नेर्कतम्—निर्कतेरपत्यानि गुमासः नेर्कताः by affixing अण् (अ) तस्यापत्यमिति । तान् हन्तीति तत् । fr. हन्+ट् (अ) by अमनुष्यकर्तृके च Pan. III. 2. 63; टक् is added to हन् when the agent is not a man and it is preceded by its object. मन्त्रवत्—Mantras are the secret charms which impart the wished-for power to a missile. अवदान—valour, heroic deeds; from दो to cut or दे to purify, with अव and aff. ल्युट् (अन). ओतोपितात्—from Rāma's heroic exploit the sage saw that he was the fittest person to receive the missiles; for क्रिया हि वस्तुपटिता प्रसीदति । हन्धनानि—-which destroys (निपातयति see com.) i. e. burns fuel. It is well known that the rays of the sun when transmitted through the sun-stone (a double convex lens) burn any combustible substance that may be acted upon by them. Here there is a reference to the famous weapons endowed with divine energies and unlimited power which Rāma obtained from Vīśvāmītra after he killed Tāḍakā. These are represented as the

sons of Kṛiśāś'va, bright and assuming any form at will. In the Uttar. they are called Jṛimbhakas, although there is but one missile of that name in the list of the weapons and missiles given in the Rāmāyaṇa. Cf. वस्तुदोष्मि भद्रं ते राजपुत्र महायशः । प्रीत्या परमया युक्तो दशम्यस्त्राणि सर्वरा ॥ देवा-मुरगणान्वापि सगन्धर्वोरयान्पुष्टि । येरमिवान्नसह्याजो वरी-कृत्य जयिष्यसि ॥कामरूप कामरुचि मोहमावरणं तथा ॥ जूम्भक सर्पनाथं च पन्थानवरुजो तथा ॥ कृशाश्वतनवान्नाम मास्वपात्र कामरूपिणः । पतीच्छ मम भद्रं ते पात्रधृतादि राघव ॥ See Bala. 27-28.

Śl. 22 वाचनाश्रमः—Beyond the forest inhabited by Tāḍakā was situated the hermitage of Vāmana. Before Vishnu appeared on earth as Vāmana, he practised austerities for many Yugas here. While he was thus engaged in devotions, Bali, the king of the Daityas, acquired the sovereignty of the three worlds, deprived the gods of their power and commenced a great sacrifice. Thereupon the gods came to this hermitage and prayed to Vishnu for deliverance. Vishnu then became incarnate as Vāmana, being born as the son of Kaś'apa. What followed is well known to the Indian student. अनुवृत्तेः—Cf. इह राम महाबाहो विष्णुर्देवनमस्कृतः । वर्षाणि तद्वद्ग्रीहं तथा पुनरागतानि च ॥ तपश्चरणयोगार्थमुवाच सुमहातपाः । एव पूर्वाश्रमी राम वामनस्य महात्मनः ॥ सिद्धाश्रम इति ख्यातः सिद्धी ह्यत्र महातपाः । &c.; and इह वनेषु सकौटुकश्रमो मुनिरतप्त तपांसि पुरातनः । तमिव वामनोऽप्य तपस्विनौ नयनमय मनादुदसीमिलन् ॥ An. Rāgh. For fuller particulars see Rāmā Bāl. 29 Bh. P. VIII. Ch. 15. तत् परं—Some take पर with एव meaning श्रेष्ठ पावन—पावपतिति पावनः त, here the aff अन (ल्यु) is added कर्त्तरि. उपेयिवाद्—Nom. sing. m. of उपेयिवाद् Perf. p of वृ with उप This is irregularly formed fr. वृ with उप (as the aug ए is added irregularly) and may be used in ordinary language (for participles in कृष् i. e. वत् are to be used in a past sense in the Vedas). See Pāṇ III. 2. 107-109. लम्पना—उद्धत मनः यस्य. प्रथमः—Here प्रथम is used in the sense of पूर्व (his being born as वामन), Rāma became agitated or restless at heart as there were impressions of his former heroic deeds still clinging to his Līnga Deha (astral body) Cf. रम्याणि &c. Śākh. V. 2 quoted in the foot-note. अरुन्धतवि—This ignorance on Rāma's part was due to a curse pronounced upon Vishnu by Sanatkumāra. See foot-note.

Śl. २३ परिकल्पित—Kept ready; according to Hemādri परिकल्पिता कृता—worship was offered by the pupils अञ्जलि—Fr. अञ्ज् to manifest + aff. अलि (च) This indicates that the sage commanded the respect and love of all—animate and inanimate—objects. According to Adhyātmarāmāyaṇa the hermitage of Viśvāmitra was

situated on the site of the modern town of Buxar which is situated in the district of Shahabad. The distance from the site of the city of Ayodhyā, near Fyzabad, to the junction of the Sarayā (Gogra) and the Ganges, is about a hundred and seventy miles. From the junction of the two rivers to the modern town of Buxar, the distance is rather more than forty miles in a retrograde direction, from east to west along the southern branch of the Ganges. See Wheeler's *History of India* Vol. II. p. 41, foot-note.

Sl. 24. दीक्षितं—P p. p. of दीक्ष् to be initiated; or दीक्षा अह्य संजाता; who had performed the initiatory ceremonies and consecrated himself for the sacrifice. When once consecrated for a sacrifice, a sacrificer has to observe certain rules of conduct until it is finished (for which see notes on III. 44), e. g. he cannot leave the sacrificial place, cannot attend to any other business and so on, and so he requires to be particularly protected at such a time. अन्वयतमसं—अन्वयतीति अन्वे fr. अन्ध् 10 conj.+अन्; अन्वे च तत्तमस्य अन्वयतमसं; for the addition of अ to the final of त्वम् see Pāṇ. V. 4. 79, quoted by Malli; so अन्वयतमस and तत्तमस. अन्वकारोपमया शशिधुरोपमया च रामलक्ष्मणयोर्निरागतवत्सलसद्वैरम् । Hemād.

Sl. 25. बन्धुजीववपुष्पुनि तैः Bandhujīva 'living in groups' is the plant (called हुपाठी in Marathi) botanically named Pentapetes Phosnicea. It has red flowers which open at mid-day and wither away the next morning. From the colour of its flowers it is also called रक्क. The big drops of blood are, therefore, fitly compared to Ban. flowers. वेदि—The sacrificial-altar round which the Kupdas containing the holy fire are arranged; see Śāk. IV. 8. वेदि—विपते शोषनेन ज्ञायते प्राप्यते वा; or विपते दुष्पमस्याम्. For a different sense, see XIII. 52 *infra*. संधम्.—agitation, flurry. अपोड—set aside, abandoned; p. p. of बृ with अप. कस्त्रिदमो—कतो कतो यजन्त इति कस्त्रिज; fr. कत्स्त्रि+यज्. विकटूत—Lit. that on which birds roost; fr. वि a bird, कट् to go and अत्स्त्रि. धुच—f. a wooden sacrificial ladle used for pouring clarified butter on the sacrificial fire.

Sl. 26. गृध्र—The vulture is looked upon as an inauspicious bird and its presence near a person or house, or wheeling overhead, is an ominous indication of coming death or destruction. See Malli. The carrion-feeders, as if knowing by instinct that the army of the Rākshasas would be slaughtered, gathered over it in such large numbers and wheeled about with such force that the wind caused by their wings made the flags of the army flutter.

Śl. 27. अधिपती—*scil.* Mārīcha and his brother Subāhu. शरम्भ—The mark of; शरवे हिंसाय हितं; *fr.* शर + य (यत्) by उगवादिभ्यो यत् Pān. V. I. 2; or शरान् व्ययति *fr.* व्ये. महो०—उरसा गच्छतीति उरगः *fr.* उरम् and गम्, the *g* being dropped by उरसौ लोपश्च । Vart. Pān. on III. 2. 48; महोश्वासो उरगश्च तस्मिन् विसर्तुं शीलमस्यासौ विसर्पो विक्रमो यस्य । राजिल.—an amphibious. द्विमुखो निर्निवः सर्पो राजिलः इति क्षीरस्वामी. It does not mean a water-serpent as Malli. takes it. See foot-notes.

Śl. 28. ज्ञप्—उपो ज्ञो यस्य तत्. अस्त्रं—वेत्ति इति विदः ज्ञाता one who knows; *fr.* विद् + अ (कः) by इगुपच—इति Pān. III. 1. 125. कोः वेदस्य विद्. *lit.* one well-versed in the Veda; hence learned, wise; or कवि वेदे विदा ज्ञान यस्य; अस्त्रेषु कोविद्. अस्त्रकोविद्—adept in the use of. बायु०—This is against the Rāmā, according to which it was the missile presided over by Manu (मानव) that was used by Rāma to cast off Mārīcha. See foot-note; also Bāl. K. 30. The poet seems to have followed here Viṣṇupurāṇa which says that Mārīcha was thrown to a great distance by the blast of Rāma's shaft. अपातयद्—*i. e.* into the sea at a distance of one hundred Yojanas; *cf.* स तेन परमास्त्रेण मानवेन समाहतः । संपूर्णं योजनरातं क्षितः सागरसङ्घे ॥ Rāmā. पाण्डुपत्रं may be one word or two. This shows the ease with which Rāma hurled off the demon. ताडकाद्भुतं—Mārīcha, he was changed, along with his mother, into the form of a demon by Agastya's curse. See above; Śl. 16, notes.

Śl. 29. मायया—by his magical power, माया—मिमीते इति *fr.* मा to measure and ञ by Unādi. IV. 109, मां याति वा, with क by Pān. III. 2. 3 तत्र तत्र विसृ०—presented himself now here, now there, *i. e.* did not remain stationary in one place so that. Rāma could have hit him at once धुप्र—धुर a razor प्राति or धुर इव प्राति *fr.* प्रा to fill; an arrow with a sharp horse-shoe-shaped edge. According to the Rāmā, Rāma discharged the A'guṇya missile against Subāhu शकली०—शकलं शकलः सपयमानः ऊतः श०तः तम् । अयूतसङ्घे चि. कृती—an excellent marksman; ऊतं यशस्तं कर्म an excellent deed अस्य; Pān. V. 2. 115 Here इन् shows प्राशस्य the excellence of the act is thus explained by Hemā—यदि न हन्येत मायित्वादन्वयापि मसरेत् । यदि न खण्डयेत् पक्षिणामसौकर्षे स्यात् । यदि आश्रमाद्दिर्न विषज्येत यज्ञियद्भस्याणां दुष्टता स्यात् । इत्येतद्यातुर्यं कृतिपदेन सूच्यते । आश्रमाद्भिरः—For the sanctity of the hermitage would have been violated had the dead body been allowed to fall within its sacred precincts.

Śl. 30. अपास्त०—अपास्ता मलस्य विघ्ना. याभ्यां तयोः, those who had warded off the obstacles to the sacrifice (*i. e.* by killing the demons). सांयुग्मीन—*lit.* fit or good for battle; hence warlike &c ;

see Malli.; the aff. सञ्ज (ईन) is added in this sense to प्रतिजन and other words; प्रतिजन चायुः प्रतिजनिनः good for every man; सर्वजनीन; विश्वजनीन &c. It also means 'a great warrior', as in Kam. II. 67. कुलपते:—Here the lord, i. e. chief of the families of Rishis or hermits living there, or of the clan. Malli. Or it may have its technical meaning here, viz. one who feeds and educates ten thousand pupils; cf. सुनीनां दशसाहस्र योजनानादिपोषणात् । अस्यापयति विषादिसौ कुलपतिः स्मृतः ॥ यथाक्रमं—On this Hemā and Vall. thus comment—तत्र ब्रह्मा (the superintending priest) अक्षयुः प्रचरति (वेदयतीति वक्ष्यते) श्रोता मन्त्राद्यपठति उद्गाता सामानि गायति इति यथाक्रमशब्दार्थः स्वच्छन्दता वा । वाच्यतइत्य—Visvāmītra had to observe silence for six days after which time the sacrifice was concluded; see Rāmā. Bā. 30. 11. 4-7.

Śl. 31. अक्षयुः—अवप्रियते अनेन that by which the sacrifice is concluded; fr. यु with अक्ष and the aff. य by अदे युञ्जः Unādi II. 3. It is a ceremony performed by the sacrificer, with the officiating priest at the conclusion of a soma sacrifice. It consists of collecting the materials together with the implements used and the refuse of the principal sacrifice, such as the Soma plant or its pieces after the juice has been extracted (then called सज्जि), taking them to the bank of a river or so, and there throwing them into the water after offering oblations to god Varuṇa. The sacrificer and his wife have to bathe then, rubbing each the back of the other with his and her own. This is the first bath they can enjoy after taking the Dikṣā. The sacrifice is said to be completed after this. For other particulars see our note on the word at IX. 24. अनुपदं—पदस्य पञ्चादं; पञ्चादर्थेऽप्यर्थाभावः । इर्भे—दर्भेः पादित (scratched) नलं पदप. This epithet is meant to show that Viś. was a constant performer of sacrifices. No holy act can be performed without the use of Kusā grass. This grass is held sacred by the Hindus as Verbena was by the Romans. In the Atharva Veda this grass is addressed as a deity.

Śl. 32. संन्यदन्त्रयत—The Rāmā does not say that an invitation was sent to Viśvā.; but since the Rishis under him tell Rāma that they would go, headed by their chief, Viśvāmītra, to Mithilā they seem to have been invited. Cf. मैथिलस्य नरमेव जनकस्य भविष्यति । यज्ञः पामपर्विष्ठस्तत्र पाशपादरे वयम् ॥ Bā. 31; also 65. 31, 32. संनृत्तः—who had made all the necessary preparations for a sacrifice. कर्तुः—करोति कियते वा; fr. कृ+अत् by कृत्; कर्तु. Unādi I. 77. (Cf. Greek *krajos*; Zend *khrafn*), lit. what a man does or what is done; and since there is nothing more important and done with greater

ceremony than a sacrifice, it secondarily means 'a sacrifice.' Kratu, however, originally meant 'wisdom' as in Śatakratu, the god of hundred wisdoms—Indra. See *supra*, notes on III. 38. Char. Suma. and others read कर्तु, as an adj. qualifying त (who had performed a sacrifice), but कर्तु cannot be easily made to mean 'concluded'. Hemādri reads कर्तुः but takes it with स, not in good taste, however.

मैथिल.—Fr. मिथिला+अण् (see com.). Malli. says मिथिलायां भवः because अण् is not available in the sense of 'a king of' when added to the name of a city. And the king being the most important inhabitant he is pre-eminently मैथिल. Mithilā or Janakapura was the capital of Videha, a country lying to the north-east of Magadha. It must have covered, besides a portion of Nepal, the northern part of the old district of Tirhut and the north-western portion of Ohamparan. Janakapura still survives on the northern frontier. वशी—marks absence of all desire in Vis'vāmītra. He had nothing to gain for himself.

§1 33 भाभमस्तपु—The trees of the deserted hermitage of Gautama, which was in the vicinity of Mithilā. See Rāmā Bāl Oh. 48. §1. 10. दीर्घतपस्—a name of Gautama. According to Hemādri the word occurs with a final अ, i. e. as तपस in Baudhāyana while Kātyāyana writes it as दीर्घतप and A'svalāyana as तपस् परिग्रह—परिगृह्णते इति; fr. ग्रह् with परि and अप् (अ), wife. वासवः—वसवो देवा वसुनि वा अस्य सम्पत्तिरिति; fr. वसु+अण्; वासवस्य क्षणं कल्पे तस्य मावस्ततः, ताम् Ahalyā, the first woman created by Brahmā, was the wife of Gautama. On one occasion Indra, enamoured of her beauty, assumed her husband's form and seduced her in his absence. (According to another version she knew the god in his disguise but flattered by his condescension yielded to his desire.) When Gautama, who had gone to perform his ablution, returned, he saw Indra in that disguise and understood in a moment what had happened. He then cursed Indra and pronounced this curse upon Ahalyā—'O you of wicked conduct, for thousands of years shall you remain in this forest, invisible to all creatures, without food &c., until Rāma, the son of Daśa, coming here, shall deliver you from this wretched state.' Cf. इह वर्षेसहस्राणि बहूनि निवसिष्यसि ॥ वातमक्षा निराहारं लब्धन्ती (suffering bitter remorse) भस्मशायिनी । अदृश्या सर्वभूतानामाश्रमेस्मिन्नासिष्यसि ॥ यदा त्वेतदनं धीरं रामो दशरथात्मजः । आगमिष्यति दुर्घर्षस्तदा प्रता भविष्यसि ॥ तस्यातिथ्येन दुर्वृत्तिं लोम-मोहविचर्जिता । मत्सफाशं मुदा मुक्ता त्वं वपुर्धोरिष्यसि ॥ Bāl. K. 48. The

legend of Indra's having been the ravisher of Ahalyā is very old. In the Taittiriya Samhitā and the Śatapatha Brāhmaṇa which comments upon it, Indra is spoken of as अहल्याया जातः. Kumārila (also called Kumārila Svāmī—a renowned teacher of the Mīmāṃsā philosophy) explains the seduction of Ahalyā by Indra as an allegory, taking Ahalyā as representing the night and Indra the sun—the sun carrying away the shades of night. It is said that darkness prevailed before the creation of the universe, and the Rāmā describes Ahalyā as the first-born daughter of Brahman. Hence Ahalyā is the night or primeval darkness that preceded creation.

Another version of the story is this—Ahalyā (अ नो, हल a plough and अ य) means unploughed land, and Indra is the god of rain. So the story of Indra's connexion with Ahalyā may also refer to the conversion of cultivable but unploughed land into fertile one.

Śl. 34. चारु—*Cf* Rāmā. इदं च महानागां तपसा योतितमभाम् । मयस्मान्निर्मितां पात्रा दिव्यां मायामयीमिव । &c. Bāl. K. 49-13, 14. शिलामयी—शिलाया अप्रयुक्ता । अप्रयुग्मावे मयद् । The passage from Rāmā quoted above makes no reference to Ahalyā's being turned into a stone (the com. of Rāmā, however, says—अहर्षेत्यस्य शिलामयि-मारूपेण सर्वदुःखेत्यर्थः ।), so our poet must have followed the Padma P. in making the statement, *Cf* Pad P. नृच्छतस्तस्य रामस्य पादस्पर्शान्महा-शिला । काचियोषाऽमवत्सोपि विस्मितो मुनिरनवीत् ॥ सायद्रथा पुरा भर्ता राम सक्तापराधत । अहल्यायाम् शिला जज्ञे शतलिङ्गी कृत स्वराद् ॥ इदं चामि &c. see ft.-note

किल्बिषः—किल्बिष इत्युन्तीति किञ्चित्किञ्चिद्वेषाम्. किल्बिष is irregularly formed from किल् (किलवति विषयेषु makes one take delight in pleasures)+इ with the augment इ by Unādi. 1. 50 (किलेवुञ्च).

Śl. 35. जनेश्वर—put in for alliteration. देहवद्—having assumed a corporeal form. Properly the comp. should be इदं. चदो देहो येन; but by applying the principle वा आहिताग्न्यादिषु । Pān II. 2. 37 (i. e. in the case of words of the आहिताग्नि class that which ought to be last in a comp. may optionally take पूर्वनिपात) we get देहवद् also. The two Rāghavas looked also like अर्थ and काम embodied. The simile is very happy, अर्थ and काम depend upon धर्म (see note on अत्यर्थकामौ &c. *supra* I. 23), while काम rightly satisfied depends upon अर्थ and Lak. was guided by Rāma

Śl. 36. दिवेदो—नवर्षा निवस्तु शीलं येषां तेषाम् पुनर्वसू—the two bright stars, Castor and Pollux, contained in the constellation Gemini. On account of their duality the word is used in the dual

although the sing. (with a dual sense) may optionally be used in the Veda; as पुनर्वसुर्नक्षत्रं or पुनर्वसु नक्षत्रम्, छन्दसि पुनर्वसोरेकवचनम्। Pāp. I. 2. 61 इति शापकात्, पुनर्वसु नक्षत्रे अदितिर्वेत्ता इति श्रुतेः। As the two stars are always seen together and are lovely to look at on account of their brightness, the two princes are compared to them; and as they are seen rising near the moon, the poet also indirectly compares the sage to the moon—a comparison which seems to be common with the poets. Cf. ताडुमो धर्मराजस्य प्रवीरो परिपार्श्वतः । रथाभ्यासे चक्राशेते चन्द्रस्येव पुनर्वसु ॥ Mah. Bhār. Karṇ. P. Oh. 49. कृताभ्यनुज्ञावमितस्ततस्तौ निर्यादतुः शाक्यकुलम्बजस्य । विरेजतुस्तस्य च सनिकर्षे पुनर्वसु योगमतः । विवेक्षाः ॥ Bud. Oh. IX. 11. इव—indicates Utprekshā. See foot note; cf. also अन्यथेव स्थिता वृत्तिश्चेतनस्येनरस्य वा । अन्यथोत्प्रेक्ष्यते यत्र तामुत्प्रेक्षां विदुर्मुखाः ॥ Kāv. D. II. 221.

दिलोचनैः दिवतां—To drink with the eyes (i. e. to look at ardently or gaze steadfastly), is a common idea in Sans. cf. *supra*. II. 19, 73; III. 17; VII. 12 &c. वञ्चनां—They looked at them with such devouring eyes that they considered it their misfortune if they were obliged to wink, as that intercepted their sight for that short space of time. वञ्चना 'deception' is often used in the sense of 'loss, deprivation.'

Śl. 37. दूयवति—Lit. in which there is i. e. which is characterized by, a Yupa, hence a sacrifice. कालवत्—काल the proper time वेत्तीति, with aff द्विप् (०)., वर्धनः—वर्धयति प्रतिष्ठां नयतीति, here the aff. अन (ल्यु) is added in the sense of the agent, while in असृज it is added in the sense of करण or instrument. He raised his family to a higher position and made it more famous by his exceptional austerities. रामनिष्ठम्—It appears from the Rāmā. that Viśvāmītra and the large concourse of ascetics that accompanied him, reached Mithilā on the day on which the sacrifice was to be concluded. For Viśvāmītra, on being asked, tells Jananaka the object the two princes had in view in coming there the very day on which he was received by Janaka. See Rāmā. Bāl. 5. ślokas 13–25.

Śl. 38. प्रपितम्—A graceful form and noble birth are the principal qualifications to be desired in a son-in-law. Both these he found preeminently possessed by Rāma and hence his पीडा, दुहिदम्—see 49 below. For having fixed the breaking of the bow as the bride-money or price for obtaining his daughter. संस्था—fixing of a condition. Cf. चापं रामोर्द्यादत्ते कन्याशुक्लीकृतं मया । Pad. P.; see Rāmā. quoted in the foot note. Cf. also कनकट्टकटोत्पिदं चतुर्धुरधूर्तरिषी रघुनन्दनः । कथमधिष्ठ्यमनेन विधीयतामृह तात पणस्तव दातुमः ॥

Sl 39 मतङ्गज—मतङ्गान्मुनर्जात, fr जन्+अ See Supra V 53
 दुष्कर—दु खेन क्रियते इति, fr कृ with दुस्+अ (खल्) by ईपद्दु सुपुठ्छा
 कच्छार्थेषु खल । Pān III § 126 मोघं—मोघा वृत्तिर्यस्य । कलम—पञ्चवर्ष-
 पर्यन्त करिशावक कलम इति सुसृति । हेरित—exertion, the operation of
 which is sure to be futile वत्सहे—can have the mind to

Sl 40 तात—revered sir On this Hema quotes the line—पुत्रे
 पितरि पूज्य च तातशब्दो बुधे स्मृत । हेरिता—P p p of the Oan of ह्री
 Malli takes this predicatively, and preferably It may also be
 taken as an *adj* qualifying नरेश्वरा (नरेश्वरा हेरिता सत्त प्रतस्थिरे)
 but this way of taking it makes the sense same प्रतस्थिरे—समय
 मविष्य स्य Pān I 3 32 स्यात् । A tm after these prepositions

Sl 41 सारत—As regards his innate strength अथ वा—Or
 rather, why express it in words चाप एव &c—चाप एव : s he will
 prove valour by the very deed (breaking the bow) Hema says
 यद्वा चाप एव स्यका शक्तियस्य च मविष्यति meaning thereby there is no
 question about Rāma's strength, the bow will have its strength
 proved, : s it will be broken But in this case the meaning is
 far fetched Again the Loo गरी shows that we must separate as
 चापे एव The simile also will not be properly explained If we
 take it as चाप एव रामे व्यक्तशक्ति मविष्यति अथानि निरीह्य then it becomes
 absurd

Sl 42 आसं—आस one who always speaks the truth (आसस्तु
 यथायवका) पौरुष अर्थ—He believed power to exist in : s believed
 that Rama had the power &c निरुप—also called इन्द्रगाय the
 cochineal insect a kind of small insect of a red colour seen in the
 rainy season कुल्म—कुल्म वर्म यस्य that which leaves a black track
 behind it, or कुल्मो धूमो वर्म यस्य whose track-sign-is smoke, : s fire

Sl 43 गणसं—In multitudes बहुषु च यस्यानियथ । See Malli,
 the aff सम् is added to numerals and words denoting measure when
 चाप्ता or repetition is to be expressed, as द्वौ द्वौ ददाति द्विरो ददाति
 The bow was so heavy that it required 5000 men to bear the chest
 in which it was lodged Cf Rāmā—नृणां सत्ता न पञ्चाशत् व्यायतानां
 महासमनाम् । मञ्जुवामदेवका तां समुद्रस्ते कथञ्चन n Bāla 67 4 कार्मुक—*ec*
infra, sl 81 तेजस—consisting or composed of, fr तजस्+अण्
 सहस्रं—सहस्र लाचना यस्य ।

Sl 44 विदुतं—The story is differently told in different Purānas
 The allusion in the text however, refers to the one given in the Mah
 Bhār Saṃpṭika P ch 18—Once the gods instituted a sacrifice, but
 gave no share to Rudra not knowing his power Thereupon Rudra,
 getting enraged, created a formidable bow (said to be made of five

Yajñas पञ्चयज्ञ) and presented himself at the sacrificial place. A great catastrophe ensued. The mountains quaked, the earth trembled, the winds ceased to blow, the sun and the moon were obscured, the stars rolled in the firmament in utter disorder—and the whole universe was enveloped in darkness. Rudra pierced with an arrow the sacrifice that then ran away with fire, through the air, in the form of a deer, overpowered the gods and mutilated some of them. Afterwards the gods propitiated the enraged deity and order was restored. ततो देवपुगेऽर्जति देवा ये समकल्पयन् । यज्ञं वेदममागेन विधिवद्युपपातयन् ॥ ता वै रुद्रमजानन्त्यो याधातथ्येन देवताः । नाकवपन्त देवस्य स्थानोर्मां नराधिप ॥ सोऽकल्पमाने मागे तु कृतिवासा मत्स्यमरैः । ततः साधनमन्विच्छन्पुनरादौ समर्जं ह ॥ लोऽरुपस्तेर्द्वयज्ञेभ्य ऊर्गर्षीं विदधे धनुः । धनुं सुहृमभूतस्य पञ्चक्रिपुवपाणतः ।...ततः कृद्धो महादेवस्तदुपादाय कार्मुकम् । आजगामाथ तत्रैव यत्र देवा समीजरे । तवात्तकार्मुकं हृष्टा मङ्गजारिणमव्ययम् । विषये प्रथिवी देवी पर्वताश्च चक्रिण्ये ॥...तिमिरेणाहुतं सर्वमाकाशं चामवद्वतम्...ततः स यज्ञं विव्याध रेद्रिण हृदि पत्रिणा । अपक्वान्तस्ततो यज्ञो घृगो मूत्वा सपावकः ॥ स तु तेनैव रूपेण दिव प्राप्य स्वराजत । अन्धीयमानो रुद्रेण युधिष्ठिर नमस्तले ॥ ६०.

Another version is:—Enraged at not being invited to Daksha's sacrifice S'iva suddenly presented himself there, destroyed the sacrifice, dispersed the gods, gave chase to the sacrifice that was flying away in the form of a fleet deer, overtook him and killed him. See S'ān P. ch. 283. After the destruction of Daksha's sacrifice S'iva left the bow with Devarāta, an ancestor of Janaka. Cf. देवरात इति कुर्यातो निमिर्ज्येष्ठो महीपतिः । न्यासोय तस्य भगवन्हस्ते वृत्तो महात्मनः ।...तदेतद्देवदेवस्य धनूरात्त महात्मेन ॥ न्यासयुतं तदा न्यस्तनस्माकं पूर्वजं विभो । See Rāmā, Bāl' ch. 66. 8. 13.

Śl. 45. आतततथ्यं—आतता stretched, put on उया यस्मिन् संसदा—संसीदन्त्यस्यामिति ससद् an assembly. श्वेतसारं—सार substance : s. heaviness. नाति is a comp. word. Cf. Rāmā—पश्यतो द्रुतहन्त्राणां बहून्ति रघुनन्दन । आरोपयन्तः धर्माग्मा सलीलमिव तद्धतुः ॥

Śl. 46. अतिमानं—मात्रामतिकान्तमतिमात्र, अतिमात्र च तत्स्वरूपं च तस्मात् । being pulled (drawn) to a very great extent. वज्रं—वज्रस्यैव परस्वनो यस्य. भार्गवाय—Paras'urāma, a descendant of Bhrgu and son of Jamadagni. दृढमन्यव—दृढो मन्युर्यस्य. Paras'urāma was the inveterate foe of the Kshatriya race. His anger towards the Kshatriyas was so deep-rooted that it could not be pacified until he had destroyed them twenty one times. For other particulars see *infra* Śls. 64-67. न्यवेद्यत्—The thunder-like sound caused by the breaking of the bow was so far-reaching that ॥ announced to Paras'urāma that the Kshatriya race had risen again.

Sl. 47. अग्निनन्द्य—having greeted or welcomed. भयोनिजा—Not womb-born; sprang from the earth. As Janaka was ploughing a field in order to cleanse and prepare the ground for a sacrifice, a girl was turned up by the plough whom he named Sitā, after Śītā (the furrow). See Rāmi अथ मे &c. given in the foot-note; also सूतलादुत्थिता सा तु व्यदर्धत ममात्मजा। दीर्घशुल्केति मे कन्या स्थापिते-यमयोनिजा ॥ and Pad. P. quoted in the foot note.

Śītā was Vedavati, the speech-born daughter of a Brāhmana sage, Kuśadhvasya by name, and son of Brihaspati, in her former life. Once as she was practising penance in a forest of the Himālayas, Rāvaṇa saw her and asked her why she, so richly endowed with beauty, practised penance there. She replied that her object was to obtain Vishnu for her husband. Captivated by her beauty Rāvaṇa asked her to be his wife, and on her refusing to do so, tried to commit rape upon her. On this burning with anger, she said that as she was insulted by him in that manner she would throw herself into fire and destroy a body that was polluted by his touch, but would be born again for his destruction. She was, it is said, Lakshmi appearing in that form for cursing Rāvaṇa.

She was then born in the manner stated above. See Uttara. Kā. Oh 17. एवमेवा महाभया मयैवैवस्वपते पुनः । छेदे हलशुक्लच्छिदे देवानग्निशिखोपमा ॥ एवा वेदवती नाम पूर्वमासीकृते युगे । वेतायुगमनुपाय्य वधाधि तस्य रसस । उत्पन्ना मेधिलकुले जनकस्य महात्मनः । The Com. of the Rānāyana says—उत्ता-विर्भावो देवास्ते शुक्लवस्त्राणि स महापुन्दरीतन्त्रे उक्तम्—वेतास्ते शुक्लवस्त्राण्युपमा स्वकीयता । सीतामुत्तासा संजाता पालिता जनकेन च ॥ &c.

Sl. 48. सख्य—सखः सखाः सख्य. अग्नि—अग्निसदृश—In the former sl. we are told that Śītā was presented to Rāma as his (न्यवेदयत्). In this Janaka makes the actual gift in the presence of Vis'vāmītra. And as Vis'vāmītra resembled fire by his brilliancy, the gift was made as if in the presence of the holy fire. Cf. Kam. VII 83.

Sl. 49. महति—P. p. p. of मह् ॥ P. to reverence, to worship. महा-युनिः—महतीं युतिर्यस्य. कौस-ये—In the case of verbs meaning 'to send,' the person to whom a person or thing is sent is put in the Dat. case. Cf. V. 39. Or it may be by क्रियार्थेपिपदस्य च कर्मणि स्थानिनः Pān II. 3. 14, being equivalent to 'एति विज्ञापयितुम्' See A. G. ३४५ (a). पुरोधस—पुर' अत्र धीयते इति पुरोधा fr. पा+अन् Homā says शतानन्दा-मिधानम् It was customary in ancient times generally to depute the family priest or a Brāhmana to negotiate marriages between princes and princesses. दुहितुः—दोग्धि इति दुहिता lit. the milker;

irregularly formed from दुह् and aff. तु, there being no गुह् and the form ह् not being added, the word being treated as one of the रुधादि group. The word gives us a glimpse of the life in ancient society. The daughters (even of the higher classes) milked the cows. The daughter-in-law was not entrusted with the work (lest she might drink some milk) Yaska derives it as दुहिता or दूरे हिता (placed at a distance after marriage) or दाधे हिता appointed to milk the cow. इदं विभेः कुम्भं मृत्यमावि दिदयताम् इति—with the request—Let this race of Nimi be put in the condition of your servants by &c. This is a polite way of saying—favour us by forming friendship with our family by &c. Nimi was a son of Ikshvāku and the first ancestor of the Janaka family. The name of Nimi is mentioned as it is necessary to describe the high descent of a family at the time of marriage: Cf. पश्ये हि मुनिश्रुतं कुतः निरवतोषतः । वक्तव्यं कृतजातेन तन्निषोऽ महानोऽ राजायुष्मिणु लोकेषु विश्रुतः । एवम कर्मणा । निमिः परमधर्मात्मा सर्वसन्तानां वरः ॥ &c. See Rāmā. Bāl. 71; or the list of kings attached at the end.

Sl. 50. भन्निवद्येच—see Rāmā. Bāl. 18. 36-37. च-च-The two चs express simultaneous occurrence of the two events. सद्य एव पश्यन्ने—bears fruit, is attained, at once. कर्मकर्तारि प्रयोग । एतद्वक्षणम्—कियनागं तु यत्कर्म स्वयमेव प्रतिपद्यति । सुकरीः स्वैरुणैः कर्तुः कर्मकर्तृति तद्विदुः ॥ सुकृता—those who have done good deeds, meritorious persons. कल्पवृक्षः—कल्प is the desired object; क-पस्य वृक्ष कपवृक्षः । जम्बजनकभाव-सम्पद्ये पृष्टी; or कल्प इच्छा तरुलक्ष्मी वृक्षः; शाकपायिषादि. Hemā. says कल्पवृक्षः (the fulfiller of desires) वृक्ष-कल्पवृक्षः । कल्पवृक्षरुलस्यैव स्वभावे धर्मः यस्य, स्त्रीति । कल्पवृक्षकल्पधर्मः कालान्वयेति स्वयम् । तथा कर्मासुते—कल्पवृक्षोऽपि कालेन भवेद्यदि कल्पवृक्षः । का विशेषस्तदा तस्य कर्मैर्महाकहेति ॥

Sl. 51. कलिङ्गः—कलिङ्गः पु स्त्रिकभविधिष्यस्य । अत्र आदौ अपागमुखाद्वा जन्म पश्य । इन्द्रेनैव च—वृष्टे (a demon of that name) भिनर्त्तित बलमिद् Indra, तस्य सखा. For बल see *supra*, IX. 3. It was the proud distinction of many kings of the solar race to be of material assistance to Indra in his wars with the demons. Cf. IX. 19. वृष्टी—जितेन्द्रियः इन्द्रासक्तो वा । Hemā This epithet is put in to show that Dāk. was not transported with joy on hearing the request. सैन्योद्युतः—sold. of the army that accompanied him. Cf. रेणुधरार्कमासां &c. Venf.; see also *supra*, VII. 39.

Sl. 52. पीडितो—पीडिता उग्रनखपादया वल्पाः । The trees suffered because not only elephants and horses were tied to them, but they were also closely hemmed in by men. ग्रीनिरोधं—and not द्वेरोधं (see Malli.). परिधाय—an embrace. आवर्त्तं—all round; hence, very firm.

§1. 53. समये—The customary duties, as Malli. takes it; or keeping within the bounds of duty; cf. *supra*—वृते विधास्याधिपतेः यजानां V. 33 इत्यत्र—see ft.-note, or better, who were comparable with each of Varuna and Vāsava, who are among the chief of the Vedic gods. They are compared to Varuna on account of their doing over-handed justice and being the habitual performers of sacrifices. Varuna is represented as a beneficent god and as the dispenser of justice; while his being engaged in sacrifices is already referred to by the poet. cf. *supra*, I. 89, for Diti's being compared to Varuna, see *supra*, IX. 6, III. They are compared to Vāsava on account of their might and majesty. कौतुक—Is properly the auspicious thread tied round the wrist at the time of marriage; see Kum. V. 66, and *supra* VIII. 1; hence also the marriage ceremony इदमत्र—Cf. Kum. VII. 29.

§1. 54. उद्दह—Lit. one who continues or perpetuates; see com; hence the chief person in. (मयोः) भरतो—भरतमिच्छन्ति जातेः । सप्तम्यं जनेहं । Born after them respectively, viz. Bharata after Rāma and Śatrughna after Lakshmana. See *supra* X 66, 70, 71. वरीमसौ—रामो न ययोस्तौ used as an ornamental epithet or for the sake of alliteration. The same may be said of सुमरमे (having beautiful wists), for Śita and Urmilā also must have been सुमरमा. Here Lakshmana's marriage before Bharata's cannot be vitiated by the fault of परिदेवस्य (that of a younger brother marrying before an elder one) as they were born of two mothers. See Malli.

§1. 55 अनुपगतं—This periphrastic expression is used for the sake of the metre. Poets often use such an artifice; cf. दुःशासन-अनुपगतं मन्त्रपापापूरकत; quoted by Mr. Nāḍargikar; and *supra* दशरथं यमाकृत्य VIII. 29; अनुपगतमये वदमसादिदत्त Kir. XVIII. 44. (सितानुपगामास्तान् &c. Rāma 40-17). साम्—विधि put for the sake of metre. साम् or peaceful measures, दान or gifts, भेद or creating discord or dissension, and दण्ड or punishment (declaration of war) are the four expedients to be employed by a king in state policy. See X. 56 (notes) सिद्धि—such accompanied by its success. See Malli.

§1. 56. कन्यापती—कन्यापतिः यामिष्य ते नाम्ब कन्यापतीः; तेरां तारां च भाव कन्यापता नाम् Each being suitably married to the other, all of them considered themselves happy; cf. Mah. Bhār. उपे मार्त मनुष्याय भर्षा भवतमः सता ।

मययम्—Like the union of affixes and roots or bases (nominal and verbal). The derivatives so formed being inseparable and

having a meaning. Hemā. says प्रक्रियते इति प्रकृतिः । प्रतीयतेऽर्थोऽनेनेति प्रत्ययः (by which the meaning is definitely known). Ohāri. says प्रत्ययाः सामादायः प्रकृतयोऽप्राप्त्यादयस्तेषां योगः । यद्वा प्रत्ययः सुषादिः प्रकृतिः प्रातिपदिकादिस्तयोयोगः ।

Śl. 57. एवं—goes with निवेद्य. आत्तरतिः—आत्त p. p. of दा with आ; आत्त रतिर्येन; Malli. seems to take this in the sense of 'who had affection for his sons (पुत्रवरसल)' Ohār. is better, he says निवेद्य विवाह अत एवात्तरतिः जातरतिः who was delighted on account of his sons being suitably married. निवेद्य—Having got married; for this sense of. शौच्यन्तिनप्रतिरथं तनय निवेद्य । Śāk. IV. 19. Also Mah. Bhā अहं चात्पनिषिष्टः I. 195. अथस्तु त्रिषु—After three stages in his (Janaka's) journey back. Such seems to have been the custom in those days. See *supra*, VII. 33.

Śl. 58. In this and in the following ३ ślokas are described the ill omens that confronted Daś. on the way. जातु—i. e. after he had gone some distance प्रतिप—प्रतिगता आपः अत्र प्रतिपे; fr. प्रति + अप्, अ being changed to ई and final अ added by द्यप्स्तृप्सर्गोऽप्योऽप ईत् । Pāṇ. VI 3. 97. Properly, against the force or current of water, hence, in a contrary direction. प्रतिपे गच्छन्तीति प्रतिपिगा.. अद्यतनहं—एवास्तस्य प्रमथन्तीति; cf. तेषां खवदतां तत्र वायुः प्रादुर्भव ह । कल्पयन्मिमीं सर्वा पातयन् महाद्रुमाद् । तमसा संवृतः सूर्य. &c. Rāmā. Bāla. 75. 13, 14. वरुधिनी— an army, वरुधाः (protections for chariots) सन्त्यस्यान् चिह्नियुः—Perf. of क्लिञ् ० Ol. भृशतया—On account of their violence or great force वत्तदाः—तटादुद्रताः overrunning the banks. स्थली—स्थल takes the fem. ई in the sense of 'ground in its natural state,' i. e. not changed by artificial means; see Mall; while स्थला means 'ground changed or improved by human intervention.' Kāli., however, seems to use the word not in its strictest grammatical sense, but merely in that of a spot or region. Cf. XII. 23.

Śl. 59. परिवेष—परितो वेष्टते व्याप्यते अनेन; fr. विष् + अ (चञ्); also—वेज् fr. विष्; a halo or misty ring appearing to encircle the sun (or the moon) which is supposed to be ominous. See ft.-note वैतनेयः—विनताया अपत्यं पुमान्; fr. विनता + ढक्, (एय), by स्त्री-यो ढक् Pāṇ. IV. 1. 120. Vinatā was the wife of Kaś'apa and mother of Garūḍa वामितस्य—is used to show that a big serpent killed by G. alone (see Śl. 27.) can possess a gem that can be compared to the sun. Serpents of a noble species and large size only are supposed to have big gems in their hoods. भोगवेष्टितः—The serpent not liking to part with its gem holds it, in its last struggles, into the grip of its coil, and so dies

Śl. 80. ह्येनपक्षः—(1) having the wings of hawks for gray hair; see Malli.; (2) पक्षे ह्येनपक्ष इव परिधूसरा अलका यासां; having hair gray like &c.; because such women do not oil or comb their hair. सांध्य—संध्यायां मयाः सांध्याः । पक्षे सान्ध्यमेपपक्षिर् तेनाई बाहो यासाध्. रजस्वला—(1) alonded with dust. बलम् । i. e. बल is a matub aff like मत्तु; see Pān. V. 2. 112, quoted by Malli.; so रुचिबल आचुतीबलः (a distiller &c.), परिबलः. रजस्वलाः स्त्रियोऽप विलोकनयोग्या न भवन्ति । मलमद्गमता न सर्वद्विष्यादिनिषेधात् । रजस्वावलोक-ममनाप्यप्य । Obār. Cf. समुद्रतद्गमनकरकक्रान्तयो रजस्वलाः परिमलिताम्बर-मयः । दिगङ्गनाः क्षणमविनाकनभयाः क्षीरिणी परिहरणीयतां यदु ॥ Śik. XVII. 61. The appearance of hawks and the rising of dust in the sky were evil omens.

Śl. 82. वनिवदं—वतिवतं मयं परिमत्त तद्यथा तथा. वनादिरे—Perf. of वाङ् १ A' to cry, to hum &c. Cf. शिवा' सम्पन्नराशिर् Bhatti. XIV. 14. Female jackals howling, facing the sun, forebode evil Cf. Brih. S. quoted in the foot-note. चौरस्यः—urging or inciting to action, i. e. to re-begin the work of slaying the Kshatriyas. इव—Fig Uprekshā. शमशो—पितृक्रिया the performance of the obsequial rite in honour of the dead. It is a ceremony accom-panied by oblations of rice, ghee, sesamum &c. See Nārāyaṇa Bhatti's Prayogaratna under अमवेदि; Āśva. ṛi Gr. Śū. Adh. 3. Kṛtāśā 1-13 For Para's hostility to the Kshatriya race, see notes on 67 *infra*. It is related that Para, after having killed the Kshatriyas twenty-one times, filled the five pools of Samanta-pāṭhaka (a district of Karmakhetra) with their blood and offered libations out of that to his departed ancestors. He then performed the Āśvamedha sacrifice, presented the earth to Kāśhyapa and himself retired to mount Mahendra. See Mah. Van. Adh. 116. Also Śān. Rājadharm. Adh. 49.

Śl. 83. प्रतीपः—प्रतीपश्चातो परमं प्रतीपवत्तनः; स आदौ वरव तस्यदिः for प्रतीप see *supra* 58. Cf. विष्णुसरो बाहुद्वीपवेमताता न र्हेर्न वने शाश्वतः । तपश्च मूर्ध्नि विनार राजेः सर्वं च संजुष्टमिरे समुद्राः ॥ Dad. Ch. XIII. 20. रेकृतं—रिक्ततप मायः रेकृतं a portentous occurrence; *fr.* रिक्त (changed in condition for evil) and aff. अय (अ). According to Hemd. रिक्तनिरे रेकृतं by adding अय् दशमि, as in दश दश मायः; स्वार्थिक शान्तिहोमः । See Vāmana, Kāv. Śik. V. 2. 64. शान्तिपश्चिह्नम्—As regards its pacification, i. e. the auspicious rites that were performed averting the evil foreboded by the ill omens. ये देव शान्ति कर्त्तव्यं न ते शान्ति पराधम् । Garga-Samhitā. शान्ति is a ceremonial rite or act done to avert any future evil, such as that resulting from

the wrath of a deity, or the adverse influence of planets or that indicated by ill omen. The Śāntis for different evils are prescribed in such works as the Adbhuta-āgama, Śāntiratna, Śānti-Mayākha and Śāntisāra. कृशयितुं—कृत्यं (the thing proper to be done) वेत्तीति; see *supra*, V. 3. अशुचिं कुरु—Cf. देवीनां मानुषीणां च प्रतिहर्ता त्वमापदाम्! *supra* I. 60. स्वन्तः—शोभन. अन्तः यस्य. अनृतम्—Imperf. 3rd pers. sing. of लघु a *denom.* from लघु (लघुमकरोत्). स्वयम्—mental pain caused by anxiety; for this sense cf. न विद्यते तस्य मनः. &c. Kīr. I. 2, also I. 21; यज्ञो न्यसि मे व्यथा Uttar. I. 12. For the idea comp. Buddh. Ch. XIII. 29; Jāna IX. 25.

Śl. 63. तेजसः &c.—indicates the overpowering brilliance and the hugeness of form of Bhārgava. सगरि—at once, Bhārg suddenly presented himself before the army by his Yaugic power; he was not seen gradually coming. प्रादुस्त—see notes Śl. 15 above. क्लिप्त—As was expected; वातांभययोः क्लिप्त. Malli. takes this with सैनिकैः लक्षणीयं in the sense of 'indeed'; but in this case it has to be needlessly taken off from its proper position in the sentence. For the different senses of क्लिप्त see *supra*, II. 27, III. 39 &c. दारिद्र्यं—see above Śl. 6. प्रमुष्टं नयनानि—having cleansed (i. e. rubbed) their eyes; for they were dazzled and could not clearly see what the object was. पुरुषाकृति—पुरुषरूपाकृतिः पुरुषाकृतिः (the form of a human being), now see *Samj.*; for a similar idea cf. Nārada's description in Śl. 3 चयस्त्रिंशद्विषयवाग्निं दृष्ट्वा तत्र शरीरीति विभावित्ताकृतिम् । I 3; and अथ प्रकाशमिदं प्रतीतिं दित क्षणादुदीचीममामय दीप्तिमिः । अद्येन तेन पुरुषाकृतिमिदं विभक्तुं गतमनु स्पृहयत् ॥ Jāna. IX. 26.

Śl. 64. पित्र्यम्—Coming from the father; this is the sense the word has here, but it is not got from the Sūtra quoted by Malli.; For according to that Sūtra पित्र्य means पिता देवता अथ, यत् being added in the sense of 'this is its deity'; the proper Sūtra therefore is पितृयच्च Pān. VI. 8 79. यत् is added to पितृ in the sense of 'come from that', it is thus formed—पितृ + यत् = पित्रा + यत् by रीङ्ग i. e. "री is substituted for the final short क of a stem before an affix beginning with य which is not a Kṛit aff, nor a सार्वधातुक aff, and before च्च"; then the ई is elided by यद्येति च । Pān. VI. 4. 148 and we get पित्रा + यत् = पित्र्य, the च in the Sūtra shows that टच् (इक) is also added to पितृ, so पेटृक् also; see य टृक् below.

उपवीतलक्ष्मणं—Marked with the sacred thread, which indicated that he was a Brāhmaṇa, being the son of Jamadagni, a Brāhmaṇa Sage. उपवीतं—the sacred thread lying in its proper position

फलाहारिषु सर्वेषु गतेष्वथ सुतेषु वै । रेणुका स्रातुमगमत्कदाचिन्नियनवता ॥ सा तु
चित्रार्थं नाम मातृकावतर्कं नृपम् । ददर्श रेणुका राजन्नामच्छन्ती यदृच्छया ॥ क्रीडन्तं
सलिले दृष्ट्वा सभार्यं पद्ममालिनम् । ऋद्धिमन्तं तनयतस्य स्पृहयामास रेणुका ॥ व्यभि-
चाराच्च सा तस्माद्विद्वान्ममसि विचेतना । मविदेशाग्रमे व्रता तां वै भर्ता स्वबुध्यत ॥
स तां दृष्ट्वा ह्युतां धैर्याद्वाह्या लक्ष्म्या विवर्जिताम् । धिक्शब्देन महातेजा गहयामास
वीर्यवान् ॥ &c. &c. Mah. Blā. Vansp. तीर्थयात्रापर्व अ. ११६.

Śl. 66. अक्षवीजः—The rosary of the seeds of the Aksha tree (see XII. 43), more generally known as the Rudrākshas. The Rudrākshas are held sacred and are still worn, either singly or strung in garlands. It is said that Śiva, after his destruction of the cities of the Asuras, wept at the loss of life involved therein, and the tears that fell from his eyes on the ground sprung up as shrubs bearing berries which were thence called Rudrākshas.

अत्रियास्तः—अत्रियाणामन्तर्करणानि तेषां. See foot-note. स्यात्पूर्वः—स्याजः semblance, guise पूर्वः (what precedes) यस्याः, i. e. in a disguised form.

Śl. 67. पितृवैषः—Kārttikeya, a Kshatriya and king of the Haihayas, a tribe said to be descended from Yadu (see note on VI. 38), was endowed by the favour of Dattātreyā with a thousand arms and a golden chariot moving at will. He once paid a visit to the hermitage of Jamadagni, in the absence of the sage and his sons, and was hospitably entertained by the Rishi's wife. But the king in his pride, instead of making any return for her hospitality, carried off by violence the calf of the milch-cow of the sage and destroyed the trees of the hermitage. When Para. came home his father told him what had happened; he saw the cow in distress and was filled with wrath. He took his mighty bow, attacked Kārttikeya and cut off his thousand arms and killed him. In retaliation the sons of Kārttikeya attacked the hermitage of Jamadagni when Para. was away, and killed the unresisting pious sage. When Para. returned he found his father killed, whereupon he took a vow that he would kill the sons of Kārtti. and also extirpate the whole Kshatriya race.

दीक्षितः—see Śl. III above; here II means 'prepared or bound for' under a solemn obligation. Cf. Śāk. II. 16. शत्रुपुत्रः—Is the first reason why he got alarmed; his sons were young, while Bhārgava was a veteran and invincible warrior. एतं एतं—This is the second reason why he became विवर्ण. He was old and had not the help of a powerful army. Escaping by flight was out of question.

मार्ग and सर्, दण्ड and विक्रम. घटन and भव. 'अवहण'—दण्डन घटन
तस्मात् by being stirred up or struck. 'अवात्'—भव. the hearing
of, fr. सु-अ (अच्). The exploit is mentioned in the next śloka.
He means—As the rough touch or stroke of a stick rouses a sleeping
serpent into fury, so the report of your exploit has roused my
spirit against the Kshatriyas lying dormant in me.

Śl. 72. भेषिलस्य गुरुः—The cow in possession of Janaka. See
supra, notes on śl. 41. किन्—as the report goes. सर्वदे—I consider,
regard it as. वीरयुद्ध—As the horn is the only instrument of strik-
ing possessed by a horned animal, it is its precious possession;
hence युद्ध here means 'one's precious treasure or distinguishing
mark.' So its loss is a cause of great provocation. Uḥāri, followed
by Dina, says—यथा मय्युद्धो महिषादिर्किंचित्करस्तद्वद्दुर्मनीष्यः । But
this is not right. The poet rather refers to the rage with which
a beast is filled at the breaking of its horn, than to its helpless
condition.

Śl. 73. अस्वरा &c.—For a similar idea of हरियन्त्रैः पुरुषोत्तमः स्मृतः
.... द्वितीयगभीरं हि शब्द एव नः ॥ III 49. मामगात्—referred or applied to—
me; notice this use of इ or मन्. मोहन्—मोह *n* often occurs for मोह्य
in literature; it is got by adding चञ् (अ) to मोह् & 'I' to feel
shame; cf. मोह दिवापातनोर्विलिखे; मोहनेति न तत्र विषं वदन्; Ś. 3. III.
40; XIV 2; see also Kun VII 67. According to Vāmana the
अ may be optionally dropped in many cases; so बाधा or बाध', ऊहा,
ऊहः &c. "अविषो (in the matter of adding the aff अ, fem. आ) गुरोः
स्त्रियो बहुते विवक्षा" Rā. B V. V. 2. 42. वस्तुशक्तिः—शक्ति is the
power of a word to express a meaning; its significance; व्युत्पत्ति gone
to and ह र वृत्ति अत्य. उद्योग्मुखे—उद्यत्य उ-गुलः तस्मिन् 'Now that
you are going to rise.' 'When you became as great as I, the
unqualified word, Rāma, would as much refer to you as to me,
and this being on a level with a Kshatriya brings me shame.'
This is made plain in the next Śloka. Cf. पशुद्विमत्तरि मनो हि मानिनाम् ।
Ś. 3. XV 1.

Śl. 74. अगन्तव्यकुण्डितं—not coming to a standstill on, i. e.
having free scope on, effluence on. The mountain referred to here
is Krauñcha. Parāśaraṇa was taught यज्ञवेद or the military
science by Śva; who also gave him the Parāśa, which gave
him his name. Once on the completion of his studies,
through jealousy of the fame of Kārttikēya as the piercer of the
mountain Krauñcha (कौशसूतः), he sent an arrow through the
mountain which made a hole through it. Krauñcha is mentioned

in the Mahābhārata, and being personified is there called a son of Maināka. It must lie at some distance from the plains. See Megh. 59 (सुगुप्तियसोच्यम् यार्द्धाश्चन्द्रम्) and note thereon. समागसो—समयागः crime, offence ययोः.

Śl. 75. ककरणः—causing or bringing about; see com. अवलि—pleases; see *supra* I. 65. पावकः—युनानि इति *fr.* पू and अ०, मक (ण्मुक्). कसवद्—as in dry grass; as the उपमन्, सागरे, is in the loc., the उपमान must also be in the loc., hence Māli, says कसे इव. Here the वदवानल fire is meant, which possesses the power of burning in water; ordinary fire is extinguished by it.

Śl. 76. रिद्धि चासवलमोः—He means—you need not boast of your performance; the bow of Śiva that you broke was deprived of its substance by the power of Viṣṇu, and so was easily broken. ईश्वर—ईश्वरस्य of Śiva इदः अ० अ (अण्). The allusion—Viṣṇu-karman made two bows of unrivalled strength and size. One of these the gods gave to Viṣṇu, and the other to Śiva when about to march against Tripura. Once the gods inquired of Brahmā whether Viṣṇu or Śiva was the stronger of the two, whereupon Brahmā, to satisfy their curiosity, stirred up a quarrel between the two gods; and in the fight that ensued Viṣṇu with his Hunkāra made Śiva paralysed and his bow void of its strength.* अभाजन—Aor. Pass 3rd pers. sing of भज् also अभजि.

खालद्वन्—खालानि द्वाजानि यस्य *i. e.* which is ready to fall down. For the idea of अवरामसन्निवेशिनः कमर्षिणांकुलमुत्तनति. । सुकस्तकस्तद्विष्णुना रिपुहन्तुर्विदु महानपि ॥ *R.* II. 50.

Śl. 77. तन्मर्षयि—This was the bow left by Viṣṇu, after his duel with Śiva, with कर्षीक. Parāśarāma's grandfather. C/ इदं च वैष्णव राव धनुः परपुंजयम् । कर्षीके भागे प्राद द्विष्णुः स न्यासमुत्तमम् ॥ कर्षीकरु महातेजाः एवमप्यतिकर्मणः । विरुष्य देवो दिव्यं जवदस्त्रं ह्यात्मनः ॥ *Dā* 73.

* *Cf. Parāśara's speech*—इदे दे धनुषी अष्ट त्रिष्य लाकाभिद्वजते । एव वलवती सुखे सुखे निष्कर्षणा ॥ अनुष्टुप् सुरैः काय पुष्पासवे । त्रिपुष्प नरमेष्ट भग कादुल्य यस्या ॥ इदं दिवीयं दुर्धरं विष्णोर्वस सुरात्मिः । तदिदं वैष्णवं राम धनुः परपुंजय ॥ समानसाई कादुल्य रोदिण धनुषा सिद्धम् । तदा तु देवताः सर्वाः पुच्छन्ति स्म पितामहम् ॥ शितिकण्ठस्य विष्णोश्च बलवद्भिरिषया । अभिपारं तु विज्ञाय देवतानां विश्रमहः ॥ विरोधं जनयामास तयाः सपरवतां वरः । विरोधे तु महयुद्धमभवदौघहर्षणम् ॥ शितिकण्ठस्य विष्णोश्च परस्परजयविषयोः । तदा विजुग्मते शैव धनुर्भविपराक्रमम् । हुंकारेण महादहः स्तम्भिताऽथ त्रिलोचनः ॥.....धनुं कदा तु सक्वदो विदेहेषु महापताः । देवतास्य राजर्षीदेवो हस्ते सत्पापकम् ॥ &c, See *Rāmā*. *Bal.* 75. 11. 21.

यर्धनं—a battle; irregularly derived from धृ with य on the analogy of निधन; Svāmī derives it from धृ to kill, remarking धनिर्धरणार्थोऽत्र निधनवत्. एवमपि—even thus, i.e. if you do this much. तुल्यबाहुः—तुल्यं बाहुः. तरः vigour, strength यस्य तेन. जितस्त्वया—In the Rāmā, however, Para does not say this, but purposes to offer a duel in case Rāmā proved the strength of his arms to be equal to his; cf. योजयस्व धनु श्रेष्ठे शरं परपुरंजयम् । यदि शक्तोऽसि काकुत्स्थ इदं दास्यामि ते ततः ॥ Bāla 75, 28.

Śl. 78. कातर.—wanting in courage, timid, ईपसरति इति कातरः, fr. कृ changed to का, कृ + अ (अच्). उद्रता—उद्रता अर्धिर्वा यस्याः सा तया जयानिपातः—see śl. 40 above अभयः—अभयस्य याचना तस्याः तद्धर्षो वा अजलिः. कथंतां—idiomatic for ‘humbly beg protection from me’. This is meant to excite Rāmā’s anger.

Śl. 79. हितविकल्पिता—Bhārgava’s insulting speech did not produce the intended effect on Rāmā; he on the contrary smiled at his idle boasting and thought that he would best reply to him by at once taking up his bow. This brings out Rāmā’s गम्भीर्य which is defined as भीशोरुक्तीधर्षार्थो योग्यभीर्य निर्विकारता । समर्थः—adequate, that would silence him Cf. the proverb—नीचो वदति न कुर्वते न वदति तुजन करोष्वेव ।

Śl. 80. पूर्वजन्मधनुः—Mallī. says पूर्वस्मिजन्मनि नाशयणादनरिः; Ohār. and Dina, however, take पूर्वजन्म to refer to Parāśurāmā; see footnote. This is preferable; as soon as Rāmā took up the bow the Vaisiṣṇava power in Para passed over to him. Cf. Padma P इत्युक्त्वा देवि देष्णस्या शक्त्या तद्रतया सह । जग्राह देष्णार्थं चायं विनयेन च लीलया ॥ ततः पराशुरामस्य देहाभिर्गत्य देष्णवत् । पश्यतो सर्वदेवानां तेजो राममुपागमत् ॥ लघुदर्शनः—लघु charming, beautiful दर्शने यस्य; for this meaning of लघु, cf. *supra*, 12.

केवलः—alone, by itself. Mallī probably means by ‘रिक्’ unaccompanied by (and not void of water) विदशचाप—Here विदश by Lakṣhaṇā refers to Indra; cf. विदशगोप for इन्द्रगोप above, śl. 42; for the idea, see *supra* III. 53.

Śl. 81. भूमिनिष्ठः—cf. *supra* śl. 12. कामुक—see com; उकम् (उक) is added to कर्मन् in the sense of ‘able to achieve an act,’ Pān V. I 103. निष्प्रमथ—See Pad. P. quoted above. च च—The two च show simultaneity of the two actions. भात—Kāllī. seems to use भात ‘to be’ in the Perf.; see Kum. I. 35. But as it is defective, the followers of Pāṇini somehow defend the form, calling it an indec. (see com.), or a form of the root अन् 1 P. A’. to go, to

shine &c. Vāmana also says—आसेरयसते. : Kāv. Sat. V. 2. 27. See *supra* note on पादुसप्त śl. 16. धूमक्षेपः—indicates total loss of fiery energy in Bhārgava धूमकेतनः—केतयते अनेनेति केतन a distinguishing mark or characteristic; धूमः केतने यस्य; fire.

Śl. 82. पारस्परस्थितौ—परस्पर पति स्थितौ standing opposed to (facing) each other. जनता—the multitude of men; the aff. ता when added to the words ग्राम &c. (see *com.*) and गज (see *Vārttika* on the *Sātra*) signifies a collection; so ग्रामता, वन्युता (see *Kir.* I. 10) &c. दिनारयये—at the close of the day; this is put in to indicate complete loss of light on the part of the sun. पार्वणी—पर्वणे भरः पार्वण; fr. पर्वन् + अ (अण्); it refers both to the full-moon day as well as to the new-moon day; here to the former, as the sun and the moon are both visible at close of day on opposite sides; cf. पान्येकतोस्तसिखरं पतिरापयीनाम. दिक्कनारण्यद्वारः स एकतोऽर्कः. : Śik. IV. Here the two are fitly compared to the sun and the moon; Bhār. is compared to the sun on account of his fiery spirit now totally lost; Rāma to the rising moon on account of his genial disposition and rising glory.

Śl. 83. मृदु—softened, tender-hearted. स्थलितवीर्यं—स्थलितं come to a standstill, rendered ineffective वीर्यं यस्य. अशेषं—not in vain, ever producing its effect. दि. शरं नाभिसचत् द्वि. स्यापपति नाभिरान्. द्विर्द्वाति न चापियो रामो द्विर्नाभिमावसे || quoted by Hemā. अ मृगं—आयुः swiftly गच्छतीति; an arrow. हरसूनुतं—हरसूनुना सदृशः हरसूनुनेति. a nitya samāsa. Words like निम, संकरा &c. express 'resemblance' when at the end of a comp.; see *Ak.* II. 10. 37. हरसूनु—Kārttikeya, the general of the celestial forces and the slayer of Tāraka. He is the standard of heroism and valour.

Śl. 84. नातृशत्रु—i. e. I cannot have the cruelty of heart to kill you. द्विष इति—for a Brāhmaṇa must not be killed; cf. the *śruti* शत्रुघ्नी न हन्तव्यः : अभिनवद्वयदि—although attacking or assailing me; it may also mean 'insulting me'; but the former is more appropriate here; cf. *supra* 16. The force of अदि is this—As an assailant you deserve to be killed; for the *Sātra* allows it when it says—आतृशत्रुविनाशायान्ते हन्यादेषाविचारयन्. : *Manu.* VIII. 350, गृहीतशत्रुमातृशत्रुविने इत्या न शत्रुः : इत्युक्तानां अविः. See also *supra*, notes on 17. For the *loc.* see *infra* notes on XIV. 46. स्वशक्तिं—your power to move on earth as well as in the sky (see *Yogi*). लोकं—i. e. destroy the *gūṇa*, the means of attaining the *Loka*; 'लोकान् लोकपाप्मिणोपने चर्मम् : स्वत्यादकमने हनिम बुद्धि तेऽप्यथ वा बुध (पयं)म् । इति पादोक्तेः. : *com.* on Rāmā. See also Rāmā quoted in the foot-note.

Śl. 85. स्वशक्तः—As to your real nature; cf. शत्रुतः *supra* śl. 41. न वेति इति न—i. e. I do know you.' The two negatives make one

emphatic affirmative; cf. *supra* IX. 5; also वृक्षलं न पुन. भलेकारत्रियं न पुन्यति; or नये न वृक्षनि मनोवत्तमाचिरेतुम्. Śāk. I. p. 20; III. 9. पुरातनं—पुरा मयः पुरातनः तं; who existed even before creation; the primeval being (पुरातन), see X. 1) तन is added to साय. चिरं &c and to १ verbs of time in the sense of 'of that time'; सायंतन, सनातन &c.; दिगान &c. घाम—Power, energy. वैद्यः—विद्योः इदम्. दिव्यधना—दिव्य noun in ३ from the Desid. base of वृज् (दिव्यति)

Śl. 86. भ्रमस्तत्—Totally reduced to ashes; the aff सात् is added optionally in the sense of चि, when something is totally changed to something else; e. g. कुन्तव सस्त्राग्निः सायनऽग्निस्तद्गति (the whole weapon becomes fire), also अग्नीमाति Śid.-Kau. पावसात-सात् or वा is employed (see com.) when something to be given is male or is a person, the forms of कृ or सू being used; as विप्रसाह्य कर्णो विप्रस कर्णो विप्रसाह्योति वा। Pān. V. 4. 55 पाव—१ fit person; this was Kāśyapa; see foot-note, and notes on Śl 81 above. परवेष्टिना—पामे (वेष्टे लाके) निवृत्तीति; the aff इन् is added to स्या coming after परवे, the भा of स्या being dropped (by परवे किन् Uṇādi IV. 10) There is अनुह of the loc. (by त उरुवे कृनि बहुलम्; Pān VI. 3 14) and the स् of स्या is changed to सू after परवे.

Śl. 87. मतिवर्मा—पतन्ता मतिः विद्यते एवामिति मतिमन्तः men of high talent, त्वत् वर. The Gen. is used according to the rule यतश्च निर्धारणम्। Pān II. 3. 41; i. e. when an individual is singled out of a class or a part from the whole, as regards the genus, quality or action, the word expressive of that class or whole is put in the Gen. or the Loc. case, as मृगा मृगं वा ब्राह्मणः भव. । Śid-Kau. ईप्सतो—P. p. of the desid. of आत् (ईप्सति). पुण्यं—पुण्यान च तानि तीर्थानि पुण्यं, तानि गमन तस्मै. खिलीकृता—Barred or blocked up; न खिला अखिला &c.; see *supra* 14. पङ्क्ति—properly a foot path (पदा हति पङ्क्ति). भोगो—gives the reason why it will not pain him. भोग लोलुपः भोगोलुपः (ardently longing or yearning for) स न भवतीति अभोगोलुप. तम्. Cf Jāna IX 45; and Rāmā Bāl. 76 कारयथाय पदा पूर्वं मया वना वक्ष्यता । विषये मे न वस्तव्यमिति मां कारयतोऽपरीत् ॥ सोऽहं * गुरुवच कर्तुं प्रथिष्यां न वसे निशाध । तदा प्रभृति काकृत्य कृता मे (मतिज्ञा) कारयत्यप्य ॥ ॥ नामिमां मे गतिं वीर हन्तु नार्हसि राघव । मनोजव मनिष्यामि महेन्द्र पर्वनोत्तमम् ॥ लोकास्तपतिमा राम निर्जितास्तपसा मया । जहि ताभ्यारमुख्येन माऽभ्युक्तालस्य पर्यय ॥

* S. P. Paadit quotes—सोह ततः प्रभृत्यस्यां न वसामि क्षितौ कचित् । मिथ्या-पतिज्ञः काकृत्य माऽभ्युत्तिनि निषिन्नम् ॥ ततो नार्हसि मे हन्तु गतिं दिव्या मनो-जवाम् । लाकीस्तु जहि मे पुण्याब्जरेणानेन राघव ॥

Śl. 88. प्रादुख—शाम् प्राचि वा मुलं यस्य. Rāma turned to the east, because heaven, presided over by Indra, lies in the east. सुकृतः—उ गोमनं करोति इति सुकृत (one who does good things and lays by merit thereby) तस्य (i. e. though he had won heaven by his pious deeds). परिश्र.—a long and huge bar (of iron or wood) for securely fastening a door. It was not easily broken; hence the appropriateness of the comparison; cf. Śāk. नगरपरिषपाशुराहुः 11. 15. दुरत्ययः—दुःखिन अत्यय. passing beyond or removal यस्य, i. e. it stood like a permanent bar in his way.

Śl. 89. तरोनिधेः—Is significant; Rāma bowed to him as an ascetic. सरसा—by their strength or might (and not by stratagem or foul means). Cf. V. 28. प्रवृत्ति—salutation; hence, humble behaviour.

Śl. 90 राजसत्त्व—राज. प्रयानं अस्य इति राजस क्षत्र the Kshatriya class characterized by Rajas, the quality of activity, passion, &c; cf. राजो रामात्मक विद्धि तुष्ठासमसद्गुणम्. Bg XIV 7. तस्य भाव. राजसत्त्व martial spirit or the spirit of chivalry. This may also be explained as राजस तस्य राजसत्त्व; सत्त्व meaning the characteristic disposition or quality of the kingly class, the spirit of ambition, high-mindedness, &c.

विश्रम—see above śl. 61. शान्ति—शान्ति सरयुमपधानमिति यावत्; cf. शमपधानेषु लपीधनेषु, Śāk II 7. शम—tranquility or peace of mind (keeping it free from the influence of passion, &c;) as the result of the predominance of the Sattva quality in the Brāhmaṇa class. शान्ति—reduced to the peacefulness and quiet that belong to my father's class. ननु—Surely. अनिन्दितकर्म—Main says कर्म स्वर्गदानि लक्षणं; it is rather his being restored to the quiet disposition of the Brāhmaṇa kind, his proper duty, a result which is commendable. निग्रह—quelling, restraint or subjection to humility; or punishment, chastisement; see XII 52, or defeat अनुमहीकृत.—a वि formation. Cf. for a similar idea *supra* X. 80.

Śl 91. साधयानि—The can. of साध् 5th Conj. is often used in dramas, in the sense of 'to go, to take one's departure' (as a courteous form, rather than the plain गम्) Cf. Hamātri—घातुनाम-नेकार्यतात् । तथा क्षीरनरद्विण्या—क्रियाशचित्तमाख्यातुमेकोऽप्राथः मदक्षितः । प्रयोगतोऽनुमन्तस्या अनेकार्या हि घातव. ॥ इति । प्रयोगध्वान्तोराधे-नामदेव—भगवत्क्रोशिक साधय । शिवा सन्नु पन्थानो वरसयो रामरहपणयो. । तद्दीक्षाया-साधय गच्छेत्पर्यः । गच्छति पदे परित्यज्य साधयेत्युक्त पुरुषादित्वा परिहर्तुम् । नेवधे च—अपि साधय साधयेत्यन्तं स्मरणीया समये वयं वय । तव वरमनि वततां शिव

पुनरस्तु स्वरितं सयागमः न इति । Nai. II. 62. अविघ्नं—विघ्नानामभावा । Avya. Comp. see com.; (and not नञ्त्तत्पुरुष as then the form would be अविघ्नः). देवकार्यं—The object of the gods, viz. their freedom from the restraint of Rāvana, by his destruction. उपपादो—Gen. of the fut. p. of पद् with उप, Oau; wishing or going to accomplish or bring about. ऊचवात्—Nom. sing. of the perf. p. of वच् or वृ. सत्कर्मण—He addressed these words to both Rāma and Lakshmana. See Com.

Śl. 92. श्वेहात्—Malli takes this with परिश्रम; it may also be construed with अमन्यत. Although Daśa. knew that Rāma was invincible (as proved by the incident), still on account of fatherly affection he thought that he was reborn as it were. see *supra* Śl. 68. कक्षाग्निना—forest conflagration; कक्ष a forest, for a different meaning see *supra*, Śl. 75 लङ्घित—attacked, just reached (but not consumed.).

Śl. 93. कृत्वाग्नी—उपकार्यो a spacious and comfortable tent (राजयोग्यं पटमवन), see *supra* V. 41. उपकिपते अनया इति; fr. उपकृ + य (प्यत्) + आ. चर्चकल्प—almost equal to Śiva; see com.; this is used for the sake of alliteration. There is some propriety, however, in comparing Daśaratha here to Śiva, as his son is already compared to Kārttikeya; see above, sl. 83 मैथिलीदर्शनीनां—मैथिलस्य अपत्यं स्त्री मैथिली, तां पश्यतीति दर्शनीयः (used at the end of a comp; as देवदर्शन.) fr. दृश् + अन (रुप्), मैथिल्या दर्शनीय तासां. भङ्गना.—the fair ones, पशस्तानि अङ्गानि आसां; fr. अङ्ग and the possessive aff. न by the Vārttika अङ्गात्कस्याणे. कुबलवित—For कुबलवित see com.; गदां किरणानामक्षीय गदाक्षः (अक्षिगद्गोऽत्र रत्नवाची); fr. गो + अक्षि which drops its final ह and adds an अ when it does not mean an eye (भङ्गोऽर्शनात् । Pān. V. 4 96) लीचने—goes with कुबलवित; लीचनान्देव कुबलयानि ते; the Instrumental is अभेदे (in the sense of identity) as in चान्देन धनवान्. Cf. *supra* VII. 11; यदालोकयानि भवति दुरमुष्मादतरलैः कटाक्षेनोरीणैः कुबलवितवातायनमिव । Māl-Mādh. II. 11.

CANTO XII.

Śl. 1. In this Śl. king Daśaratha, advanced in age, is compared to the flame of a powerful lamp that goes off at daybreak, the comparison being sustained by paronomastic epithets. The comparison implies a glorious career. निर्विद्विषयो—(1) Malli. takes निद्वि in the sense of 'what pleases men or that on which men set their heart; which men love,' see com., 'who had enjoyed the delight-giving or covetable objects of senses.' The comp., may, however,

be preferably taken, with *Châr Hem Din* and others as निर्विष्ट (gratified) विषयेषु स्नेह love, & the desire for the enjoyment of &c This agrees better with विषेविणो I 8, cf also VIII 10 (विषयेषु निस्पृहोऽभवत्) (2) निर्विष्ट enjoyed, sucked up स्नेहस्नेह the oil in the lamp stand यत् एता त—(1) the end of existence or life (2) the tip of the wick उर्वेदिवत्—*hom* sing of the Perf p of ह् with उप आसन्ननिर्वाण—निर्वाण = the p p of व् with निर्वाण 'wind' is not the subject So निर्वाणा अग्निं हृन्नेत् the fire is extinguished, the sage is dead or absolved, but निर्वातो वात Here the त् is added भावे (to form an abt noun) Malli takes निर्वाण in the sense of 'final emancipation' This sense also will do As Dis was a pious king he was sure to get Moksha after death (3) आसन्न निर्वाण the being extinguished or put out, end यस्य Generally as much oil is put in the lamp as is consumed by the wick till morn एषावि—the flame of, here अविम् must be taken as mas to suit the simile Hem and Châr remark अविदि फारा १ सुल्लिङ्ग इति कश्चित् । Cf क्षणादवोद्यमायाति लङ्घयते समस्तं पुन । निवासयत मवापस्य शिवस्य जगतो मति ॥

§1 2 कर्णमूल—*Din Châr* and others think that this is open to the fault अस्वास्त्व or indecency, as it puts one in mind of the disease of that name, which is an unseemly sense, and prefer the reading कणजाह See foot note कर्णस्य मूलं कणजाह Sid-Kau on Pān V 2 24 श्री—royalty, the kingdom of V १८ कैकेयी राज्ञ्या—For Kaikeyi, see *supra* X 55 and below §1 4 Fearing that, if openly told, Kaikeyi might interfere and prevent the king from giving the throne to Rāma वलित—वलित hoariness or whiteness of hair brought on by old age, तस्य (उपयते covered or concealed इत्यमनन इति) छद्म a guise तेन Cf वधाना वलिभ नय कर्णजाहविरोचना । वाक्यचन तिष्ठेण च द्रलेख्य वक्ष्यती ॥ Bhatti IV 10; and ऊवा नय द्वी जग कर्णमूल समागत वक्तुं ति लोका मृगुः ॥ &c आह—is used here in the sense of the past & nso which according to the best authorities it has not got Vāmana remarks आह इति भूते अवन्त तन्न त् बुधा लटि । Kav edh V 2 41 But Kāla, it seems, uses it in this sense See *supra* III 63

The gist of the §1 is that Dīdarāśa seeing that he was old thought of installing Rāma's eldest son on the throne, and further we are to suppose that he made this intention public Cf सत सुवेतीकतयोऽप्युयो राक्षसप्रभेदे सुवनिरयनाय । आपावदन्मृषिपते समस्तं भूयोऽपि लोक सुमनीचकार । Bhatti III 2

Śl 3 योराद्—दुरे मया योरा । दुर+अ (अण्) योराणां कान्त (the beloved of) अ-युद्धय=अ-युद्धयस्य (elevation to the throne) सुति news, report प्रयत्न—एकं एकं पति Avya comp, each one as it spread कु-या—कुले यागिगवे वृषयणे वा साधु कुञ्ज+यत् a small artificial river or canal, cf कुर्यान्माभि पवनचपने &c Śāk I, sl between 14 and 15, p 16 पादपाद्—As every tree receives the water of the *Kulya* which imparts freshness to it so every one of the subjects received the news and rejoiced

Śl 4 ससगर—The collection of materials and other requisites such as a new throne water brought in gold *Kasasas* from holy rivers, &c See *infra* XVII 9, 10, and Rāmā Ayo K 8-15 कल्पित—got ready कूर=correl because it led to the exile of Rāma, and the consequent death of the king दृषयामास—The style here is very condensed, the meaning is कूरनिश्चयया केकेटया पतिभुतवाद्दृषयामासया विमिते रामाभियक्त ताक वाकुल पायिवाऽशुणि मधुञ्जत् । तैश्च शोकौघैरमकलेरमुभिराभि वेकसमार दूषित इवामूत् ।

Allusion—Once while Das aratha was fighting on the side of the gods with the demons the nail supporting one of the wheels of his chariot came off Ka keyī who was with him not caring the mischief inserted her hand into the hole supported the wheel and thus saved the life of her husband (According to some accounts she carefully nursed him when he lay wounded in the battle) When Das a came to know about it he was exceedingly pleased and in gratitude promised to grant her any two boons she might choose She however reserved them for some future occasion See the next Śl and foot note It was at the time of Rāma's installation on the throne that she urged by the malignant counsels of Mantharā a spiteful hump backed maid in her service, demanded the two boons as mentioned in the next two Ślokas

Śl 5 आन्वासिता—conciliated, pacified चण्डी—extremely irate, in high passion cf Vik IV 38 सञ्जुगो—promised उद्वाप=is happily used here, it means 'uttered forth suddenly and spitefully' (with the venom of spitefulness) The use of the root is not vulgar (ग्राम्य) here as it is used in its secondary sense, the idea of vomiting being subordinate See Kāv D I 95 and *supra* note on वा-त VII ■ इन्द्रसिक्ता—Indra is the presiding deity of rain, so the rain showers are due to him Some commentators take इन्द्र in the sense of a cloud' उरयो—उरसा यच्छनीनि उरय that which moves by the chest fr उरस+यम्+ञ् (अ) the स of उरस् being dropped by the Vārttika उरसा लोपश्च Here Kaikeyī worked up by

the instigation of Mantharā, is compared to ground wetted by rain, her heart to a hole, and the boons to serpents. The comparison to serpents indicates the cruel nature of the boons asked for.

Sl. 6. मया.—is fem. and pl. (though the sing. is sometimes found used as in समीं समीं विजायते Pān. V. 2. 12 (समाया समायामिति तत्र भाष्याच्च ।) See. VIII. 24. वैषयैक—विगतो यवो यस्या सा विधवा; तस्या मावो वैषयः; वैष-यमेव एक फलं यस्यास्ताम्; for Rāma's exile to the forest led to Daśaratha's death; nor did Bharata accept royalty. See Com.

Sl. 7. रुदन्—With tears, i. e. with great reluctance, for it meant the separation of श्री from his father See com. प्रत्यपद्यत—accepted. This verb has a variety of senses which the student should carefully mark, cf. I. 1, III 40, VIII. 5, XI. 79. वनाय—The Dat. by the rule 'गत्यर्थकर्मणि द्वितीयाचतुर्थ्यां चेष्टायामनङ्गि' Pān. II. 3. 12. In the case of roots implying motion the place to which motion is directed is put in the Acc. or Dat., when physical motion is meant, or when the object is not a word expressing 'road'; so ग्रामं ग्रामाय वा गच्छति, but मनसा हर्षि (only) हर्षति, as there is no physical motion, अथवा गच्छति सुखित—He rejoiced, because by the execution of his father's command he could enable him to be faithful to his promise to Kaikeyī, self-elevation was not so gratifying to him. Compare what Rāma said to the people weeping at his departure—किं शीघ्रतेहानुदये वतास्मान्नियोगलाभेन पितु कृतार्थान्। Bhatta. III. 12.

Sl. 8. मङ्गलक्ष्मी—मङ्गल मङ्गलार्थे क्षीमे मङ्गलक्ष्मीमे auspicious silk garments, or silk garments worn on auspicious occasions. For क्षीमे see *supra* X 8. वसानस्य च वस्त्रकले—These were brought to him by Kaikeyī herself. See Ayod 37, 6 वसानं प्रे प of वस् to dress. सनमुखराम—i. e. his face betrayed neither an expression of joy nor of sorrow, he was unaffected by either. Cf आहूतस्याभिषेकाय विद्यदस्य वनाय च । न मया लक्ष्मिनस्य स्वप्नोऽपाकारविभ्रन ॥ This indicates his गाम्भीर्य which is defined as भीशोकक्रोधहर्षविर्गाम्भीर्य निर्विकारता । Sāh.—D. III 52.

Sl. 9. सख—Owing to a technicality of grammar, the comp. must be dissolved as a Gen. Tat.; see com. and note on महिषोत्तः *supra* I. 48. अलोपयन्—not causing him to swerve from, i. e. break, his promise. विवेश रुदकारणं—This he did in the course of his journey southwards, and not at once. Kālī in this canto states only the broad fact—

Rāma, after leaving Ayodhyā, first came to the bank of the Tamast, the modern Tams; then crossing the borders of Kosala and the rivers Gomati and Sarphā or Syandikā (Sai) arrived at *सुप्रेतुर* near the Bhagtrathi, the capital of the Nishāda king, Guha, who assisted him in crossing the Ganges. He then crossed the Yamunā on a raft and arrived at the foot of the hill Chitrakōṭa. It was after leaving Chitrakōṭa and the hermitage of Atri that Rāma entered the Dandaka forest.

दण्डकारण्य—The name is variously accounted for. Hemadri says *दण्डका नाम मार्गेश्वर्या तया उलक्षितं वनम्*. According to the Com. of the Rāmā. it was the kingdom of king Dandaka, a son of Ikshvāku, converted into a wilderness by the curse of Śukra—*दण्डकरा राज्ञो देवाः शुक्रापादशादण्यममृतम्*. ततः प्रसूति दण्डकारण्यसंज्ञां तस्य । प्रायेण महाराष्ट्रदेशे स्थाः see com. on Rāmā. Ar. I. 1. The Harivamśa says that it was founded by Dandaka as a place of devotion for the ascetics:—*पूज्य-कश्चाद्वर्षिष्व दण्डकश्चेति ते त्रय । यश्चकार महारामा वै दण्डकारण्यमुत्तमम् ॥ वनं तद्वैकविरुपाक्षं तापसानामनुत्तमम् । तत्र प्रतिष्ठमानस्तु नरः पापादिमुच्यते ॥*

The forest of Dandaka commencing from the north of the mountain Vindhya (the southern portion of Bundelkhand) extended on the south to the river Kṛishṇā. Comprising the district of Chotanagpur it extended eastwards as far as the borders of the Kalinga country, and to the west as far as the country of Vidarbha. It was in this forest that Rāma came to a tank called *वसन्तर* (see *infra*, XIII. 38) or the haunt of five nymphs, which was probably situated within the Central Provinces below the Chotanagpur district. Pañchavati and Janasthāna (where Rāma passed several days) were parts of this forest. Janasthāna or the tract of human habitation (as the other parts were molested by the Rakshasas) may probably be placed (though its exact location is yet a point of dispute) near Palaveram, where the Godāvarī rushes from the mountains, as Rāma is said to have afterwards travelled westward in search of Sītā.

प्रत्येकं च—&c. For, *पदै हि सर्वत्र गुणैर्निर्णीयते* ।

Śl. 10. *सहियोगोर्तः*—Distressed or afflicted by (the pain of) his separation (so poignant as to lead to death), and not *दुःखमरण-शोकात्*:. *स्वकर्म्मजं*—The *कर्म्म* referred to here is the accidental shooting of Śrāvāṇa by him; see *supra* IX. 73.-79.* Malli. says *स्वकर्म्मजा*, because his action was the हेतु of the क्रिया and not the direct cause of the curse which came from the father. *स. १००*—

*While Dandāratha was hunting, when a young man, on the bank of the Sarayū, he, in the shade of the night, heard the sound of gurgling water, and thinking that an elephant was drinking water, discharged an arrow in that direction. Suddenly, hearing the scream of a human being, the king knew that he had shot a man, and hurrying to the spot saw a young

शरीरस्य स्यात्. शरीरस्यागं, शरीरस्याग एव शरीरस्यागमात्रं तेन. शुद्धिनाम—*Lit.* the securing of purification, expiation. The wording of the curse was equivocal (see *supra* XI 79); it was not clear whether his death was to be caused by sorrow consequent on the death of, or some mishap overtaking, his son or sons. He now knew that the expiation was to be effected by his own death and not by that of his son or sons. If we could read शुद्धिर्नाम it would greatly improve the sense, but there is no MS. authority for it.

Śl. 11. विप्रोषितः—विप्रोषिता. gone away from (p p. p. of वृत् with वि and प्र) समारा यत्नात्; for Bharata also with Śatrughna was staying with his maternal uncle when Dasa died. See Rāmā. Ayo 68 7. अस्तवित्त—gone to end, dead; cf. VIII 51. रन्ध्रा—रन्ध्रा a loop-hole, a weak point; cf. IX. 15. दृष्ट—diligent or alert in. It seems that the supremacy of the kings of Ayodhyā was ever watched with feelings of jealousy by other kings. Cf. IV. 2, VII. 34, &c. आनिदता—आनिद is the piece of flesh or some other eatable attached to a hook, or bait, hence anything that allures or attracts. ययौ—The use of the word आनिद shows that it only served as a source of attraction to the enemies; had they actually attacked it that would have led to their ruin.

Śl. 12. अनाथा—अविद्यमानो नाथः यस्तौ who had lost their master or king; cf नाथस्तस्यैव लोकास्त्वमनाथा विपश्ये । Uttar. I 43 This

ascetic rolling on the ground, being mortally wounded while filling his jar with water for his parents who were aged and blind. The dying youth, on knowing that he was shot through mistake and also perceiving how deeply the king was afflicted on that account, told him that he was not a Brāhmana, but the son of a Vaisya by a Śūdra wife, and asked him to inform his parents of the fact if he wished to save himself from being reduced to ashes by their curse, and also to extract the arrow from his heart as it gave him excruciating pain. The king drew out the arrow and the ascetic youth expired. The king then went to his parents and informed them of the sad accident, expressing his deep contrition at it. The old man bitterly lamented the loss of his son, blamed the king for his rash act, telling him that he lived as it was done through ignorance and uttered the malediction that he too, like himself, would die of grief for a son. The parents then requested Dasa to prepare a funeral pyre for them, they then ascended it and directed him to set fire to it and were consumed. See Rāmā. Ayodh. Adh. 61 See also *supra* IX. 73-79, where the story is somewhat differently given.

sense of *नृप* is quite lost sight of in its opp. *सनाथ* which often means full or possessed of; as in *लतासनाथः इषायं केसरवृक्षकः Śák. I.*, *सुवसनाधीरसद्मा Kád.*, *कुसुमसनाथे Vik. IV. 10.* &c. *प्रकृतयः—Malli.* takes this in the sense of 'ministers'; it may also be taken, as *Hemā. doe.*, in the sense of 'subjects'; cf. *IV. 12.* According to the *Rāmā.* the messengers were sent at *Vasishtha's* direction by the learned *Brāhmanas*, ministers and other friendly persons met together. *मातुः—अवस्थु निवसतीति निवासी तम् मौलेः—मूलादायताः मौलाः,* fr. *मूल+अ (अण्)* hereditary ministers or servants (*i. e.* faithful and trustworthy). *स्तम्भितम्—*Else he would have known of his father's death and of the circumstances that led to it and would have either refused to come to *Ayodhyā* or followed his brother in exile.

Śl. 13. *तथाविधं—तथा विधा यस्य स तथाविधस्तं* of that sort, *i. e.* brought on by *Kaikeyi's* obstinacy to send *Rāma* into exile and have her son placed on the throne *पराङ्मुखः—पराङ् (fr. परा+अङ् to go—अवसतीति) मुखं यस्य,* goes with *मातुः* (adversely disposed towards) and *धियः* (disinclined to accept royalty); for a slightly different meaning cf. *X. 43.*, and for its literal meaning cf. *XIX. 38.*

Śl. 14. *सत्सैन्यं—सैन्येन सह Bah. आश्रयालयेः—आश्रम आलये* *वेदांतेः* the inmates or inhabitants of hermitages. *Rāma*, in his journey through the forest, generally took his abode under some tree in the vicinity of the hermitage of some sage. The first great sage visited by him was *Bharadvāja.* *सत्सौमित्रे—सुमित्राया* *अपय पुनान् सौमित्रि;* fr. *सुमित्रा+इ (इङ्) अवस्थार्थे;* *सौमित्रिणा सहित.* *तस्य उदश्रु—उदश्रुत्यश्रुणि यस्य स तथा. वसतिदुषान्—वसते वृक्षाः वसतिवृक्षाः । तादर्थ्ये वृक्षसमासः,* or *वसतिभूताः दुषा.* where *वसति* means an abode.

Śl. 15. *चित्रकूटं—*The name of a mountain (and also district), the modern *Ohtrakota*, situated on the river *Paisuni* (the *Mandākinī* or *Māhni* of old days) about 50 miles south east of the town *Banda* (*Bundelkhand*). It was here that *Rāma* lived first for some days after he left *Ayodhyā.* It is crowded with temples and shrines of *Rāma* and his brother *Lakshmana* and is annually visited by thousands of *Rāma's* worshippers. Every cavern is connected with their name, the heights swarm with monkeys, and some of the wild fruits are still called *Sitāphala* *अनुचितसंपदा—qualifies लक्ष्म्या उच्छिष्टम्* what remains of anything eatable or drinkable after one has partaken of it; hence also, what is left after being enjoyed.

(युक्तसिद्ध). न उच्छिष्टा अनुच्छिष्टा &c.; see com.; 'whose essence had not yet been enjoyed.' See next Śloka.

Śl. 16. अकृतभीपरिवहे—अकृतः श्रियाः परिग्रहो येन when he did not accept royalty. परिवेत्तार—A Parivettā is one who marries before his elder brother is married. And, as राज्यलक्ष्मी is regarded as the wife of a king (see foot-note), a younger brother, who ascends the throne and enjoys royalty while his elder brother is yet living, is also called a Parivettā. A परिवेत्ता is a great sinner and is subject to various kinds of punishment; see foot-note. Bharata thought that he would be guilty of परिवेत्तार if he accepted royalty before Rāma; cf. वधेष्टनिर्विष्टे कनीषात् निर्विशत् परिवेत्ता भवति । परिविण्णो वधेष्टः । परिवेदनीया कन्या । परिदायी दाता । परिकर्ता याजकः । ते सर्वे पतितः । Even public calamities are said to result from a king being a परिवेत्ता. Thus the kingdom of Śamtau who became king before his elder brother Devāpi was visited by a drought of 12 year's duration; see Bhāg. P. IX. 22. देवापिः शंतनुस्तस्य (मतीपस्य) बाह्यीक इति चारमजाः । पितृराज्यं परित्यज्य देवापिस्तु वनं गतः ॥ अमरचर्चित्तु राजां प्राक् महाभियस्तुतः । समा द्वादश तद्राज्ये न वर्षं यदा विभुः ॥ शंतनुर्बाह्यीकः परिवेत्ताऽयमग्रजः । राज्यं देह्यपजापाशु पुराहविद्वये ॥

Śl. 17. स्वर्गिनः—स्वर्गः अस्यास्तीति स्वर्गो one gone to heaven, dead. पादुके—The wooden sandals. The wooden sandals or rather their metal or stone imitations, or the impressions of the feet of great saints, and Sannyāsins (especially of Dattatreya) are still worshipped by their devotees. राज्याधिदेवते—The presiding deities, i. e. the real rulers, of.

Śl. 18. नन्दिग्रामगतः—Nandigrāma was a village near or a suburb of Ayodhyā. When Bharata returned from Rāma, he did not go back to Ayodhyā, but remained at Nandig, awaiting Rāma's return from his exile, ruling the kingdom in the name of the Pādakā—मरतस्तु ततः सिधे नन्दिग्रामे परिवेद्य सः । स वल्कलजटापाशे मुनिरेव परः धनुः । नन्दिग्रामेऽवस्थितः ससैन्यो मरतस्तदा ॥ सचालकपन्नं च पारवापासं च स्वयम् । मरतः शासनं सर्वं पादुकाभ्यां निवेद्यन् ॥ ततस्तु मरतः श्रीमान् निवेद्याप्य-पादुके । तदर्थानस्तदा राज्यं कारवापासं सर्वदा ॥ See Rāmā. Ayodh. K. 115. 13-24.

राज्यं न्यातविद्य—Nāya is what is deposited with another, which he is to keep safe but not to enjoy or make use of एतद्राज्यं मम भ्रात्रा दत्तं सन्ध्यामनुसमम् । योगक्षेमवहे चेने पादुके हेमसाधने । Rāmā. अनुनरु—mark the Paras. Pada; he merely protected it, did not enjoy royalty; see Com.

§1 19 दृढभक्ति—If dissolved as दृढा भक्ति यस्य the comp. will be दृढाभक्ति, as पुनर्भाव (the masculinization of a feminine base when forming the first member of a Bah Comp) is prohibited in the case of words of the प्रियादि class, of which भक्ति is one. See Pān VI 3 34 Malli, therefore, dissolves as दृढ भक्तिरस्य on the principle सामा-ये नपुङ्गम् and in this he is supported by Bhatt, also. The authorities say that in such cases the gender of the first word is not emphasized—दृढभक्तिरित्येवमादिषु स्त्रीर्णपदस्या-विरहितं वात्। Vārttikāra Bhojarāja however, holds that the word भक्ति when derived as भज्यते इति (i. e. the object of worship) fr भज्+क्ति कर्मणि, as in भजनीभक्ति, is included in the प्रियादि group, and not the word भक्ति in the sense of भजन which is derived by adding क्ति मोक्षे, and so there can be पुनर्भाव. See the whole question discussed by Malli राजयदुष्णा—राजयस्य दुष्णा राजयदुष्णा तस्या पराङ्मुल पायस्य—पायित् रक्षन्ति आत्मानमस्यादिति पाप fr पा+Unádi य प्रायश्चित्त— from प्राय+चित्त, see foot note, the स् comes in by the Vārttika प्रायस्य चित्तिचित्तयो on Pān VI 1 157

§1 20 सानुज—अनुजेन सह वर्तमानः। एहयौगि बहुमीहि वन्देन-वने भव वन्य तेन, fr वन+य (यत्) वर्तयन्—Pre p of वृत् 10 to live or subsist on Cf मङ्गलिकमुखैर्मुगाधिप करिभिर्वर्तयते स्वयं हरिः। Kir II 18 वृद्धेक्ष्वाकुः—इक्ष्वाको नात्रापस्यानि एमांस इक्ष्वाकवः, the aff झ् being dropped. By 'तद्राजस्य बहुषु तेनैवास्त्रपाय' Pān II 4 68, an affix of the तद्राज class (of which अह् is one) is dropped when it denotes plurality and does not signify females, thus we have ऐक्ष्वाक- sing, ऐक्ष्वाकी दुस्, but इक्ष्वाकवः pl. For वृद्धेक्ष्वाकु &c cf वापके मुनिवृत्ती-र्त्ता I 8, गलितवयसामिदंशङ्कगामिद् हि कुन्तनम्। III 70, also VIII 11, and पुत्रसङ्गा तल्लरीकैर्वृद्धेक्ष्वाकुभिः पूतम्। पूतं चारुये तदार्पेण पुण्यमाप्यकै मतम्॥ Uttar I 22

§1 21 प्रवाद—divine or superhuman power cf गिरिराजभागात् supra II 41, प्रभावनिर्मितेन मूर्तेपत्रेण Vik II, also II 11 वनराति—वनस्य पति a large forest tree, fr वन+पति the न् coming in as it is a word of the पारस्करादि class, see Pān VI 1 157 Properly it is a tree which bears fruit without the appearance of flowers वानस्पत्य फले पुष्पात्तेऽपुष्पाद्वनरातिः। Here it means a tree in general Cf Hemadri—यद्यपि वृक्षवनस्पत्याभेदस्यापि विभाषोऽपि न स्यात्तत्रापि (Pān VIII 4 6) इत्यत्र भेदे सत्यपि वृक्षवनस्पत्योरिहाभेदेन ग्रहणं द्रष्टव्यमिति काशिकावृत्ता उक्तवाद्भूमिनिर्वापे भवति। क्रियविधि—Apparently through slight fatigue Rāma was जिनवन and divine, and hence incapable of being fatigued, hence the poet uses the particle इव

Śl. 22. ऐन्द्रि—इन्द्रस्य पुत्रः; fr इन्द्र+इन्द्र. द्विज—द्विर्जायते इति; fr. द्वि+जन्+अ (ङ). चित्तेषु—i. e. the nail-marks or scratching with the nails on the breasts indicative of enjoyment. Sanskrit. poets often describe these nail marks as forming part of amorous sports. Cf. *supra*, IX. 27; Kum. III. 29. पुरोभाग्यं—Abs. n. fr. पुरोभागिन् contentious, fault-finding +य (अप्). पुरोमजते fr. मज्+इत् (वितुण्); or पुरः माग अस्य विद्येते इति पुरोमागिन् one who steps forward first, implying unnecessary or uncalled-for interference. The poet thinks that the crow had the impudence to find fault with Rāma's scratching, and wished to make up the defects as it were. Cf. Hemādri—विषय रामस्य उपभोगविद्वेषु नखक्षतेषु अपर्णातिरुतं दोषं दृष्ट्वा तत्परिहारं कर्तुं काम इव । वनवासे नखक्षतादेरसमवाहुविशाम्यमुक्तेति केचिद्वत्प्लोकद्वयस्यानेऽयं श्लोक पठ्यति—see foot-note. Dinakara says—क्षुकाद्येषां हि कारुण्यदाकारितेनैवैर्धर्मैरित्यम् । रामेण दधानि नखपदानि तथा न च-तीति दोषैकदशितं प्रकटयन्निरस्तनी विदारितवानित्यर्थः ।

In mentioning the incident about the crow the poet seems to follow the Padma P. which says—रावश्चित्रकूटादौ शत्रुनोऽस्मत् क्षिपा । कदाचिद्वेदेष्टा निद्रायां रघुनन्दने ॥ ऐन्द्र. काकः समागम्य जानकीं वीक्ष्य कातुकः । विद्वद् नखैस्तीक्ष्णैः पीनोन्नतपयोधरम् ॥ तद्दृष्ट्वा रावः क्रुद्धः कुशं जग्राह पाणिना । माझेणायेन संयोग्य विशेष आह्वयमाणे ॥ तद्दृष्ट्वा घोरसंकाशः ज्वलत्कालानलोपमम् । मीर्या काकः प्रदुदाय निमग्नाकरणवनम् ॥ वायस्येति लोकेषु वज्रमयपरीक्षित । यत्र यत्र यथो काकः शरणार्थी च वायसः ॥ तत्र तत्र तदर्थं च परिवेशं भयावहम् । पुनश्चापादिभिः काको दयया विधिराह तम् ॥ भो भो बलिभुजं श्रेष्ठं तमेव शरणं मज्ज । एव रक्षकः श्रीगः शरणागतस्तत्सलः ॥ इत्युक्तः सोऽयं बलिभुजः शरणागतः रघुनन्दनम् । उदयेय सहसा भूमीं निपपात मयातुरः ॥ पाणसंश्लेषमापन्नं दृष्ट्वा सीता ॥ वायसम् । आहि बाहीति भर्तारमुवाच दयिता विभुम् ॥ तच्छिरः पादयोस्तस्य युयुज पाय जानकी । तदुवाच क्रीणाप कृपाधीशुपसागरः ॥ हरतासौ निजाद्याय नदेकाणि ददौ तदा । वायसोऽपि मुहुर्नवा सीतायै रावसाय च । हस्तोर्कं प्रययौ हृष्टो रावणेनाभिप्राहितः ॥

The story of the crow is not found in the Rāmāyana, and though found in a Bengal recension, it is considered to be an interpolation, and is also so given in the Nir. Ed. It does not say, however, that the crow was Indra's son, nor that Rāma was asleep with his head resting on Sītā's lap, but that after Rāma, Lakshmana and Sītā had partaken of the venison procured by Lakshmana, Rāma asked Sītā to guard against crows the residue of the flesh which was exposed to dry, when she was attacked by a crow. See Ayodhyākānda पक्षिमसृते (after 93) 36-37.

Śl. 23. अश्लेषिकः—apprised of the accident. इतीकादं—Not a particular kind of missile but a reed-stalk (here the stalk

of Kuśa grass) used as an arrow and endowed with the power of the *mantra* repeated (here *Brahmāstra*). आस्यन्—Aor. of अस् to throw.

नेत्रव्ययेन—see the extract from Pad. P. given above. Rāma's missile was unfailing in its effect (see *supra*, XI, 83) and could not have been turned back unless it hit some mark or had something for its victim. Rāma, therefore, offered his missile the eye of the crow and saved his life. मुमुचे—for the Pass. use cf. III, 20.

Śl. 24. आसन्नं—आसन्नदेशस्य भावः आसन्नदेशस्य तस्मात् । वस्तुकं—चारमङ्गलस्य चारङ्गः; a comp. of the सकृन्वादि class; or सारं गच्छति इति fr. सार strength and गम् to go with aff. खच् (अ) before which a nasal is inserted. उत्तुकाः सारङ्गा यस्यां सा ताम्. Rāma was so kind to the deer that they became uneasy at his departure. वस्तुकं—ardently longing or sorrowing for; fr. सू to produce, with उद् उत्सृजति मुनोति वा and aff. क्प् and क. स्पतीम्—see *supra* XI, 58.

Śl. 25. अतिथेय—see com.; fr. अतिथि+एय (उङ्); words similarly formed are पाथेय, वासतेयी (night) and स्वापतेयं wealth अतिथि is derived either as अतति गच्छति इति fr. अत्+इथिन्, or न विद्यते द्वितीया तिथिर्यस्य; properly, one who does not stay for a second day.

अक्षेपु—These are the ten asterisms आर्द्रा, पुनर्वसु, पुष्य, आश्लेषा, मघा, पूर्वा, उत्तरा, हस्त, चित्रा and स्वाति which pour rain on earth as the sun appears to enter them and are called the rain-Nakshatras. If कर्क be taken to mean the zodiacal signs these are Karka (the crab) and others. इक्षिणो—This refers to the Dakṣiṇāyana or the winter Solstice in which the sun appears to move from north to south. Cf. मानोमकरसंक्रान्तेः १०मासा उत्तरायणम् । कर्कादेस्तु तथैव स्वात्यपमासा दक्षिणायनम् || Bṛhasiddhānta.

Śl. 26. कैकेय्या प्रतिविद्धा—The Rāmā, says nothing like this. गुणोन्मुखी—उद्गतं मुखं यस्याः सा उन्मुखी; गुणेः उन्मुखी गुणोन्मुखी. The poet thinks that it was not Śītā who followed Rāma but the goddess of Royalty herself, drawn by his merits.

Śl. 27. अनसूया—Lit. one who knew not what असूया was. Wife of Atri, the highest type of chastity and wifely devotion. She was very pious and given to austere devotion by virtue of which she had obtained miraculous powers. For some of the stories illustrative of these, see A. Dic. under अनसूया. Atri, her husband, is appears, lived in a forest south of Ohitrakūṭa, near the entrance of the Dandakāranya. See Rāmā. Ar. K. Cantos 2-5. When Rāma visited Atri's hermitage, Anasūyā was very kind and attentive to

Sītā whom she favoured with sound advice on the virtues of chastity and gave her an unguent which was to keep her beautiful for ever and guard her person from the attacks of rapacious beasts, demons, &c. Cf. इदं दिव्यं वरं मार्त्यं वस्त्रमावरणानि च । अद्भुतं च वैदेहि महार्हमनुदेयनम् ॥ मया दत्तमिदं सीते तव यात्राणि शोभयेत् । अनुरूपमसद्भिर्दं नित्यमेव मविष्यति ॥ अद्भुतायेन दिव्येन लिप्ताद्वा जनकात्मजे । शोभविष्यति मर्तारं यथा श्रीविष्णुमन्त्रयम् । *Ayodh. K. 118.*

पुष्प-—Here पुष्प may preferably mean sweet, delightful (मनोज्ञ), पुष्पस्त्रिषु मनोज्ञे स्यात्स्त्रीषु सुकृतघर्षयोः इति विश्वः । काननं—कानपति दीपयति, स्मरादि इति काननं, *fr.* कन् aff. पुष् (अन), कं जलं अननं जीवनमस्य. In either case it is a beautiful forest full of luxuriant plants. पुष्पो-—The bees, attracted by the superior fragrance of the unguent, left the flowers of the forest trees and followed Sītā. This indicates its exceedingly pleasing smell. For a similar idea, *cf.* मद्योत्कटे रेनित पुष्पवृक्षा गन्धद्विषे इव इव द्विषाः &c. *supra*, VI. 7.

Śl. 28. संचयो-संध्यावाम्र लक्ष्मिपिः reddish-brown like an evening cloud; *cf. supra* XI. 66.

दिराधः-—A demon, son of Java and Śatahradā (शतहरा) The Rāmā. describes him as being like a mountain-peak, an eater of men, loud-voiced, hollow-eyed, large mouthed, huge-bellied, &c., and of frightful aspect, wearing a tigers' skin dripping with fat, wetted with blood and terrific to all creatures &c. &c.; see *A'rā K. 2. 4-8*. When he saw Rāma, Lakshmana and Sītā, he furiously attacked them and seized Sītā and carried her on his lap. Being assailed with arrows by the brothers he left Sītā, caught the brothers, threw them across his shoulders as if they were children, and began to walk off. Rāma cut off his right arm and Lakshmana the left one. They then dashed him to the earth and beat him with their fists and feet. But as he was not to be killed by such means (see below, note on विनिविद्य Śl. 30), they dug a deep pit and buried him alive. Upon this there arose from the earth a beautiful person who said that he was the Gaudharva, Tambura by name, who was reduced to the form of a Rākshasa by Kubera's curse, from which he was relieved by Rāma. See *Ar. K. Cantos 2-4. चरः-—s. Rāhu.*

Śl. 29. जहर मेघिली-see Rāmā. *Ar. K. 2. 10* (अङ्गनाशय रेदरीमपकम्प लहामसिद्ध &c.). घोषन-—सोचयतीति, *fr.* शुच् + मन (शुच्) qualifies both एः and अवमहः. The demon was the seeker of human blood, the drought also dries up moisture. The months of

Śrāvana and Bhādrapada are chosen because between these months the rainfall is heavy and certain; so the cause withholding it must also be equally powerful and can be fitly compared with Virāḍha powerfully seizing Śitā, though between Rāma and Lakshmana.

अवग्रह—also अवग्रहः; by अवग्रहो वर्षप्रतिग्रहे Pāṇ. III. 1. 51, the aff वृत् (before which the radical vowel takes Vṛiddhi) is optionally employed after वृत् with अव when the sense is 'the withholding of rain;' so we get अवग्रहः; and by adding अप् (अ) we get अवग्रहः, otherwise अवग्रह only; as अवग्रहः पदस्य.

Śl. 30. शिनिदिपत्य—Because he was invulnerable by weapons; cf. Rāmā तपसां चापि संपाता मल्लजो हि मत्तादजा । रक्षेणावपता लोकेऽष्टेपा-
भेदसमेव च ॥ Ar. K. 6. 50. काकुत्स्थौ—See Oom Kakutsṥtha was king Puramjaya of the solar race, so called because he rode on the hump of Indra in the form of a bull when fighting on his side with the demons. See *supra*, notes on VI. 71 पुरा दूषः—
पुरा used with a form of the Pres. tense gives it the sense of the future इति निः—The reason given here for burying Virāḍha seems to be the poet's own. For according to Rāmā the demon was buried at his own request, as Gandharva Tumbura. अष्टे चापि मां राम निक्षिप्य कृतली मज्ज । रक्षसा यतस्त्वानामेव धर्म. संनाशन ॥
अवष्टे ये निधीयन्ते तेषां लोका महोदया. ॥ ततः खनिजमादाय लक्ष्मणः
श्वभ्रमुत्तमम् । अस्त्रमग्राश्वेतस्य निराधस्य मदात्मनः । तं धुक्कण्ठमुक्षिप्य
शङ्कुर्कणं महास्वनम् ॥ विराट् माक्षिप्यदुर्ध्वं नदन्त भैरवस्वनम् ॥ Ar. K.
(Instead of the last Śl. Mr. Pandit quotes—तत्तुद्यम्य सौमित्रि-
र्विराट् पवतोपमम् । मन्वीरमवष्ट कृत्वा निचखान परतप. ॥ found in another
version of the Rāmā.)

Śl. 31. पञ्चवृक्षौ—See Malli. The name is derived from five वृक्षः or holy trees, viz अश्वत्थ, विंश, वट, चाम्पू and अतोफ. It is a part of the great Dandaka forest, near the source of the Godāvarī, where Rāma passed a considerable part of his period of exile. It was at a distance of two Yojanas (about 20 m.les) from the hermitage of Agastya. See quotation from Rāmā under Śl. 31. It is identified with Nasik because here Lakshmana cut off the nose of Śārpaṇakhā. There are also five gardens named अमराराम, कमलाराम, क्षीराराम, मोमाराम and द्राक्षाराम, which are still known by their ancient names. In the last mentioned garden there is a temple supposed to have been built by Tarakāsura

with a tank and a *Kunda* in front of it. Some think that the *Pañchavati* near Nasik is not the *Pañch.* of the *Rāmāyana*.

कुम्भजन्मन—*Agastya*, the son of *Mitra* and *Varuna*. The semen of these gods fell at the sight of the heavenly nymph *Urvaśī*. Part of it fell into a pitcher and part outside. *Agastya* was born from the former and *Vasishtha* from the latter. See IV. 21, foot-note, and notes thereto.

विन्ध्यादि पर्वतादि—See VI. 61 and notes thereon; *Mah.-Bh. Van. Cantos* 96, 107. The mountain was compelled to assume its original height by *Agastya*'s permanent stay in the south. *ॐ मार्गं निरोद्धुं सततं माण्डरस्याचनोत्तमः । संदेशं धालयन्त्यस्य विन्ध्यादौ न वर्धते ॥*

अनयोदरिपति—न अयोदा (*p. p. p.* of बहु with अन्) रिपतिर्धेन. रिपति.—(1) proper natural position; (2) proper bounds of conduct. *Agastya* received *Rāma* with the greatest kindness and asked him to stay in *Pañchavati* and pass his days of exile there. *ॐ इतो द्वियोजने तात बहुमूलफलोदकः । देशो बहुधुयः श्रीमान् पञ्चव्य-मिषिधुतः ॥ तत्र गत्वाभ्रमयद् कृत्वा मोनिप्रिया सह । रमसः ॥ विदुर्वाक्यं यथोक्त-मनुपालयन् ॥* &c. *Rāmā. Ar.* 13. *Agastya* became *Rāma*'s adviser and protector, presented him with the bow of *Vishnu* fashioned by *Viśvakarman*, the arrow given by *Brahman*, two inexhaustible quivers and a sword See *Ar. Canto XII.* 32-36.

श्ल. 32. रावणपुत्रजा—अवराहिनः कान्ते जाता अवराजा, fr. अवर+जन्+अ (ङ) रावणस्यावराजा This was *शृङ्गिता* (*lit.* having nails like winnowing baskets), the half sister of *Rāvana* and sister of *Khara*.

पुत्रीः कनयाः जज्ञात द्वौ पुत्रौ राक्षसेभ्यो । कुम्भकर्णदशार्पावौ धृतिनापतिभौ सुविप्र-नाटिनी जनयामास पुत्रमेकं विभीषणम् । गङ्गायां मिथुनं जज्ञे सरः शृङ्गिता तथा ॥ She was captivated by *Rāma*'s beauty, and assuming a beautiful and gentle form made advance to him. But he told her that he was married and referred her to *Lakshmana*, who, in like manner, sent her back to *Rāma*. This double rejection excited *Sitā*'s laughter, whereupon the revengeful demons assumed her hideous form and wanted to devour her. But *Lakshmana* interfered and cut off her nose and ears. She then flew to her brothers for revenge. Afterwards she went to *Lanka* and descended to *Rāvana* on the beauty of *Sitā* and instigated him to carry her off.

बह्वानुसारा—By मन्त्र we are to understand बह्वन्तरा. अनुसर fr. गृह् to hasten with आ+अ. म (क). निशपार्तः—The ground of

comparison is the being tormented with heat (of Madana in one case, of summer in the other) For the comparison, cf. समस्ताप काम मनसिजनिदापमसरयो । Śāk III 7.

अभिपेदे—simply means ‘came to,’ there is no idea here of coming with a libidinous desire, it is not necessary, nor does the simile support it ख्यालीव—Śarpa is compared to a female serpent on account of her revengefulness मलयद्रुमं—The mountain Malaya is known for its sandal trees, so this means ‘a sandal tree’ Rāma is compared to a sandal tree on account of the cooling nature of his touch

Sl 33 सीताराम—This is in accordance with the Rāmāyana, see Ar K 17 24, 25 कथिता—कथित अव्ययो यया This she did under the belief that her high descent might induce Rāma to accede to her wishes वद—: asked him to be her husband अभ्याकृत—risen to the highest pitch अकालज्ञ—काल जानातीति कालज्ञ, or जानातीति ज कालस्य ज कालज्ञ, now see com, does not know the proper time, : a love affected woman does not know when to make advances

Sl 34 कलमवाङ्—मवास्त कलममस्यास्तीति बाले—Although Rāma knew who she was, he addresses her thus through joke Lakshmana also addresses her as वरवर्णिनी, मदिरेक्षणा &c in the Rāmā, and the poet remarks—इति सा लक्ष्मणनोका वराला निर्णोदरी, मचते तद्वच सत्य परिहासाविचक्षणा || Ark 18 13 भ्रमस्व—Repair or have recourse to, or make love to (कामयस्व), approach with carnal desire

वृषस्यन्ती—Fem of the Pres p of वृषस्य, a denom verb from वृष (a man, for the various meanings of this word see com) with the aff क्यच् (य) before which स is inserted in the case of the words अश्व and others (Pān VII I 51), see com, वृष मैथुनाय वृच्छति वृषस्यति, by the Vār ‘अश्ववृषयर्मैथुनेच्छतायाम्’, hence वृषस्यन्ती means lusting (अश्वस्यति वदवा वृषस्यति यौ Sid-Kau) after a man, approaching a male with carnal appetite Cf लक्ष्मण सा वृषस्यन्ती Bhatti. IV 30, रघुनन्दन वृषस्यन्ती शूर्पेणला प्राप्ता । Mv. V. Mark the alliterations वृषस्कन्ध—The modern way is to take such compounds as Bahuvrīhis, वृषस्य इव स्कन्ध यस्य वृषस्य स्कन्ध वृषस्कन्ध, वृष इव स्कन्ध यस्य, an Uttarapadalopī comp, according to Malli, who follows the Bhāṣya

Sl 35 ड्येष्टाभिः—आभिमुख्येव भवन अभिः, व्येष्टस्याभिगमनं ड्येष्टाः तस्मात् Here अभि has the meaning of ‘carnal desire’. The following are the senses of अभि—अभि पूजाधाराद्येच्छासौ-

अपामिषुलपसोस्तपवचनाहारवशात्पापेषु. अनभिप०—Not favourably received, rejected. As Śārpa, first approached Rāma with a desire to have him for her husband, she was in the eyes of Laksh. as good as his wife, and so stood in the relation of a sister or mother to him. The virtuous Laksh. urged this as his reason for her refusal simply because he wanted to get rid of her speedily. Had she approached him first, he would have rejected her all the same, under some other plea.

रावाभया—राम आगवो यस्या नृदिह—The simile is happy. As the swollen water of a river dashing against one bank is violently thrown back and flows to the other bank, so Śārpa being rejected by Lakshmana had to go back to Rāma again. उभय—There is some difficulty about the dissolution of this comp (अव विग्रहादयं विनये Ohār). Although the word उभय occurs in the comp it must be dissolved as Malli has done II. The question is discussed by him in his com. on V. 72. According to Kalyāṇa quoted there, the word उभ appearing first in a comp, necessarily takes the aff. (अयम्, instead of नयम्) as indicated by the word निव in the Śūtra उभादुभो निवम्. Pan V. 2. 44, i. e. although the word उभ appears in the dissolution (विग्रहादयं), the word उभय must always be used for it in the comp. cf. Bhatṭya—उभो पुनो अयं उभयतः. उभ is used only in the dual; उभय, though dual in sense, is used in the sing. or plural only.

(सज्ञा), so शर्मणस्वा सज्ञायामिम् । साम्प्रसी कन्या । Sid-Kau. The न is changed to ण by पूर्वपदा-सज्ञायाम् । Pān. VIII 4 3 The change of न् to ण् by the presence of the first word takes place when the comp forms a name, and ग् does not intervene, e.g. द्रुणश्च, but कर्मणम् शर्मणस्वा नाम—may also be taken as one word. She disclosed her natural hideous form, having nails resembling winnowing baskets

§1 29 कोटिनाम्—कोटिनाम् मञ्जु (charming, sweet) इदमिति ताम्, fr मञ्जु 10 U. to soual+उ घोर—Ominous and frightful Mark the use of भुवा with स्वादिनी and स्वर्गा, and see Malli's remark on it सुदुः—Laksh was outside the hut, while Śarp was in the hut So he inferred from her howl that she was a demoness विहृता-वि reprehensible कृत actions यस्या सा a demoness, Malli, it may also mean 'offended, incensed' इति—Mark the use of the Nom with इति, although it is the object of सुदुः See Malli and A G § 255 (a)

§1 40 वैरूप्यम्—विरूपाया माया वैरूप्यं, पुनरुक्तस्य मायं पुनरुक्तम् fr पुनरुक्त+य (स्यञ्), पुनरुक्त is what is repeated, hence also what is done again By cutting off her nose and ears, Lakshmana endowed her with a repetition (i.e. addition) of deformity or hideousness Cf इत्युक्तो लक्ष्मणस्तस्या कुक्षौ रामस्य परपत । उद्धृत्य स्वर्गं चि-उद् कर्णनासे महाबल ॥ Rāmā Ar 18 4 भीषणा—from भीषण-oun. of भी and अि ह्यु (अन) adied कर्त्तरि (in the sense of the agent) with the fem aff आ, see com and Pān III I 134

§1 41 वेणुकर्कशम्—See com, or षणोरिन् कर्कशानि पर्वाणि यस्या सा तथा having joints rough or hard like those of a bamboo We may also have the form अपर्षणा by दाबुभाभ्यामप्यतरस्याम् Pān IV I 13 i.e. stems ending in म्, and Bāh compounds ending in अन् optionally take आ in the fem, e.g. सीमन् सीमा, बहुपञ्चदश-पञ्चशः अङ्गुष्ठ-अङ्गुष्ठे अनेन, fr अङ्गु 1 P to mark+उरा Unādi अम्बर—fr अम्ब sound and ण to take or hold (अम्ब रातीति)+अ (फ)

अतर्जयद्—तर्ज् although A'tm is sometimes used in the Par by poets See Malli Mr Nandargiknr reads the text of the com from तर्जमर्ष etc, as तर्जं मर्षं तर्जने इति नर्जमर्षोश्चोत्तरेणोत्तरात्तत्तदोपि चरितो द्विकरणनानुदात्तत्वेनमित्यस्यात्मनपदस्यानित्यस्वापनात्परस्परैर्दमित्यर्थम् । इदमेवा भिन्नयोक्त महामहानरुपान् &c The Par may be justified by the ज्ञापक, ममाण (i.e. what a rule does not directly say, but implies by its

wording, &c.). Pān. says बन्धिः स्वकायां बाधे. Now, why should *बन्धिः* be added when the root is known to be A'tm., by the indicator being *anudatta*? It indicates by implication that the A'tm. canted by an *anudatta* letter is *anitya* (not always binding).

Śl. 42. जनस्थानं—*Lit.* the habitation of man, i. e. that part of the Dandaka forest where men had their habitation, not being much exposed to attacks from the demons, as the great Rishis, Agastya and others, had their hermitages in it or thereabout. It was, however, the residence of Khara and Dāshana, and was in Rāvana's possession. See *supra* VI. 62. Its locality is a matter of controversy. It is generally held to be near Nasik. See *supra*, notes to śl. 9. Others hold that it was much lower down the course of the Godāvari, nearer to its mouth than towards its source. खरादिभ्यः—Khara was Śū's brother; see notes to śl. 32. By आदि are meant Dāshana and Triśiras—these were the generals of the Rākshasa force stationed in Dand. by Rāvana. उपविपक्ष—तथा विषा परपक्षम् । रामोपक्षम्—उप प्रथम क्लमण्युपक्रमः the first beginning or setting on foot by. By उपक्षोपक्रमं &c. (see *com.*) Pān. II. 4. 21, a Tat comp. ending in उपक्षा or उपक्रम is neu. when the idea of *प्रत्यक्ष* is to be expressed (आख्यातुमिच्छा आधिख्याता तस्यां), so वासिनेः उपक्षा वासिग्युपक्ष प्रत्यक्ष । रामोपक्रमं परामक्ष तम्

Śl. 43. नैर्ऋताः—See XI. 21. *मृता—We should rather expect the comp. to be हनमुत्तारयत्, but, as the poet wants to bring out her maimed state more prominently to notice, he does not say that. राक्षसिभ्यः—राममभिवाप्तीति रामाभिवायिनः तेषाम् । अमङ्गलमद्यत्—The very fact that the demons thoughtlessly placed Śārpaṅakṣā at their head and marched against Rāma indicated that their destruction was certain. The sight of a person with a disfigured face, especially with the nose cut off, is considered to be an evil omen. Much more so is the guidance of such a person. Cf. Br. Vai. Parāna—मुक्केर्ऋतिं विज्जनात् इदं च दिग्गम्भरात् । कृष्णवस्त्रपरीषानामपरां विषयामपि ॥ मुखदुष्टं योनिदुष्टं स्वाधिपुष्कं च कुट्टिनीम् । पतिपुत्रविहीना च दाकिनीं पुष्कली मदी ॥ &c. as quoted by Tārakumāra.

Śl. 44. वशमुपाय—उद्धृतानि अमुषानि येषाम् । निहये-वाये—To fight single-handed was the proud heritage of the kings of the solar race, for the offspring of Manu stood not in need of any extraneous protection or help; cf. स्वर्षियुक्ता हि मनाः प्रयति; also I. 19 (मोरी पुनुरि चातता); and IX. 10. सीतां च लहमने—Cf. मूर्ते मय धीमित्रे सीतायाः दण्डनत् । इमान्स्यां बधिर्यामि पदमिमांस्तानिह ॥ Ar. 20. 4.

Sl. 45. दाशरथिः—दाशरथस्यापत्यं पुमान्. कामं—granted that यातु-
धानाः—यातून् demons दधातीति; a chief of Rākshasas; powerful demons;
or यातून् travellers (fr. या + तु Unādi aff.) दधाति seizes इति यातुधानः ।
सहस्रशः—सहस्राणि सहस्राणि इति । See note on गणशः *supra*, XI 43.
यावन्तः—यत्परिमाणं येषां ते यावन्तः । तावान्—तत्परिमाणं यस्य. So quick
was Rāma in his movements that every one of the demons thought
that he was opposed by him. Or, owing to his divine power, Rāma
appeared to the demons to have assumed so many forms. Hemā.
reads तावद्वा; for his com. see foot-note. य is added to a numeral
when it means the mode or manner of an action (विधायै-यकारार्थे) or
when the sense is the distribution or apportionment (विभागे) of
a substance.

Sl. 46. सुभाचारः—This and the other words in this sl. are
क्लिष्ट or paronomastic. (1) Fighting faultlessly; (2) of pure or
good conduct. भस्मजनेन—(1) असन्नः जना यस्मात् the destroyer of
men तेन, by the demon Kṛara; (2) सन् जनः सज्जनः न सज्जनः अतः तेन,
by a wicked man. प्रयुक्तं—(1) sent against; (2) advanced, attri-
buted. दूषण—The demon of that name. दूषयतीति दूषणः fr. दुष् cau. +
लृप् (अन); the उ of दुष् is lengthened in the cau. by दोषो णो
Pān VI. 4 90. Here the poet indicates the future abandonment of
Sītā by Rāma.

Sl. 47. प्रतिगग्राह—opposed. Cf. VI. 40. सवन्निव—The arrows
were shot in such rapid succession that they appeared to have
issued forth at one and the same time. Cf. आकर्णं कृत्वा सकृदस्य योजु-
र्मांसीव पाणान्मुपवे रिपुरान् । *supra*, VII. 57; also Kīr. XIV. 53

Sl. 48. शितैः—शित p. p. of शि ॥ D. A'. to sharpen. यथावर्चः—
may also be dissolved as यथापूर्वा विशुद्धिः येषां तैः; they passed through
their bodies before blood could come out and taint them; so rapid
was their passage through the body. पतत्रिभिः—पतन्त जायते अस्ती पतत्र
a wing; fr. पतत् + त्रि; स विद्यते एवामिति पतत्रिणः.

Sl. 49. उरियत &c.—No one of the demons was spared that could
have raised his head, i. e. all were laid low. कबन्धः—The headless
trunk of a human being (supposed to be animated by a spirit) A
labandha is said to dance on a battle-field when at least a thousand
warriors fall down dead. Cf. माय. सहस्रनासे समस्तस्ये दृश्याते कबन्धम् । Also,
मनुष्याणां सहस्रेषु हतेषु हतमूर्धेषु । तदावेशात्कबन्धः स्यादेकोऽमूर्धो क्रियाम्बितः ॥ See
supra, VII 51. According to the Rāmā. 14 thousand demons
were killed in this fight by Rāma See Ara. 30. 31.

Sl. 50. सुरादिषां—सुरान् दिवन्तीति तेषां, fr. दिव् + क्त्वि (०). चरुधिनी—
चरुधो रथगुणि अस्ति अस्यां सा; properly, an army containing chariots

furnished with protection; hence sometimes, an army in general.
गृध्रच्छाये—Mark the comp. The carrion-feeders gathered in such large numbers as to form a cloud above as it were.

Śl. 51. शूर्पणखा—see *supra* Śl. 37. दुष्प्रवृत्तिहरा—By हरति &c. (see com.) Pān. III. 2. 9, ह takes the aff. अच् when the sense is 'not lifting up a load'; so अशहर; otherwise it will take अण्, as भारहारः.

Śl. 52. निषदाद्—निषद् properly means 'punishment'; here in the shape of the cutting of the nose and ears. धनरातुजः—Rāvana, the younger brother of Kubera, and son of Viśravaś, the son of the sage Pulastya. See Rāmā Uttar. K. Canto I. and Mah. Bhār. Van. Ch. 275. धनद् fr. धन wealth and दे to protect (धनं दयते इति) with the aff. क (अ).

Śl. 53. रक्षसा द्युक्त्वेण—द्युक्त्वेण इव रूपं यस्य, or after Malli, द्युक्त्वेण रूपं यस्य; तेन. This was Mārīcha, son of Tāḍakā (see XI. 28), afterwards the minister of Rāvana. Very much against his will and notwithstanding his remonstrances to the contrary, Rāvana, wishing to carry off Sītā, forced him to accompany him to the hut where Rāma dwelt with Sītā and Lakshmana. There he assumed the form of a golden deer, which Rāma at the instance of Sītā pursued. The latter was decoyed to a great distance by the apparent deer, which, when mortally wounded, cried for help, imitating the voice of Rāma, whereupon Sītā urged Lak. to go to his brother's rescue. When Lak. had left, Rāvana entered the hut and carried off Sītā. See A'sa. 42, 43.

पक्षीन्द्र &c.—पक्षिषु इन्द्र इव पक्षीन्द्रः; विद्मः अस्य संज्ञात. असौ विद्मिन् fr. विद्म + इत् which is added to तारक and other words of the group, as तारकितं नमः, पुष्पितः वृक्षः &c.; तदस्य संज्ञातमिति तारकादिभ्य इत्च्.

पक्षीन्द्र—This was Jatāyu, the king of Vultures, and son of Aruṇa and Śyeni. According to the Rāmāyana, he was the son of Garuda and younger brother of Sampāti. When he saw Rāvana carrying off Sītā he fought furiously with him to rescue her. Rāvana however, overpowered him, cut off his wings and left him mortally wounded. Before he expired he met Rāma and Lakshmana and told them what had become of Sītā. They performed his funeral rites after he was dead and so sent him to heaven.

Śl. 54. सूनपक्षे—सूनो पक्षी यस्य तस्य. Cf. Rāmā—तस्य म्यादच्छमानस्य रामस्यार्थं स रावणः । पक्षी पादो च पादौ च सङ्गच्छाय सोऽस्मिन्नत् ॥ कण्ड०—कण्डे बर्तेते इति ते । इत्यर्थः—Once Dasaratha assailed Śani (Saturn) because of a dearth due to his adverse influence, when he togeth

with his car was hurled down from heaven by the latter. Jatāyū, however, supported the falling king on his wings and saved him. Thenceforward they became friends. अनुज—अविद्यमानपुत्रं पश्य तम्. For he died while trying to rescue the wife of his son.

Śl. 55. सा-याम्—Here चक्षु is 'used in the sense of 'to tell', and hence governs the Dat. of the person to whom something is told, while the thing told is put in the Acc. case.

संस्थितः—For this sense cf. *supra* VIII. 72.

Śl. 56. नदीभूतः—न नवः अनवः; अनवः नवः संपन्नः नदीभूतः; पितृव्या-पत्तिस्तस्याः शोकः; now see Samj. स्थापित, like द्विपति, means death. अमिसंस्कार—Is the burning of a dead body upon the funeral pyre with the proper rites. पराः क्रियाः—subsequent (happening after) rites, such as offering libations of water to the dead, &c.; see *supra* VIII. 73. Cf. एषमुक्त्वा चितां क्षीणमारोप्य पतंगेश्वरम् । ददाह रामो धर्मात्मा स्वयम्भुमिषदुःखितः ॥ ततो गोदावरीं गत्वा नदीं नरवरात्मजौ । उदकं चक्रदुस्तप्ते पृथराजाय तावभौ ॥ Ara. Canto 68. वृत्तिरे—proceeded or went on, i. e. the two performed them.

Śl. 57. वधनिर्धूतः—Kabandha was originally a *dānava* named Danu, the son of Śrī (according to one account he was the son of Danu. According to the *Mahābhārata* he was the Gandharva Viśvāvasu—नस्याचक्षते गन्धर्वो विश्वावसुरह नृपः । मातो ब्राह्मणशापेन योनिं राक्षसंविताम् । &c. Van. P. ch. 278) whence he is sometimes called Danu-Kabandha. As Kabandha, he is described as covered with hair, huge like a mountain, without head or neck, having a mouth armed with formidable sharp teeth in the middle of his belly, arms a *yojana* in length and an enormous eye in the breast. This his hideous deformity was due to a fight with Indra. He thus narrates his own account in the *Rāmāyana* A'ra K.—Formerly I possessed beauty known all over the three worlds and like that of the sun, the moon and Indra. I used to assume a frightful form and frighten the ascetics living in forests. One day I offended the sage Sthūlāsira who imprecated a curse upon me, saying—"Let this horrible form, hated of all mankind, be ever thine." Upon my praying to him for deliverance from the curse, the angry sage said—"Thou shalt regain thy large and graceful form when Rāma, having cut off thy arms, will burn thee in a dreary forest." I propitiated the grandfather of the celestials by austere penance, who conferred upon me long life. I offended Indra once, thinking in my pride that he had no power

over me. But he with his thunder-bolt having hundred edges shattered my thighs and drove my head into the body. Wishing then to honour the words of Brahmā he did not put an end to my existence, but making my hands spread over a Yojana, placed my mouth, with sharpened teeth, upon my belly. Having thus related his history he requested Rāma to burn his body, so that purified by fire he might help him by his advice. That being done he shook off the funeral pyre and rose up pure as a heavenly being and counselled Rāma to form a friendly alliance with Sugrīva. (See A'ra K. Ohs. 71, 72).

सुमुखं—grew in intensity (see *supra* X. 79); i. e. was closely formed. समानशयसने—यस्य a serious calamity or misfortune; cf. यस्माद्धि यस्तस्मिन् श्रेयः सत्समाह्वयस्तन्मुच्यते । Kām. N. 8. XIII. 19. Both were similarly circumstanced, as both had lost their kingdoms on account of a brother and both were smarting under the outrage committed on their wives. Cf. Mahābhārata—तेन त्वं सह संगम्य दुःखमूल निवेदय । समानशिलो यद्वतः स ते सख्यं करिष्यति ॥

Śl. 58. वालिन—Vālī was the son of Indra, so named from Bāla or hair, being born from the hair of his mother. Sugrīva, the younger brother of Vālī was the son of Sārya, deriving his name from Grīvā or neck, being born from the neck of his mother. The story of their birth is thus given in the Uttara-Kānda of the Rāmā:—

Once Brahmā, while sitting in contemplation, dropped a tear of joy, which, falling on the ground was turned, into a male monkey, the first of his race. One day, while he overcome with excessive thirst was roaming about in search of water on the summit of Mera, he saw a beautiful lake. As he looked in at the clear surface of the water he saw his own image in it. Thinking it to be an enemy he jumped in, but when he came out of the water he found himself metamorphosed into a lovely damsel of the monkey race. The gods Indra and Sārya who happened to come there accidentally, beheld her and became enamoured of her. Then अमोघैतत्सहस्रं वाचसं महात्मनः । वाक्तेषु पतितं बीजं वालिं नाम वधूवतः ॥ मास्करेणापि तस्यां वै कद्वैवशावनिना । बीजे निषिद्धे श्रीवाया विधानामन्वर्तते ॥ निवृत्तमदनश्चाप्य सुषोऽपि समपयत । श्रीवायां पतितं बीजं मुषीवः समन्नायत ॥ &c.

The cause of enmity between the two brothers was this—Once Vālī had to fight with the demon Māyari,* who fled into a cave. Vālī also entered

*मायावी नाम तेवर्षी वृषेजो दुन्दुभेः पुत्रः । तेन तस्य महदेव वादिनः श्रीकृतं पुरा ॥ तत्तु पुन्ये जने रात्रौ किञ्चिन्वादाश्चमायतः । नर्दति ह्य सुसंस्थो वादिनश्चान्नयदने ॥ &c. Kish. K. ab. IX.

the cave in pursuit of him, having asked his brother to guard the entrance to the cave. A month passed away when blood came out of the mouth of the cave. Sugriva thought that Vāli was killed, and, stopping the mouth of the cave to prevent the Asura from coming out retired to Kishkindhā and became king in succession to Vāli. Vāli, however, returned to the city after having killed the Asura, and, knowing what had happened, deprived Sugriva of his Rājya and wife and would have killed him but for his escape to the Rishyamāka mountain which was forbidden to Vāli.

वीरः—The word is appropriate here as Vāli was himself a great warrior. धातोः स्याने &c.—The simile is very happy and shows that Sugriva was as able a ruler as Vāli himself, to fill up his place. Again, an आदेश is said to be शत्रुवत्; Sugriva and Vāli were also enemies.

Śl. 59. इतस्ततः—Here and there, to all places they could have access to (if we take इत् as expressing an Upamā). In this sense cf. नास्यगतिर्मेनारथानाम्. The monkeys were sent in four batches, each under a leader, in the four quarters: thus one was sent to the east under Vinata, a monkey chief, another under Nīla, Hanumat, Jāmbuvat and others, to the south; the third under Sushena to the west, and the fourth under Śatabali to the north. Kish. K. 40-43. मनोरथा इव—It is better to take this as an Utprekshā. The monkeys set themselves about Rāma's business in such earnest as to appear like the embodiments of his own desires. भातं—fr. ॐ to go, with अग.

Śl. 60. संपातिदशनात्—Sampāti said to be the son of Garuda and elder brother of Jatāyu. When Hanumat and the other monkeys failed in their search to get any news about Sītā they resolved to starve themselves to death rather than return without accomplishing their mission. At such a time they met Sampāti who told them that he had seen Rāvana carrying off Sītā and also gave them sufficient information about Lankā and its situation. See Kish. K. Chs. 58-59.

. मरुतिः—also known as Hanumat, was the son of Wind by Añjanā, wife of a monkey named Kesari. (According to another account he was a partial incarnation of Śiva). Māruti, and the other Vānara chiefs who assisted Rāma in the war with Rāvana, were, of divine origin. Hanumat had the power to assume any form at will, could tear off huge rocks or mountains, and fly through the air with the swiftness of Garuda. सगरं—For the derivation see *infra*, XIII 3.

निर्ममः—On this Hemā. comments—ममत्वाज्जिगेतो निर्ममः । ममेति विभक्ति-
प्रतिरूपकमप्ययम् । Ohār. has—ममभावाज्जिगेतो निःस्पृहः सुपुङ्गुः । We may
also analyse as निर्गते मम इति शब्दः यस्मात्स । Cf. Bg. II. 71.

Śl. 61. विषम्वन्ता—Hanumat at first searched for Sītā in Ravana's palace but he found no trace of her there. There-
upon he entered the garden of Aśoka trees where he found Sītā surrounded by Rākshasas appointed by Ravana to keep guard over her. See Sundarākā. Ch. 15. विषम्वन्तीति &c.—The simile implies the pitiable condition of Sītā, but at the same time it implies power in her to resist the influence of the wicked demonesses.

Śl. 62. अभिज्ञानं—अभिज्ञायते अनेन इति; अभिज्ञा+अन (स्पृष्ट);
a sign of recognition. अद्भुलीयकं—अद्भुली मय; fr. अद्भुली+इय
(उ)+त्वार्ये क् (क). प्रसुप्तं &c.—i. e. Sītā shed tears of joy
white like pearls at its sight. Cf. Hemā on this—अद्भुलीयस्य स्नेहेन
प्रसुप्तमन युक्तमिति कविना विशुद्ध मुक्ताफलस्य समार्थिविवक्षितः । ‘अन्य-
धर्मस्ततोऽप्यथ लोकसीमानुरोधेना । सम्प्रगाधीयते यत्र स सनाधिः स्तुतो यथा ॥’
इति काम्यावर्णः ।

Śl. 63. निर्वाप्य—fr. वा can. with नि; having cooled by removing the fever of anxiety of; having soothed or comforted her.
Cf. शरीरनिर्वापयित्री शारदी उद्योत्सना. Śik. IV. उद्धत—does not mean proud, but exasperated, his spirit raised by. अश्रुदधोः—After having comforted Sītā Hanumat wished to signalize his visit to the Aśoka grove by destroying it. As he tore up the tree several Rākshasas, dispatched by Ravana, came there to prevent the act and among them was Aksha, one of the sons of Ravana, whom he killed. स इवाह....विषह—When Hanumat was found to be more than a match for the ordinary Rākshasas, Indrajit was sent against him. He too found that Han. was not to be controlled by ordinary means and discharged the Drahmāstra against him. Hanumat, out of deference to the missile, suffered himself to be bound up by ॥ for a time* and fell down helplessly. He was then seized by the Rākshasas, roughly handled and taken into the presence of Ravana. Enraged by his defiant attitude Ravana ordered his death. The demons accordingly tied pieces of old garments round his tail, poured oil upon it and set fire to it. Thereupon Han. assumed, a gigantic form and jum-

* न मेषस्य बन्धस्य च शक्तिरिति विमोक्षणे लोकशुद्धयसाधनम् । इत्येवमेव विहितोः-
परबन्धो मयात्मयोनितुवर्तितव्यः ॥ स दीर्घमहास्य कर्षिर्विचार्य पितामहानुग्रहमात्मनश्च ।
विमोक्षशक्तिं परिचिन्तयित्वा पितामहाशामनुवर्तते स्म ॥ Sund. K. Ch. 48.

ping from house to house turning his formidable tail from side to side burnt Lankā. See Sundarak Ohs 53-54

As the poet has described here the events with great brevity we have here a quality of style called सक्षप or brevity Cf सक्षिप्तार्थाभिधान यस्य सक्षप परिकीर्तित ।

Sl 64 मरयनिस्तान्—When Hanumat was about to return, Sitā gave him her crest jewel as a token to be given to Rāma. This he showed to him कूसी—Who had successfully accomplished his mission हृदयमिव—Hemā says स्वच्छस्वादुल्लेखा The pure gem was as it were Sitā's heart full of pure love for Rāma. Or, the gem was much prized by her being a gift from her father at the time of marriage. So in sending it to Rāma she sent her heart as it were to him. Or her heart was full of Rāga (love for Rāma) and the gem also was full of Raga (red lustre), so it represented as it wore her heart.

Sl 65 स्पर्शनिमीलित—Who closed his eyes on account of the pleasurable sensation caused by the touch of it. Cf निमीलितान् एव स्पर्श रूपदिखा Vik IV Malli takes निमीलित in the sense of 'insensible to any other sensation' or perception अवयोधरं—वयसो वरौ वयोधरौ तयो सप्तग, now see com. The poet refers to this because it is this that chiefly contributes to pleasure in such cases.

Sl 66 ददन्त—उद्धत अत यस्य news शस्त्रं—see com, also सगमेन उत्सुक अर्णव—अगासि अत्र सन्तीति, fr अर्णव् + व स being dropped before it परिष्ठा—परित स्व घने इति, fr स्तब्ध with परि + ष (अ)

Sl 67 अनुदुत—quickly followed, cf अनुदुत सद्यति यन केवल Sis I 59 सङ्घातं—सङ्घात यथा तथा वतन्ते ते । वनमभि ॥ १—सङ्घात crowded दर्शनं देवांसे The number of monkeys was so vast that even when they flew through the sky in their eagerness to follow Rāma quickly they had to press against one another.

Sl III विभीषण—encamped on विभीषण—Let 'The terrible one A younger brother of Ravana. He was the son of Visravas by his wife Mālinī. He was virtuous, most handsome of the brothers, and opposed to the practices of the Rākshasas. Like Ravana he also propitiated Brahmā and chose a boon that he should never commit an unworthy action even in the greatest extremity. Brahmā gave him Brahmāstra and raised him to the dignity of a god. Cf मालिनी जनयामास पुत्रमेकं विभीषणम् । विभीषणस्तु रूपेण सर्वेभ्याऽप्यधिकोऽभवत् । स बभूव महामाणा घर्षयाज्ञा क्रियारति ॥ विभीषण शीघ्रपुंभक्तमभ्यवहारयत् । उपवाहरविभीमान् सदा जप्यपरायण ॥ ब्रह्माण सोषयामास ॥ ११ वृणु

इति ब्रह्मणोक्त उवाच—परमायुधतस्यापि नाधर्मो मतिर्भवेत् । अशिक्षितं च भगवन् ब्रह्मार्थं प्रतिमातु मे ॥ ब्रह्मोवाच । यस्माद्वाक्षसयोनौ ते जातस्याभिप्रकर्शनं । नाधर्मो धीयते बुद्धिरमरत्नं ददामि ते ॥ *Mahābhā. Van. Oh. 275.*

When after the departure of Hanūmat Rāvana held a consultation with the chief Rākshasas, Bibhishana advised him to restore Sītā to Rāma and to save himself and the demon-race from certain destruction. But for this sage advice he was severely rebuked by Indrajit and Rāvana, whereupon he deserted his brother and flying into the sky with four followers came over to the side of Rāma, who then lay encamped with the monkey host on the other side of the sea. See Rāmā. Yud. K. chs 16, 17; cf. also Adhyātmarāmāyana—हितमुक्तं मया देव तस्य चाविदितात्मनः । सीतां रामाय वैदेहीं प्रेषयेति पुनः पुनः । उक्तोऽपि न भूणोत्येव कालपाशवशं गतः ॥ इन्तु मां खड्गनादाय माद्रवदाक्षसाधम ॥

स्नेहान्—out of affection for him, the best of the Rākshasa family. बुद्धिमाविश्य—having entered thought, i. e. having put that thought into his mind. Better read आदिश्य, having pointed out that course of action or inspired him with the thought. The goddess of Royalty of the Rākshasas, as if afraid of being separated from the family, induced Bibhishana to go to Rāma and seek his protection.

Sl. 69 निष्ठाचरो—Sovereignty over the Rākshasas Ohāri. takes it in the sense of निष्ठाचरस्य रावणस्य ऐश्वर्यं नीतयः—political measures, diplomatic actions. In right time did Rāma secure his help and thus paved his way to future success. Cf. सतां मार्गेण प्रतिमान् काले कर्म समाचरेत् । काले समाचरन्ताधु रसत्फलमस्तुते ॥ *Kam. N. XI 73.*

Sl. 70 सेतु—When Rāma with the vast monkey-army halted on the northern shore of the Indian ocean, the difficulty was how to transport the army to Lankā across the channel. Wishing to propitiate the sea for a passage Rāma sat on a seat of Kusa grass on the shore and remained in meditation for three days. But the sea refused to appear before him, when, getting angry, Rāma fixed an arrow on the bow-string and consecrated it with the charm of Brabhmāstra in order to make the sea mere dry land. At this the earth shook, a terrible hurricane blew and the waters of the sea were thrown into strange commotion. The sea then appeared before Rāma in his divine form, and beseeching his pardon requested him not to shoot the arrow at him, and advised him to ask the son of Viśvakarman, Nala, to construct a bridge across his physical body. Nala accordingly was asked to build the bridge. He had the power to make stones float in water. The monkeys then flew through the sky in different directions

and bringing trees hills, rocks and other things they could get hold of, gave them all to Nala. Nala threw them into the sea and by his touch the stones floated on the water. In bringing huge crags from the Himālayas some were accidentally dropped on the way and remain it is said to this day as monuments of the great exploit. The bridge was then formed which was a hundred *Yojanas* in length and ten in width
 दशयोजनविस्तीर्णं शतयोजनमायतम् । ददृशुर्दवगधरो नलसेतुं सुदुःकरम् ॥
 See *Rāmā Yuddha K* Oh 22

प्रवर्ग — प्रवेन by leaping गच्छतीति fr प्रव + गच्छ + अ, we have also प्रवग and प्रवगम रसातलात् &c — शाङ्खिणं शङ्खस्य विकार (made of horn) शाङ्ख धनुस्तदस्यास्तीति तस्य । शेषं स्वमाय &c — The extensive bridge spreading over a length of hundred *Yojanas* could well suggest to the poet the idea of the serpent *Sesha* who forms *Vishnu*'s couch appearing on the sea that his master appearing on earth as *Rama* might still sleep on him

Sl 71 द्वितीय—द्वयो पूरण द्वितीय । प्राकार—प्राकियत इति fr कृ with अ (घञ्) added कमणि The vowel of a preposition is mostly lengthened before घञ् by उपसर्गस्य घञि Pāṇ VI 3 122, but not when the comp refers to man. In the case of कृ with घ it is lengthened when a building is meant, otherwise प्रकार Cf *Brahmavalvarta-Purāna*—ऊर्ध्व विराटिहस्तस्य प्राकारं न शुभावहम् । मध्ये हस्तद्वयापूर्वं दीर्घहस्तप्रय तथा । न मध्यदेशे कर्तव्य किञ्चिन्पूनाधिक शुभम् ॥ Cf also *Mahabharata*—तदुणादिरयसेकारौ शण्णौरेव वानरौ । प्राकारददृशुस्ते तु समन्तात्कपिलीकृतम् ॥ वानरौ — वने भव वान फलादि राति इति वानर, fr वान + रा to take + अ (फ), or, वा किञ्चिन्नरः a little short of man. Hence it is probable that the army of the *Vānaras* that followed *Rāma* to *Lankā* was composed of the aborigines of South India, who having come in contact with the *Aryan* conquerors that came from the north-west, were civilized, knew politics and had a kingdom of their own in the South.

Sl 73 पादपाविद्ध &c — These were the weapons used by both the parties. The *Vānaras* used trees against the पत्तिस (wood rods tipped with steel and studded with nails) and so on. The monkeys could use such weapons only as trees, rocks, and their nails. The predicates आविद्ध (smashed) etc show that the monkeys over powered the demons everywhere. मुद्गर—A hammer used as a weapon, or a club

Sl 74 रामशिरःछेद etc — *Ravana*, under the delusion that *Sītā* might yield to his desires if she knew that *Rāma* was killed in battle and there was no more hope of her rescue by him, asked the

demon Vidynājīhva to create by magic a head of Rāma and to throw it before Sītā, when he would be on a visit to her. This he did accordingly and Sītā fainted at the sight. Cf. Agniveśa-Rāmā.—आहूयाथ निशाचरं दशमुखो मायाविन चात्रवीत् सीतामर्तुशिशोःतुल्यस्य च शिरः सीतापुरः प्रक्षिप । मायां तेन समाश्रितेन च कृतं शीर्षद्वयं जानकी हृद्वा मोहमुपागता विजट्वा यूयो विनीहीकृता ॥ and Rāmā.—विद्युज्जिह्वं च मायाज्ञमन्त्रवीदाश्रुताधिपः । मोहयिष्यावहे सीतां मायया जनकात्मजाम् ॥ शिरो मायामयं दृष्ट्वा राघवस्य निशाचर । मां त्वं समुपतिष्ठस्व महच्च चरारं घनु- ॥..... ..एवमुक्तं तु तदक्षः शिरस्तन्म्रियदर्शनम् । उपनिक्षिप्य सीतायाः क्षिप्रमन्तरायत ॥ &c. See Yūd. 31. This is according to Malli. But here it is Saramā, the wife of Bibhishapa, who consoles Sītā telling her that her husband could not be killed by any one and that he was alive (see canto 33). So the poet seems rather to refer to a later incident in the war, wherein Indrajit puts the two brothers in a deep trance by wounding them with arrows (that were really snakes; cf. Rāma Yūd. K.) and binds them and many other monkeys with *Nāgapāśas*. ब्रह्मदत्तवरो वीरो राघविः कीध-मूर्छितः ॥ अदृश्यो निशितान्बाणान्मुमोचारानिवर्चतः । राम च लक्ष्मणं चैव धीरेर्मांगमयेः शरैः ॥ विमेदं समरे क्रुद्धः सर्वगात्रेषु राघवी ॥ (44) वदती तु राघवन्धेन ताडुमौ रण-मूर्धनि ।.....निषेतुर्महेष्वासी जगत्या जगतीपती । (see canto 45). Ravana then orders the demonesses keeping watch over Sītā to take her in the heavenly car *Pushpaka*, and show her the scene. They accordingly take Sītā along with Trijaṭā to the scene of fight, and show her Rāma and Lak. lying apparently lifeless on the ground. See canto 48. Śl. 47 also makes a reference to the two brothers being bound up by snake bonds. Perhaps the poet has mixed up the two incidents.

शिरसा—A Rākshasi, also called Dharmajñā, who was appointed to look after Sītā by Ravana. She was kindly disposed towards her charge and prevented the other demonesses from teasing her. It was she who cheered up Sītā in her sufferings.

Śl. 75. जीविताश्मिन्नि लज्जिता—As a true Pativrata Sītā felt ashamed that she came back to life after having fainted on hearing of her husband's death which she then believed to be true. Cf. Bhaṭṭi.—उत्तेरिष समुदं तं मदर्थेऽग्निमिहिसिपः । ममर्थे चातिथोरां मा धि-रजीवितलपूकताम् । युतेऽपि स्ववि जीवन्त्या हि मयाणकमार्थया ॥ XIV. 57, 58, and for a similar sentiment मन्वेन विनाकृता रति-सुखमार्थं किल जीवितेति मे । वचनीयमिदं भवत्येतं रम्यं स्वामनुयामि यद्यपि ॥ Kum. IV. 21.

Śl. 76. गहवापत् &c.—मेघस्य इव मादो यस्य मेघनाद- Indrajit whose voice was deep and loud like thunder. This refers to Indrajit's

binding Rāma and Lakshmana together with the Monkey host by means of *Nagaps* as Garuda then came to the rescue, and touched the bodies of Rāma and Lakshmana, and the very moment all the serpents vanished, their wounds were healed and they got back not only their original but additional vigour ततो मुहूर्ताद्वर्द्धं वेनतेय महायत्नम् । वानरा ददृशु सर्वे ज्वलन्तमिव पावकम् ॥ तमागतमभिषेदय नागास्तेऽपि मद्गुदु । येस्तु तो पुरुषौ वज्रौ शरसूतेर्महाबलौ ॥ तत सुपर्ण काकुरस्थौ स्पृष्ट्वा प्रत्यभि-
नन्द्य च ॥ विमर्शं च पाणिभ्यां युत्वे चन्द्रमसप्रभे ॥ वेनतेयेन सस्पृष्टास्तयो सरुहद्वर्जणाः ।
&c Vide Yūd canto 50 स्वप्नवृत्त इव—Because no trace of the injuries remained afterwards.

Sl 77. पीलस्य —पुलस्त्यस्य गोत्रापत्य पुमान्पीलस्य रावण । शस्या—
The Sakti was a terrible weapon made by Mayāsura, it was furnished with eight balls, flew through the air with a terrible roar, never failed in its aim and was sure to destroy an enemy Cf इत्येवमुक्त्वा तां शक्तिमष्टपण्टां महास्वनाम् । मयेन मायाविहितानमोषां राज्ञ्यातिनीम् ॥ लक्ष्मणाय समुद्दिश्य ज्वलन्तीमिव तेजसा । रावण परमकुद्धश्चिक्तेष्वननाद च ॥ Rāmā Yūd K. ch 100

रामस्वनाम्—Hemādri says—असंवातिर्नालकारो रामस्तु विरोधामास्तव विरोध इति । &c

|| 78. मरुतिसमानीतः—When Lak, being wounded by the Sakti, lay in a deep trance, Rāma, thinking he might die, began to mourn his loss most pathetically, when Sushena, the monkey physician, told him that his brother was merely in a trance and would soon recover from it He then told Hanumat who was there, to get certain herbs from the mountain Gandhamādana विशल्यकरणी नात्रा सावर्ण्यकरणी तथा । सजीवकरणी वीर सधानी च महोषधीम् ॥ सजीवनार्थं वीरस्य लक्ष्मणस्य स्वमानय । &c Yūd. K. ch 101 Māruti went to the mountain, but forgetting the signs by which to recognize the herbs, he tore off the peak of the mountain where they grew and brought it to Lankā Sushena then took the necessary herbs, pounded them and poured some juice into the nose of Lakshmana, and the very moment he was re animated and rose up free from all pain

भाष्यार्थक &c.—आचार्यस्य कर्म, see com, हुञ् (अक) is added to polysyllable words which have ङ् for their penultimate and whose penultimate syllable is long, in the sense of 'nature or action thereof', thus रामणीयकं from रामणीय He gave them instruction in wailing, i. e. he killed the Rākshasas, their husbands, and taught them how to cry. Cf. आचार्यकं विज्ञापि मान्ययमाविरासीत् । Māl-Mādh. l. 27.

Śl. 70 स नाहं &c.—i. e. he killed Indrajit. See Yud. ch. 90, ślokas 70, 71.

Śl. 80. मुखावरयः स्वसुः कृतः—Kumbhakarna caught Sugriva as he lay unconscious under his blow and bore him away to Lankā. On his way back, however, Sugriva regained consciousness and managed to get off from the demon's grasp after having cut off his nose and ears. Cf. ततः कराग्रैः सहस्रं समेत्य (सोर्ध्वमेव c. l.) राजा हरीणापमोन्दराग्रैः । सरोज्यं कर्णौ दशनेभ्य नासां दंष्ट्रा पादौरेन्द्वारं च ॥ &c. Yud. 67, 86.

हरोप—obstructed, i. e. opposed, attacked. गृही—ग्रहणस्य स्थिते इति a mountain. दहू—a chisel दहूयति हनि; fr. दहू + अ (अच्); or दं इति शब्दं कायति fr. दं + के to sound + अ. अ (क) by आसीदुपसर्गः । Pān. III. 2. 3. मन्. विषा—red arsenic, मन्. रावृषाचया शिला a comp. of the शाकशार्पिशादि class. दहूविप्लवः is put in to bear out the comparison to the blood-besprinkled body of Kumbhakarna. The idea is taken from निहन्तनासाकर्णेन विशरदुधिरण च । दहूषा द्वारं सारिरेण लङ्कायाः पर्येत्यमः ॥ Rāmā. Yud. 68, 4.

Śl. 81. भक्ताने—at an improper time, i. e. before the sleep was complete. विप्रसन्नः—प्रियः सन्नः यस्य; also सन्नप्रियः by 'वा विप्रसन्न' Vārttika on Pān II. 2, 35. Kumbhakarna had asked for such a boon; cf. Rāmā. सत्पुं वरप्रियमेकानि देव देव ममेरिततम् । एवमस्मिन्नेतं चोत्तमा प्रापाद्भयं । पुरे. तमय न कृषा—For he could be roused from it. सवेद्युन. &c.—Rāmā's arrows, as it were, took pity on him and made him sleep a sleep from which there was no waking. Now only he was a true lover of sleep.

Śl. 82. समरः—fr. अ १ P. to go + अ (च or अच्) भावे. समरारण्यानि—समरादुत्तिष्ठन्तीति; fr. रण्य with उच्च् and अ. अ (च). रजामि इव—The comparison to dust implies the extreme insignificance of the *Rishabhas* before the monkeys and the ease with which they were crushed to death. The bodies of the monkeys that were reddish brown in colour (see *supra* 71), are compared to the rivers of blood mingled with dust kicked up in the act of fighting. The *Rishabhas*, as they fell upon the monkeys, were slain in no time and disappeared in the vast array of the *Vānasas*.

Śl. 83 अयं—After the destruction of the *Rishabha* host. एव—His first fight is referred to in Śl. 77. वानराद—एवमेव एव इति वार्ति; fr. वृत् 1. A. to praise, to sleep &c. and the Uddi अ. ए (द्विच) A house in which one sleeps, hence, a house in general अराधनं—जातिं एवमवस्थाम् Bah. Cf. वीर्यवति विजये व. ह्मन्महद्वयम्

हनिष्यामि रिपुस्तूर्णं न जीविष्यामि दुःखितः । Bhatti. XVI. 13; and for a similar idea cf. अकेशवमपाण्डवं सुवनमय निःसोमकं &c. ; Venl. III. 34.

Śl. 84. पदाति—*and not ग्यचारिण, i. e. not having the advantage of the protection a chariot grants. वरूथिने*—*seated in a chariot; वरूथ*—*अस्या स्तीतिवरूथी. वरूथ properly means a covering or a sort of armour for a chariot as a defence against collision or injury from outside, here it stands for the chariot itself. Rāvaṇa fought sitting in a chariot, which was made by himself by his māyā (superhuman power), which looked as bright as fire, was drawn by fleet horses with men's heads, and could go anywhere according to its master's wish हरियुग्यं—युग्य a horse (lit. one that bears a yoke युग; from युग+य, see com.; (we have similarly रय्य and मासङ्ग्य); हरयो युग्या यस्य त. In the Rigveda, हरि, is mentioned as the name of Indra's horses, which are sometimes spoken of as two (हरी), sometimes as more (हरयः, हरिभिः); see I. 16, 1; 101, 10 &c. Cf. Nirukta हरितिन्द्रस्य Hence Indra is called हरिह्य (supra IX. 23), हरिवाहन (Vik. III. 6) &c. For the technical meaning of हरि, see supra III. 48 रथ—It is thus described in the Rāmā.—ततः काञ्चनाचिद्राज्. किंकिणीशतधुधितः । तरुणादित्यसकाशो वैदूर्यमयङ्कवरः ॥ सप्तध्वैः काञ्चनापीडैर्भुक्. श्वेतमकीर्णकैः ॥ हरिभिः सूर्यसंकाशैर्हमजालविभूषितैः । रुक्मरेणुष्वजः श्रीमान्देवराजरथो वरः ॥ परंरथः—See supra, II. 74 com. and note thereon. On seeing the unequal fight, Indra sent his own chariot, with Mātali, his charioteer, for Rāma's use. See Rāmā. Yud. ch 102-5-10. भूमिद्वरयात्तमे युद्ध रथस्येनेति मातालिः । आहरद्रथमभ्युग्रं सशस्त्रं मधवाज्ञया ॥ Bhatti. XVII. 97.*

Śl. 85. श्योमगङ्गा—*श्योमः श्योमि स्थिता वा गङ्गा श्योमगङ्गा । तस्या ऊर्मयः large waves (m. f.) तेषां वामुभिः. आधूत—scil. on its way to the earth. देवसूत—देवस्य सूतः तस्य भुजं साधु आलम्बते ॥ सुजालम्बी । साधु-कारिणि कर्तरि णिनिः । Vart. on Pān. III. 2. 78. जैषं—leading to victory; fr. जेतु + अ (अण्) added सार्धे, like मत्त एव मातः; see com. Cf. अयं हृदयश्च जैत्रो मघोन' स्यन्दनोत्तम । अनेन शक्रः काकृत्य समरे देव्यदानवान् । शतशः पुरुषन्त्याम रथोदारेण जघ्निवान् ॥*

Śl. 86 मोहेन्द्रं—*मोहेन्द्रस्येद. आमुषोच—fastened or put on. Hemā'. and Vall. translate it by ददौ. For this sense cf. आमुषद्वर्ग रत्नादय Bh. XVII. 6; कङ्कटामुकदेहेः Venl. II. 27; आमुष्यमानामराणा Kum VII. 21. श्लैष्ट्यं—The powerlessness, helplessness or fatality of. Indra's bow, armour &c. were sent along with the chariot, cf. इदमेन्द्र महद्वाय करचं चाग्निहनिमम् । शराश्चादित्यसकाशाः शक्तिश्च विमला सिता ॥ Rāmā. Yud. 102. 15.*

Śl. 87 अन्योन्य &c.—*अन्योन्यस्य दर्शनेन पातः विक्रमस्य (for the display of valour) अवसरः (opportunity) यस्मिन्. युद्धं—Hemādri*

Dinakara, Ohāri. and others read वेरं for युद्ध, but it has no propriety. Ohāritra. remarks—यदि द्वयोः परस्परविलोकनं नामविषयत्वात् समराभावात्प्रोद्भूत-
मपि वेरं नाकलिष्यदित्यन्योन्यसमासफलमिवासीदिति भावः. Dinakara also says
the same changing a word here and there. But then the same may
be said of every वेरं that leads to a fight. युद्ध is appropriate. A
battle is worth the name when well fought; cf. the well-known line
रामरावणयोर्युद्धं रामरावणयोरिव परितार्थ—attained its meaning, i. e. one
that was unparalleled.

Śl. 88. भुजसू०—According to Yādava quoted in the com.
Rāvana had four legs. The reading भुजोत्तमाङ्गवा० removes the
difficulty about ऊरुवा०. धनशनुजः—Rāvana was the half-brother
of Kubera, son of Viśravaś, by his wife Idāvidā. See śl. 52 above.
भययापूर्वः—not (surrounded by his attendants) as before. This
reading has no propriety; it is superfluous, as एकोऽपि has already
occurred. The variant यथापूर्व. or पूर्व is, therefore, better. मातृवंश
इव स्थितः—Some read इवा०. The name of Rāvana's mother is
variously given. See com. and foot-notes. Dinakara says—चातुर्यात्
आस्थितः निकषानाम्वा राक्षस्या वत् इव अवलोकितः, यदा वशे इति सप्तम्यन्तपठे
मातृकुले स्थित इत्यर्थः । Rāvana was a Brāhmaṇa on his father's side,
but his mother belonged to a Rākshasa family. Rāvana, though
alone, appeared as if surrounded by his maternal relatives (who
alone would take the best care of him, as his hands and feet also
did). Ohāri. says—स यथापूर्वमिति पठे स रावणो यथापूर्वं रामेण विनाशितो
मातृवंश इव दृष्टः ।

Śl. 89. लाङ्कपालानां—For the लोकपालाः see *supra* II. 75. The
Lāṅhīpurāṇa enumerates them as इन्द्रो यदि पितृपतिर्निकंतिरङ्गोऽनिलः ।
धनः शंकरश्चैव लोकपालाः पुण्डरीकः ॥ जेतार—This indicates his extraor-
dinary prowess स्वमुखेन—When Rāvana practised penance to
please Śiva and found that the god was not easily pleased, he cut
off nine of his heads, one by one, and offered them into the fire.
When about to cut off the tenth, Śiva appeared before him and being
highly pleased granted him the sovereignty of the three worlds.
See Śis I. 49 and Malli thereon. This indicates the additional
advantage he got from the boon of and the weapon given by Śiva.
तोषितेभ्यस्तरेण वरप्रभाषः Hema-dri. नूतितकैलाशं—तुलितः balanced in the
hands कैलाशः धनं तम् । This brings out his immense physical
strength See *supra* IV. 80, Mv V. 37.

Allusion—After his defeat of Kulaś, Rāvana went to the forest of
reeds (रावण) where Kartikeya was born. Thereon ascending the mountain
Kailāśa he found that the car Puṣpata which he had forcibly taken

from Kubera came to a standstill. While he was discussing the question of the sudden stoppage of the self-moving car with his ministers, Nandin, the Vehicle of Śiva, appeared there and told him to go back. Śiva was sporting there. On hearing this and saying 'who is this Śankara to me,' he got down from the car, went to the base of the mountain, tore it up and balanced it in his arms. The mountain shook, and the Ganas of Śiva and even Párvatī were seized with terror. Śiva then pressed down the mountain with his great toe and the arms of Rávana were crushed beneath it. Thus pressed down he set up a terrible roar which shook the three worlds. He then praised Śankara with psalms and was set free after a thousand years by the god when pleased. Śiva also named him Rávana, as his roar had struck terror into the three worlds (यस्याहोक्त्रय वैतदावित मयमगतम् । तस्मात् रावणो नाम नाम्ना राजमविद्यति ॥) and gave him the sword *Chandrahāsa*. See Rāmā, Uttar. canto 16, and cf. सप्तक्षिपन् पृथिवीधृता वरं वसेद्वानस्य चकार क्षितिम् । ननुक्षुपादिहतासप्तमस्यैवमहाभलेवहनेन विजयम् ॥ Śis'. I. 50.

अराति—न राति (gives) सुखमिति अराति. बह्—For, there was real credit in fighting with and killing such an adversary. Notice the idiomatic use of मद् with बहु and लघु in the sense of 'to think highly of, to value', and 'to think lightly of,' respectively. Cf. प्रथमोपकृत मरुत्वता.....लघुमन्यते भवान् । Śak. VII. I.

Śl. 90. सीतासं—For the throbbing of the right arm is supposed to forebode union with one's beloved. तदुक्कमहुतसागरे वमितर-पुण्यसन्दो वरस्त्रीलामसूचकः । This is a very common idea with Sans. poets. Cf. अमिमत्कलशंसी चारुपुस्फोर बाहुः । Bhatti. I. 27 ; शान्तमिदमात्रमपदं ह्युत्तिष्ठ बाहुः कृतः कलमिहास्य । Śak. I. 15. अधिकक्रोधः—His anger was heightened because Rāma's right arm quivered and prognosticated his union with Sītā, which of course meant his own death, he therefore planted the arrow into that arm. सुरवेतरे—See com ; the comp. must not be dissolved (as Mr. Joglekar has done) as सम्पादितरः as in that case the form will be सुवितरमित्त्वं.

Śl. 91. आगु गच्छति इति आगुगः an arrow. रवण—see com. विश्रवण and रवण are substituted for विश्वम् when अण् (अ) is added to it in the sense of 'the progeny of', these two words being given under the शिवादि group. For its *paurāṇika* derivation, see the śl. from Rāmā. quoted in the note to सुलितकेलासं above. उरयेभ्यः—उरसा गच्छतीति उरगः, the स् being dropped irregularly (by the Vārttika उरसो लोपश्च) before र (अ). म्रियं—The death of Rāvana was a matter of joy to the Nāgas also, as he had offended them by ravishing their beautiful wives and daughters Cf. द्वाणागसुरदेव्यानां मर्षार्थां च योषितः । रक्षसां चामयन्कन्याः सहितस्य परिग्रहः ॥ Also एव पद्मकन्याश्च नागकन्यास्तथैव । यस्तुतस्तकन्याश्च विमाने सोऽयतोपयत् ॥ Rāmā Uttar. ॥ 3.

Śl. 92. वचसेव—As by words, i. e. argument. Ohār., Din., Vallabha. and others read वचसेव; but एव has no propriety. निवृत्तोः—(1) striking back, nullifying; (2) refuting, disproving. वाद्विनोः—वादः अस्य विद्यते इति वादी । प्रमाणादिनियमेन पक्षपतिपक्षयोः परिग्रहो वादः । Hemādri; a logical controversy, disputation. सरम्भे—vehemence, great ardour. For a slightly different sense, cf. 36 *supra*.

Śl. 93. विक्रमः—vिक्रम prowess, success; व्यतिहार alteration. सामान्या—समाना एव सामान्या । स्वार्थे व्यञ्ज (य). अगत्—remained stationary midway; did not go to this side or that; cf. *supra*, VII. 54. अन्तरा—is not connected with द्वयोः and so is not a Karma-pravachanīya. वेदि—A sort of parapet or a wall sloping towards the centre, raised up between two fighting elephants, as a means of avoiding the terrible clash which otherwise would ensue

Śl. 94. कृतप्रतिकृतः—कृत action, i. e. the hurling of a weapon (see next śl.) or the employment of a miraculous missile (अस्त्र). प्रतिकृत—counteraction, i. e. the repelling or cutting off of the weapon hurled, or the use of a counter-missile, as that of the rain-missile against the fire missile (अग्न्यस्त्र). ताभ्यां—see Samj.; cf. ततो रामोऽपि क्षुद्रदुश्चापमाकृष्य शीर्यवान् । कृतप्रतिकृतं कर्तुं मनसा संयचक्रमे ॥ Yād. K. ch. 107. सुरासुरैः—सुराभ्यासुराभ्य ते; Itaretara, and not Samā. Dya, as there is no natural and eternal antipathy between the two, as there is between अग्नि and नकुल. Cf. मनुष्यजन्मापि सुरासुराभ्युद्येः Śīs. I. 35; देवासुरैरमुतमभुनिधिभिर्मध्ये Kir. V. 30; तर्केदीपिकायामपि यथादाम्भुजध्वजालिच्छलादिव सुरासुराः इति । Hem. परस्पर—for परस्पर and the retention of स् in this, when compounded, see note on परस्पर-क्षितादृष्टं I. 40. प्रात—a collection, volley of. न संहिरे—i. e. the arrows of each intercepted the shower of flowers intended to fall on the head of the other, and thus prevented it from reaching its destination. See com.

Śl. 95. तद्गुपितां—thickly covered or studded with iron spikes, घातनी—Lit. that which kills a hundred warriors; रातं शीर्य हन्तीति. This is the technical name of a kind of missile studded with iron spikes and four tālas in length. See com. येददृत—God Yama, so called, being the son of Vivasvat or the Sun by his wife Samjiti and the brother of Vālv. Mann; see *supra*, I. 12. कूटशाल्मलि—कूटश्यासी शाल्मलिश्च; properly the thorny tree (called in Marathi Śāvarī or Śāvar) which bears pods containing very fine cotton. Cf. द्रव्यसंश्लेषो तद्विज्ञानाभावेः कण्टकेभिरात्मः Pām. Ara. ch. 63. 11. Here by

transference of epithets it means the mace of Yama resembling the Śālmali tree. Mr. Pandit says—"Sinners are supposed to be tormented in the kingdom of Yama by being mounted on the Kēṭasālmali, an instrument of torture described as studded with adamantine thorns. The sinner, especially one who has been guilty of an unnatural offence, is prescribed the punishment of the Śālmali. See Bhāg. P. Sk. V. Adh. 26. 20, 'यस्त्विह वै सर्वाभिममस्तममुन निरये वर्तमानं वज्रकण्टकसालमलीमारोप्य निष्कर्षन्ति ।' Cf. also Mah-Bh. कूट-शास्त्रमलिकं चापि दुःस्पर्शं तद्विषकण्टकम् । ददर्श चापि कौन्तेयो यातनाः पापकर्मणाम् ॥" The Śataghni is compared to Yama's Kēṭasālmali, to indicate its unfailing power of destruction, thereby to magnify the power of Rāma.

Śl. 96. एवमप्राप्ता—before it reached his chariot. आशा—because Śataghni was the mainstay of their hopes. कदलीचूर्ण— with the ease with which one cuts a plantain tree This shows the enormous physical strength of Rāma.

Śl. 97. अशोषं—न शोषं going in vain अशोष infallible, never failing in its effect. Cf. Kum. III. अस्वे—for him, i. e. his death, the Dative by कर्मणः यममिवेति &c. एकपदम्—एक unique, unmatched, cf. *supra*, III. 38. ब्राह्मणम्—The missile presided over by Brahmā, irresistible, without a counter-missile, and having the power to destroy the world even. The arrow used for being endowed with the efficacy of Brahmāstra was the one given to Rāma by Agastya (see Rāmā., Ara. K. 12. 33.) It is thus described in the Rāmā.— ततः मरुमारितो रामस्तेन वाक्येन मातले. । जगद्वाह स शरं वीर निःश्वसन्तमिवोरगम् ॥ यं तस्मै प्रथमं प्रादाद्गस्त्यो भगवानृषिः । ब्रह्मदत्त महाबाणपमोषं पुषि विर्यवान् ॥ यस्य राज्ञो पवनः कले पादकमारुह्यैः । शरीरमाकाशमयं गौरवे मेरुमन्दरो ॥ सर्वविघ्नान्न मीमं यमरूपं मयादृष्टम् ॥ &c. See Yud. K. ch. 108. The gods were also delighted when they saw the arrow fixed; cf. Bhārata—तं बाणदर्थं रामेन ब्रह्मास्त्रेणाहुमन्त्रितम् । जहदुर्देवगन्धर्वो दृष्ट्वा शकपुरोपमाः ॥ प्रियाशोक— may be taken as प्रियाविषयकः शोकः his grief caused by the separation of his wife; or better as प्रियायाः शोकः the sorrow caused to his beloved (as Malli. has it); शोकः एव शक्यं a dart fixed in the heart, (here compared to a foreign substance got into the body), cf. *supra*, VIII. 88. निष्कर्षणम्—a medicine—an emetic—that ejects things from the stomach, hence, metaphorically, anything that draws out. The missile was sure to kill Rāvana and remove thereby the dart of sorrow from Sītā's heart.

Śl. 98. शतधा—in hundred ways. The affix आ is used after a numeral in the sense of 'change in the apportionment or distribution of a substance' The head of the missile branched off in a hundred ways. महोरगस्य—a huge cobra; Malli. says शेषस्य. Kāli. compares a powerful missile to a cobra; cf. वायस्यमर्धं शरार्धं पुनस्ते महोरगः श्वभ्रमिदं प्रविष्टम् Vik. I. 17. करात्—ferce. कणानां मण्डलं कणमण्डलम्.

Śl. 99. मन्त्रः—मन्त्रेण according to the secret charm प्रयुक्तं तेन ; see *supra*, notes on V. 57. निमेषार्धात्—निमेषः the twinkling of the eye; तस्य अर्धः a part (and not exactly a half) of तस्मात्. निमेष as the unit of time has a special sense; cf. सुगन्धं लवः शोकां निमेषस्तु लवद्वयम् अज्ञातम्—न ज्ञाता अज्ञाता, अज्ञाता मणानां वेदना यय. All the heads were cut off with one fine stroke with such rapidity that life passed away before the pain could be felt.

Śl. 100. बालार्कः—The morning sun which is so. प्रतिमा—image. वीचिनिन्ना—broken up by the waves, i. e. being reflected in the different waves, there appear as many (a series of) suns. कण्ठच्छेदः—the circular parts of the necks from which the heads were cut off. The orifices of the necks covered with blood appeared like the disk of the morning sun reflected in a series of waves. The gods had misgivings in their mind.

Śl. 101. पुनःसंधानम्—because in their fight the day previous, when Rāma cut off a head of Rāvana, another sprang up in its place and this happened a hundred times (see foot-note) and Rāma did not know what to do. See Rāmā. Yuddh. K. 10. 7.

Śl. 102. नदग्रहः—नदेन (by the rut sticking to them) गुरुः (heavy) वक्षः देवाः तेः. The epithet is intended to show how the heaviness of the wings assisted the light-bodied bees in descending to the earth along with the flowers. लोकापालः—The Lokapālas or the guardians of the eight directions are—इन्द्रो बह्निः विष्णुपति (Yama)—मैकती बह्वी मरुत् (Vāyu). कुबेर ईसाः पतयः पूर्वादीनां दिशां क्रमात् ॥ Their elephants are देवावतः पुण्डरीकीयं धामनः इन्द्रोऽग्रहः. पुण्डरीकः सार्वभौमः पुण्डरीकश्च दिग्गजः ॥ The elephants came to be together as their lords had assembled in the sky to witness the death of Rāvana. मण्डभिर्चाः—मण्डता मण्डाः मण्डभित्तयः (a nityasamāsa) ताः their large and expansive temples उपनतः—उपगतः (approached, at hand, for a different sense cf. VIII. 81; XVII. 81) मणिबन्धः the fastening of jewels (मणिबन्धो राज्याभिषेकसमये विरारत्न Ohāc) or the placing of the crown at the time of coronation यदिदम्; मणये वायस्ते अवासी मणिबन्धः पुष्टः. Some take it to mean 'the wrist' (मणिबन्धो अग्र). उपनती tent down near मणिबन्धो मकोटो पामे मणिबन्ध

referring to the bowing with hand folded and placed across the brow by tributary princes at the time of the coronation of an imperial king. But this is far-fetched यदा उपनतो मणिबन्धो प्रकोष्ठपदेशो यस्मिन् । कृताञ्जलाविरम्ये । Hemā पीलस्य—see *supra* §1 70. *वर्षे—*वर्ष is also *now* Cf. द्रवति सपरपक्षे निर्जिते दुष्पक्षेती जयति जिततमसके नीर जस्के महर्षे । युवतिरिव सहासा योश्चकाते सचन्द्रा सुरभि च जलगर्भे दुष्पर्वे पपात ॥ Bud Gh XIII, 72

§1 103 संहता—संहता released from tension, taken off कर्तुंकस्य उपा येन तम्, see foot-note आद्रुल्लघ—मच्छ with आ in the sense of 'to bid adieu to, to take leave of' is A'tm, see Mogh I 10 *वेदकायै—See *supra*, X 40 नामाङ्कः—नाम एव अङ्कः येषां ते नामाङ्कास्ते marked with the name (Ravana), see note on VII 38. *द्रुतकेतुयष्टिं—The arrows were shot by Ravana with such force that they pierced the pole of the flag and remained sticking to it हरिसहस्रयुगं—The usual number of bay horses attached to Indra's chariot is seven, so the mention of a thousand horses is, as remarked by Mr Pandit, a poetic exaggeration Or हरि may be taken to mean 'a ray' (अशु—see Amara quoted in the com), 'streaming with a thousand rays'

§1 104 जातवेदोविशुद्धा—जातवेदस् 'fire' is derived as जात वेद धन ज्ञान वा यस्मात् जाते विद्यते इति, जात वेति वेदयति वा, fr जात + विद् and the Unādi aff अम् (असुन्) *विशुद्धा—Notice the comp, जातवेदसि विशुद्धा (a comp सुसुपा) found pure in fire and not वेदसा विशुद्धा purified by fire for she was already sinless

When Ravana was killed and the war was over, Rāma sent for Sītā, and when she was brought to him by Bibbhatana, he with his mind pained by the thought of public slander, in case he should admit her without hesitation, after her long stay in the house of Ravana, said to her coldly—'I waged war with Ravana and killed him in order to avenge the wrong done to me and to uphold the dignity and retrieve the honor of my family I have nothing to do with you, O fair one! You may go any where or stay with any one you like What powerful man, born in a noble family, will accept a wife who has lived long in another's house?' On hearing these harsh words uttered by her beloved lord, Sītā wept bitterly and asked Lakshmana to prepare a funeral pyre that she may enter it, as the only remedy for that disaster, and when it was prepared by Lakshmana, with Rāma's implied consent and she entered it, the gods assured Rāma that she was pure Dasaratha also bore testimony to Sītā's virtue The god Agni brought her out unscathed and said—"O Rāma here is thy Vaidehī no sin hath visited her do thou, therefore, accept Maithilī Do not speak otherwise, I command thee' Rāma then accepted his wife See Rāmā, Yud K Sargas 115-118 According to the Brah Vai P, Sītā's shadow (Chhāyā) only, substituted by Agni, was carried off by Ravana It was this semblance that entered the fire in

order to give Agni an opportunity to restore the original to Râma. The Pad. P makes no reference to the fire ordeal, but simply brings Agni, Vâyu, Varuṇa, Brahmā and Daśa. to testify to Sītā's chastity.

रविपुत्र—Sugrīva. See above śl. 58, note on Vāli, and Rāmā. Uttar. K. प्रक्षिप्त after Oh. 38. विमानरत्न—For comp. see com; for रत्न see *supra* IV. 65. It was also called रत्नवर्षक. This was the self-moving, capacious, aerial car (or aeroplane) originally obtained as a gift from Brahmā by Kubera but which was afterwards wrested from him by his half-brother, Rāvana. After Rāvana's death it came into Rāmā's possession and was made use of by him for conveying himself and Sītā, along with Lakshmana and his allies back to Ayodhyā. It was then restored by him to its proper owner Kubera, on condition that it should come to him whenever required. प्रसये पूर्ति—We may supply प्रति after गति; or take रत्न with प्र transitively, the idea of उत्थिष्य being included. See com.

CANTO XIII.

This is one of the best Cantos that the poem can boast of Rāmā after his rescue of Sītā, proceeds to return with her to Ayodhyā, in the aerial car, called Pushpaka. This his journey gives an opportunity to the poet to describe several scenes and places. These descriptions show how close and accurate his observations were. This canto, like the fourth, has also some interest from a geographical point.

This Canto has elicited high praise from European scholars also, and Mrs. Manning, in her *Ancient and Mediaeval India* (Vol. II pp 103-111) has summarized it in felicitous language, from which we take the following extracts which, although lengthy, will be found interesting by the students.

"The ocean, as seen at the southern extremity of India, much impressed him Rāmā says, addressing his wife:—

"Look, Sītā, look! away to Malay's side,
My causeway parts the ocean's foamy tide.

* * * *

From the deep sea the sun god draws the rain,
To pour it down in boundless wealth again."

From the ocean also arose, he says, the silver light of the moon

"That ocean, whose waves are now at rest"

But whose might is unknown, and unmeasured, and impossible to tell.

"When, from sky to sky his billows roll,
Boundless as Vishnu,—who pervades the whole."

Where a river runs into the sea, the eager wave of the ocean is said to "drink up the river's lips," and, foaming o'er, to "leap, in a storm of passion, on the shore."

Beasts, birds, fishes, shells, trees and flowers, are all observed by Kalidasa :

Look, Sitā look; those monsters of the deep
close by the river's mouth their station keep,

* * * * *

Now, see ! they shut their mouths, while gushing out,
From openings in their heads, high fountains spout.

The shells, cast upon trees of coral by the "furious swell" of the billows, are also noticed. And so soon as the travellers reach the strand, they see "uncovered pearls" upon the sand, "cast by tempests from their ocean bed."....."hanging the burden of their branches low."

When they travel over the scenes in which they passed their years of banishment, Rāma alludes, in touching words, to his distress at losing Sitā (Śis. 23-32), but we can give but a few lines—

Look far before us, see the distant gleam,
Through the thick reeds of Pampā's silver stream.
There on the bank I saw two love-birds play,
And feed each other with a lotus spray,
'Ah, happy birds,' I sighed, 'whom cruel fate
Dooms not to sorrow for an absent mate.

When they reach Pāṭichavati, he sees "gazing deer". On the shore of the Godāvari, he observes "troops of cranes" upward soaring. Further to the north, he calls Sitā's attention to the mountain called Chitrakūṭa (Śis. 47-48).

Now to the left, dear Sitā, turn thine eyes,
Where Chitrakūṭa's lofty peaks arise
Like some proud bull he lifts his haughty crest,
See the dark cave, his mouth, and shaggy breast,

* * * * *

She haw the river, with its lucid streams,
Like a pearl necklace, round the mountain gleams

As they approach the junction of the Jumna with the Ganges, he sees a tree "with leaves of rosy red," from which he had twined a garland for Sitā, and a fig tree "with leaves of emerald green, and fruit like rubies shining bright between;" and continues—

* * * * *

"Now see the waves of Jamnā's stream divide
The fair-limbed Gangā's heaven descended tide;
Distinct, though joined, bright gleaming in the sun,
Like pearls with sapphires mixt, the rivers run
Thus interwined, the azure lotus through
Crowns of white lilies pours its shade of blue."

The different colour of the rivers, after their union, seems much to have impressed Kālidāsa, for he uses six different images in its description

First, the blue lotus flowers, seen amongst the white lilies. Second: "the dark gold shot glories of the drake," amid the white swans that float on Ma'na's lake. Third: a line of ochre crossing a sandal mark. Fourthly and fifthly—the Jamna comes into the Ganges looking like

".....the moon, whose silver radiance steals
Through the dark cloud that half its face conceals,
Or as a row of autumn's clouds, between
Whose shifting ranks the blue of heaven is seen".

And sixthly: the colours of the two rivers remind him of "Śiva's body, white with ashes," around which "a serpent's subtle coils are wound."

ŚI. 1. अथ—Then, after that—has the sense of आनन्तर्य (immediate succession after the happening of an event—here the mounting of the aerial car by Rāma with Bīśā). आरननः वायुगुण पदं—is a periphrastic expression for the sky. आत्मनः पदं means—his (Viṣṇu's) abode, Rāma being identified with Viṣṇu. The word *Viṣṇupada* is *Rūḍha* (established) in the sense of 'the sky.' But the poet does not use that, but simply 'आत्मनः पदं'; now Viṣṇu has three *padas* or abodes—तस्य हि सुभ्रुवस्पर्शक्षणाणि त्रीणि पदानि; hence the poet qualifies पद by वायुगुणे 'that which has sound for its special quality', thus restricting the sense to आकाश. According to the *Naiyāyikas*, sound is the peculiar quality of Ākāśa or ether (which fills it), as smell is of the earth, 'taste' of water, 'form' of light and 'touch' of air. आकाशस्य तु विशेषः शब्दो वैशेषिको गुणः। Bhā. P. Kārikā 44; see also Manus. I. 76. Here there is a reference to Viṣṇu's having covered the sky by his second step.* See *supra* VII. 35, and notes.

गुणतः—does not seem to be used merely for alliteration; it bespeaks power on the part of Rāma (as a mortal) to appreciate the beauty of scenes and to describe them. विमानेन—In the case of verbs implying motion the conveyance used takes the Inst. case.

रत्नाकरं—means by *rūḍhī* the sea, originally regarded as the store-house of jewels; cf. रत्नेषु लुप्तेषु बहुभ्यसांश्चैवापि रत्नाकर एव हिन्दुः।

* This *Paurāṇika* story has its origin in *Rigveda* I. 254, where the three strides of Viṣṇu (the solar energy) are explained by the commentators as the three manifestations of light, i.e. fire, lightning, and the sun; or as the three stations in the sky of the sun, i.e. its rising, culminating and setting. विष्णुतादिस्यः कथयति । एत आह त्रेषा निदधे पदं ...। क तत्तारम् । पृथिव्यामन्तरिक्षे दिव्यति शाकट्यभिः । पार्थिवोऽन्तरिक्षा पृथिव्यः पृथिव्यादिना तद्विहितम् । अन्तरिक्षे वेत्तात्मना दिवि प्रदीप्यमाना । इत्या० समारोहेन उदयगिरी उदय पश्येकं निपते । विष्णुपदे मध्येदिनेऽन्तरिक्षे । गदतिरिति आतमिरी इति अर्गशाम आश्वार्थो मयते । See *Durgāchārjya* on *Yāska's* *Nirukta*.

Vikram. Ch. I. 12. जायां—see com. on II. 1. रामनिधानो हरिः—Hari going by the name राम; etymologically mean the same. हरि is a name of Vishṇu; cf. लोहवपस्य महतीमहरणदातिं स्वायंभुवेन मनुना हरिगित्यनूक्तः । Bhāg. P. II. 7-2. This is used to justify the use of आत्मनः in आत्मनः पदम्.

Śl. 2. वैदेहि—विदेहानां (of the Videha country) राजा वैदेहः, तस्या पत्ये स्त्री वैदेही. आ मलयात्—As far as the M. mountain, i. e. its southern extremity. Malaya is the southern part of the Western Ghats running from the south of Mysore and forming the eastern boundary of Travancore. See *supra*, IV. 51. केनिल—fr. केन foam + इलच् a *matub* aff (showing possession), see Malli; the च in the Sātra shows that केन takes लच् and वत् also, so we have केनल and केनवत्. By referring to the extent of the bridge, Rāma implies that he had to make Herculean efforts for her rescue.

छायापथ—‘the path or belt of glimmering light’ is the galaxy or milky way, popularly called आकाशगङ्गा, which is very clearly seen in autumn and summer. स नलेन कृतः सेतुः सागरे मकरालये । शुशुभे सुमग श्रीमाद् (स्वाती) छायापथ इवाम्बरे । Rāmā. VI. 22-70. The comparison of the azure sea interspersed with patches of foam to the star-spangled clear autumnal sky is very happy. शरत्पथः—शादि मत्तन शरत्. The brightness of the autumnal sky is often referred to by Sans. poets; cf. Mud III. 20, Rat. III. 7. च्छाद्वार—आविष्कृताः चारवः तारा यस्मिन्. The clusters of stars correspond to the collections of foam.

Śl. 3. गुरोः—i. e. of Sagara, king of the Solar race, son of Bāhu, and 38th in descent from Ikshvāku See *supra*, III. 50. वियसी.—Gen. sing. of वियसु, a noun in उ from the desiderative base of यज् (वियय्) कविलेन.....तुरङ्गे—The horse was really taken away by Indra and not by Kapila; the poet says so following the belief of the sons of Sagara यद्यप्यश्वस्य भूतलसकनगनि-द्रव्यमनूतं तथापि कपिला-नितकेऽश्वद्वर्शनादनेन हतोऽश्व इति पूर्ववा समराणां बुद्धिमाधित्य कविलेनेषुकम् । Hemā; he, however, understands कपिल in the sense of इन्द्र and quotes वैजपती in support—कपिष्ठ-कपिलो वर्णः कपिलः पाकशासनः. When Sagara began the performance of the hundredth horse-sacrifice, the horse that was let loose was carried off by Indra to *pitāla* although guarded by his sixty thousand sons. Sagara commanded his sons (see foot-note) to search for the steed; tracing the horse by the impressions of his hoofs they followed his course, until they came to a chasm through which he had entered. This they enlarged, digging downwards each for a league, and entered the nether world. For what followed, see notes on IV. 32. Amsumat, the son of Asamañjas, effected the recovery of the horse, whereupon Sagara completed the sacrifice, and in affectionate memory of his

sons named ■ Sāgara the chasm which they had enlarged, and which was afterwards filled with the water of the Ganges that was brought down to the earth by Bhagiratha. Sāgara is still the name of the ocean, especially of the Bay of Bengal at the mouth of the Ganges. See Wilson's V. P. Vol. III. p. 302.

पूँः—ancestors (sons of Sāgara). परिवर्धित.—*Cf.* राघवस्य कुले जातेरुदधिः परिवर्धितः । Rāmā. Sund. K. I. 105, also खानितं सगरेणायमपमेधो महोदधिः । कर्तुमर्हति रामस्य ज्ञातेः कार्ये महोदधिः ॥ Yuddh. 19. 31.

Śl. 4. गर्भं दधति &c.—A reference to the evaporation of sea-water by the solar rays. The vapour held in suspension in the atmosphere is poetically called its fetus. See *supra*, X. 58, Brh. S. XXI. *Cf.* नवमासपुत्रं गर्भं मातृकास्य संमस्तिधिः । पीत्वा तं समुद्राणं धीः मल्ले रसायनम् ॥ Rāmā. Kishk. K. 28 3. दिव्यद्विजम्—probably refers to the development of pearls in the sea. *Cf.* Kum. II. 37.

अविन्ध्यन वह्नि—'the fire that feeds on water'—is Vādasānala or the submarine fire. The sage Dadhicha got a child from a mare which was therefore called Vādava. Just after its birth the child felt a voracious appetite which could not be satisfied by any means. The gods Brahmā and others did not know what to do. At such a time Sarasvatī appeared before her father, and on knowing the cause of his anxiety played upon her lyre before the child in such a charming way that Vādava forgot his appetite. Sarasvatī then persuaded him to sit on her back, and when he did so she carried him to the ocean and assigning him a place at its bottom told him to satisfy his appetite on the inexhaustible waters of the deep. See Prayāga-Māhātmya Uttar. Adhyāya 981. The fire is also called 'Aurva,' for an account of which see *supra*, note on that word at IX. 82.

प्रह्लादं उपोतिः—The moon which appeared at the churning of the ocean by the gods and the demons. ततः ततसदृशान्तरिक्षमात्रं समरात् । मसन्नामा समुत्पन्नः सोमः शीतान्तरिक्षजः ॥ Māh.-Bhā. A'dip. Oh. 18; see *supra* I. 12. The first line implies that the sea is a universal benefactor, being the cause of the fertilizing showers. अनेन समस्तोरपत्तिरुपधासि । Ohār.; the second indicates its great wealth, and the third its magnanimity, since it gives shelter to its own enemy (see Malli.), while the fourth shows that the world owes to it the enjoyment of the delight-giving moon-light. *Cf.* अहो विततमूर्जितं भरतर्हं च सिन्धोर्ध्रुः । Bhar. Nīt. 76.

Śl. 5. Having described the sea as the source of almost all the comforts that the world enjoys, the poet proceeds to describe the

immensity of the ocean. तां तां—The repetition expresses variety, various states (1) such as its swelling and ebbing, remaining calm or rising into waves, having a foamy surface &c.; (2) in the case of Vishnu—his identifying himself with the three qualities and thereby assuming different forms, such as that of the fish &c.; or the stages of creation; see *supra*, X. 16, 17. महिम्ना—(1) by its vast extent; (2) supreme greatness or power as evidenced by the creation of the earth, &c.; see *supra*, X. 28. अनवधारणीयं—That cannot be comprehended by the mind; अवधारयितुं योग्यमवधारणीयं न अव० अनव०. ईदृक्ताया—अयमिव दृश्यते ईदृक् of this form or nature; तस्य भाव ईदृक्ता the state of being such and such; तथा. इयत्तया—इव परिमाणमस्य इयत्ता of this measure; तस्य भाव इयत्ता the state of being definable as regards size or measure.

Śl. 6. नाभिप्रकृष्टा—नाभिप्रकृष्ट (see Malli) अम्बुह्रदमासर्तं यस्य नाभि-प्रकृष्ट-सर्तः तेन। According to the Purāṇas, a lotus springs up from the navel of Vishnu, with Brahmā appearing thereon; hence he is called नाभिज्ज, पद्मयोगि &c.; as the lotus forms his seat he is also called पद्मासर्त, नलिनासर्त &c.; see foot-note and cf. स पद्मे पद्मनाभस्य नाभि-मध्यात्समुत्थितः। रोचयामास वसतिं शुभं ब्रह्मा चतुर्मुखः॥ Hṃ. प्रथमेन धाम्ना—Brahmā is called the first creator, because he is represented as creating ten other Prajāpatis for the work of creation. These are mentioned in the Hṃ. as—मरीचिरभ्यङ्गिरसी पुलस्तयः पुलहः क्रतुः। शुचिर्ब्रह्मिणी वसश्च नारदो दशमस्तथा। दशमह्मण इत्येत पुराणे निश्चयं गता॥ See Manus. I. 34, 35.

युगान्तो—As the universe is not destroyed (i.e. resolved back—संहृत्य—into its original, matter being indestructible) at the end of each *yuga*, we must understand by *Yuga* a *Kalpa*, (the period of one thousand quarternions of the *yugas*). योगनिद्रा—योगनिद्रा, or sleep characterized by contemplation, is one in which consciousness is not lost but in which the sleeper enjoys communion with other things; see *supra*, X. 11. Vishnu does not really sleep but only appears to do so (see Malli.) being absorbed in meditation; cf. आत्मना कृतिना च त्व मात्मन्द्रेण मलीयसे। Kum. II. 10. Even for God such contemplation is necessary in order that he should be able to create the world anew. Cf. तदेतत्तत्तु स्यात् मन्त्रादेवेति &c. Chand Up. VI. 2, and आत्मा वा इहमेकमेवाय आसीत्... स ऐतत्तलोकाञ्च सृज इति। Ait. Up. I. 1. अनुमधिषेते—Vishnu being the embodiment of सत्त्वगुण, the quality of goodness, firmness, &c. which displays itself as the preserving power, the self-existent, all-pervading spirit, is associated with the watery element, which, according to the Hindu theory, spreads everywhere before creation. As such he

is called *Nārāyaṇa* and is represented as sleeping on *Śeṣha*, and floating on the surface of the ocean. See foot-note. The implication of the Śl. is that the ocean also is as permanent as the Supreme Being.

Śl. 7. पक्षच्छिन्ना etc.—पक्षान् छिनत्तीति पक्षच्छिद; गोत्रान् mountains-
मिनत्तीति गोत्रमिदं; both formed by adding the affix क्तिप्, which is added to root and then dropped. Indra is supposed to have cut the wings of mountains and made them stationary; see foot-note and *supra* III. 42 and notes thereon. गोत्रमिदं—Indra is also called the breaker or cleaver of mountains. The story is due to the misunderstanding of the word गोत्र. It originally meant a cow-fold, any fence that confines cows—hence the cloud that confines the cows of heaven—the rain-water; cf. यो गा उदाजद्वया पलस्य &c. *Rigv.* II. 12. 3. The word then came to mean 'a mountain'. शरणं—शरणे रक्षणे सायुः शरण्यः able to protect; fr. शरण + य (यत्); see com. on II. 30, *ante*. For Indra's thunderbolt had no power over the sea. See Kum. I. 20, cf. Bh. Nīt. 76, (इत्यथ शरणार्थिनः शिखरिणा गणाः शरते)।

उपप्लवितः—उपप्लवः great trouble एषा विपत्ते इति those harassed or hard pressed (by their enemies). धर्मोत्तर—one known for, i. e. always ready to do, his duty. धर्मज्ञ (by his sense of duty) उत्तरः (conspicuous) तै; उत्तर when thus used as the latter part of a comp. has the sense of 'excellence'; see *supra*, note on चक्रोत्तर VII. 49. मन्वन्—Here *Kālidāsa* seems to have used the word मन्वन् in the sense of the central i. e. chief king in a *maṇḍala* or circle of kings, who is more powerful than all and is able to protect the weaker party. Cf. *supra*, उपमत्तोऽपि च मन्वन्मनामिता &c IX. 15. Its technical sense in politics will not suit the context here. For मन्वन् in the language of politics means—a king whose territory lies between that of a king seeking conquest and that of his enemy and who is able to help them with army and money if reconciled or to chastise these if at war. Malli. quotes only one line from *Kāma*; the other is अनुग्रहे सहतयोर्व्यस्तयोर्मिदं प्रभुः (VIII. 18), this is explained as न सहतयोः एकीभूतयोः तयोः अरिविजिगीष्वोः अनुग्रहे कोपदण्डाभ्यामुपकृति समर्थः सदपेक्षया हीनशक्तित्वात् । तयोरेव व्यस्तयोः एकेकमेव निग्रहीतुं समर्थः एकेकापेक्षया प्रकटबलत्वात् । See *Kullūka on Manus.* VII. 155.

Śl. 8. रसातलात्—From the nether world to which the earth had sunk in the water. आदिभवेन पुनः—By the primordial being, i. e. *Vishnu*, who according to the *Vāyu-P.* assumed the form of a Boar as an animal delighting to sport in water—जलकीराद्य रुचिरं वाराहं रूपमभवात् । See V. P. quoted in the foot-note. According to the *Hv.* the earth, not being able to bear the weight of the mountains upon it, sank into the unfathomable deep from which it was

they can even take away and move by its light. See *supra* 7. For a similar idea cf. दिङ्माहस्ताकृतिमुद्रहाद्रिमयिः प्रशस्तासितरत्ननीलेः । रराज सर्वावलिकलसन्ती तरङ्गमालेन नमोर्णवस्य ॥

Śl. 13. अधरस्पर्धिषु—अधरेण स्पर्धन्ते इति अधरस्पर्धितान् = स्पर्धिनां वा तैः rivalling, vying with (in redness), is a forcible way of saying 'resembling.' Lips are generally compared to corals; here the comparison is reversed. ऊर्ध्वाङ्कुरः—ऊर्ध्वाश्च ॥ अङ्कुराश्च तेः प्रोतं (p. p. of वे I conj. with य् to pierce, to sew)—pierced in, entered into—युक्ते यस्य. As the conch-shells were forcibly cast over the coral-creepers, their mouths got fixed into the projecting points of the corals and then drifted on with great difficulty. शङ्खः— is derived as शं happiness स्वनति जनयति; from स्वं and affix अ (ङ) or शं छे cavity अस्य; or शाम्यति (शामयतीत्यर्थः । to be taken in the caus. sense) अलक्ष्मी misery इति from शम् with the affix ख् Uṇādi I. 102.

Śl. 14. A huge cloud was being formed over a waterpool. To a spectator from above the column of vapour over the vertex of the waterpool would appear to be itself whirling round. This is poetically described as a cloud being caught into the cavity of a water-pool and being whirled round, thus looking like the mountain Mandāra when the ocean was being churned. There may be a reference here to the phenomenon of water-spouts शूयिष्ठे—अतिशयेन बहु शूयिष्ठे very much like.

Śl. 15. अयश्चक्रनिमस्य—अयसः चक्रं अयश्चक्रे तेन सहस्रः अयश्चक्रनिमसः a nitya-samāsa, the words निम, संक्रा and c. when forming the latter members of compounds express resemblance, cf. सुरुत्तरपदे स्वर्नी (निमसंक्राशनीकारापतीकाशोपमादयः । Ak. II. 10. 37. तमालताली—(1) तमालानां तालीना च वनराजिभिः नीला; (2) = राजीवन्नीला when going with कलङ्कलेखा.

Śl. between 15 & 16. निखिषक्रत्पस्य—almost resembling a sword in blackness. भ्रालक्षु—भ्राले crooked, arched युगे eye-brows यस्या.

Śl. 16. केतक—केतकानां रेणवः. केतकोणवस्तेः. The Ketaka is very rich in pollen. It has thick fragrant leaves of a yellow colour and is much liked by women. संभावयति—decorates. आयताक्षि—आयते अक्षिणी यस्या. सा आयताक्षी; long eyes were considered a mark of beauty. आयताक्ष—v. l. qualifies आनन (the face having). मण्डनकार—See Malli.; the delay or loss of time to be caused by the act of decoration of Śitā were she to do it herself, objective Gen.; Ohār, and Din. explain this as मण्डनस्य कालस्य हानिः loss of the time of, i. e. delaying the act of भ्रक्षणे वेत्तीव—and so supplies the decoration at once. विश्वावर—explains the अक्षमाव. विश्वावर is a comp. of the

राकायादिनादि class, see foot-note II dissolved as विश्वविनाशः the comp. would be अपरविश्व like सुखकमलः Vāmana also suggests the alternate dissolution विश्वमपरं inferior to यस्यात्. Rāma says this merely to please his wife. He was not so impatient as to have thought of kissing his wife so openly.

§1. 17 शैकतनिभः—शिकताः सन्ध्याग्निन्देश इति शैकत a sandy bank; fr. शिकता + अग् (अ) showing possession and signifying land; see Pan V. 2 104, 105. For comp. see Malli; युक्तिभिः (the lost is हेनो) पर्यस्तानि scattered by reason of the pearl shells being broken, i. e. split open Ohir. and Din. solve the comp. as 'युक्तिभ्यः पर्यस्त' & 'सुदृढम्'—in a short space of time. सुदृढं as a measure of time means 2 ghāṭikas (48 minutes), see Ak. कनारो—Dissolve कलारजिताः पुनः तेषां मात्मा परितन् The aśva palm grows straight up and is not bent down by its fruit. So it seems Kālī. had not seen it personally.

§1. 18 करनीह—Voc. sing. of करनीह. Malli. takes करम् in the sense of 'the curved part of the palm between the wrist and the small finger' the comparison signifying that the thigh is fleshy and tapering like it. The commentators, however, more generally understand करम् in the sense of 'the trunk (i. e. upper part) of an elephant,' and Kālī. also seems to use it in that sense; cf. नागेन्द्रहातादपि कर्कशात् & Kum. I. 36, also द्विद्विनाशोऽन्तर्गतः IV. 17. The fem. affix ङ is added to compounds having ऊरु for their latter member and a word expressive of an उपमान for their first; see com. युगैरिति—येतिरिति one who habitually sees like—has eyes like those of—a deer; fr. ईन् with य and अङ्. इन् added तत्प्राप्तये; see Hemk's remark in the foot note. See Śak I. 8 विदुर्मिव—fast receding farther and farther. विदुर्मिव—दूर. विदुर्मिव—अविदुर्मिव—अविदुर्मिव—उदयम् न. विदुर्मिव; तस्यात् निवन्तं नीह—As the sea was being fast distanced the earth seemed to emerge from it with equal rapidity. For a similar description see Śak. noted in the foot note.

raised by Vishnu assuming the form of the holy Bear (यज्ञवराह), cf
 सहस्ररोत्तमना विवमा मेदिनी त्वमृत । अशक्ता वै धारयितुमधस्तस्याविराजता ॥
 पृथिवीं विशन्ती दृष्ट्वा तामधो मधुसूदन । उद्धारार्थं मनश्चक्रे लोकानां हितकाम्यया ॥
 भूत्वा यज्ञवराहोऽसौ द्वागध याविरुद्धरु । अद्भि स्रष्टादिताशुर्वी ॥ तामाच्छेत्प्रजापति ॥
 रसातलतले मग्नः रसातलतल गतः । मधुर्लाकहितार्थाय ददृशेणोज्ज्वलर गाम् ॥
 According to the तैत्तिरीयारण्यक the earth was raised by a black bear
 with a hundred arms. See com. According to the Tait Bráh,
 Prajapati, afterwards known as Brahmá, assumed the form of a
 bear and raised the earth out of the boundless waters. The Bhág
 P says that the Varáha issued from the nostrils of Brahmá, as
 he sat in anxiety on seeing the earth submerged in water, at first
 of the size of the thumb but suddenly growing to the dimensions
 of an elephant. See for the story Bh P III 13, Sis 16-32

प्रयुक्तो—प्रयुक्ता उदहनस्य क्रिया यस्या, *ist* to which the operation
 of lifting up was directed, *१ १* which was lifted up. The
 sense of 'marriage' is also implied, as indicated by the word वक्त्रावरणं
 प्रलयमवबुद्ध—The belief is that at the time of प्रलय or कल्पान्त the
 waters of the ocean swell up and deluge the whole earth, sweeping
 away all created things. सुदृढं—This refers to the condition
 of the earth when it was lifted up, being supported on
 the tip of his tusk by the Bear. The sheet of waters,
 quickly receding as the earth was raised up, is compared
 to a piece of fine cloth with which the face of a girl is
 covered at the time of marriage. See Din quoted in the foot note
 The reading अरण found in the MSS of Malli's com seems to be
 a mislection, as is clear from the way in which he explains the
 expression

Sl 9 Now the poet describes the sea as a lover enjoying the
 kisses of and allowing himself to be kissed at the same time by his
 river-wives सुखार्पणेयु-युक्तानामर्पणानि सुखार्पणानि offering up the mouths
 for being kissed. The plural indicates frequency of the action

प्रकृतिः—Here the rivers are fancied as *praudha* (bold or advanced
 in love matters) wives as opposed to newly married ones who are
 coy or bashful शनः—the same as अर्पण above एकलव्यवृत्ति—His
 behaviour towards his wives, *१ १* his mode of enjoying sports with
 them पादयते—By the rule 'निगणयलना र्थेयश्च'—*१ १* "Roots having
 the sense of 'eating or swallowing and shaking or moving' take the
 Paras in the causal even when the fruit of the action goes to
 the agent"—this should have been पादयति, but the operation of
 this rule is debarred by the exception न पादय्या &c PÁN I 3 89
 (See Malli)—*१ १* "But the roots पा to drink, दम् to tame, आयम् to

extend, आयम् to exert oneself, &c. do not take the Paras.,” and so we have पाययते, दमयते, आययते &c. alone. Of course when the fruit of the action does not accrue to the agent, there is Para. अकर्त्रभि-
पयि शेषादिति परस्मैपदं स्यादेव ; वस्तान्पाययति पयः । Sid. Kau. सिन्धूः—
For the Acc see com. and A. G. § 44.

Sl. 10. सप्तस्य—सप्तैः सहितं Bah. Comp ; with sea-animals there-
in नदीमुखान्—नद्या (the sing. because Rāma speaks with
reference to a particular river) मुखं नदीमुखं तस्याम्. This shows
that the Vimāna had come by this time over the shore of the sea
where a river had joined it विवृता—owing to their having
their mouths open; i. e. having opened their mouths (and then
closed them) सिम्ब—A monstrous fish having a fabulous
length, see com.; probably it was a kind of whale larger than the
modern ones. ऊर्ध्वं दित—As the times closed their mouths the water
being compressed forcibly escaped through the holes in their
heads. इति तेषां स्वभावोक्तिः । Ohār.

Sl. 11. मातङ्गनकैः—मातङ्गाकारा नद्याः तेः a comp. of the शाकपाथिवादि
class The comp. may also be taken as a Dvandva, मातङ्गाश्च नद्याश्च तेः,
but that does not seem to be intended by the poet. सहस्रो—suddenly
jumping up to the surface. निम्नान्—divided (on account of the
large size of the animals.) कपोल—कपोलान् ससर्पन्ते इति कपोलसंसर्पिण-
स्तेषां भावः. परिता तया, on account of their gliding along &c. कर्ण—
क्षणं चामरं क्षणं, Acc. Tat ; कर्णेषु क्षणं कर्णक्षणाचामराश्च, a comp. सुस्पृष्टा.

Sl. 12. Now the party comes just over the boundary line of the
sea वेला—वेलाया अनिलः the wind blowing across the shore प्रवृत्ता—
lying stretched at length महोर्ध्वविस्फूर्ज्यु—the swelling or curling
up of the waves, i. e. the swelling waves. विस्फूर्ज्यु is formed from
स्फूर्ज् with वि by means of the affix अयुच् (यु) forming nouns,
which is added to verbs having an indicatory द् प्रaffixed, such as
वेत् (दुवेत्), भि (दुभोश्चि), स्फूर्ज् &c.; वेपथु. श्वपथु. स्फूर्ज्यु, &c. निर्विशेषा—
विस्फूर्ज्योः निर्गमं विशेषः येषां, not differing from, undistinguishable
from This indicates the hugeness and great length of the serpents
The serpents were stretched at length just near the edge of the
water and were so huge that they appeared just like the swelling
waves of the ocean that heaved near them and were not to be
distinguished from them from a distance. सद्यद्भरते—Whose lustre
was increased (i. e. which appeared more brilliant) as the sun's
rays flashed back from them व्यसृज्यते—The serpents could only
be distinguished as such from the waves by &c. It is a belief
common in India that serpents of the best class and large in size
carry a gem (a sort of phosphorescent stone), in their hoods which

among them; see his com. on IV. 45) object to the final इ being added here (the proper form being गन्धः), as the Vārttika गन्धस्येवे तदेकान्तग्रहण requires that the smell should be natural with the thing; and according to them recourse should be had to the Sūtra 'अल्पाख्यायाम्' Pān V. 4. 136, and this should be explained as 'दानस्य गन्ध' तेषां अस्त्यस्मिन् इति गन्धि. Cf. Hemādri—"महेन्द्रद्विपदान-गन्धस्यैव गन्धरावस्याल्पपर्यायत्वादल्पस्य दानस्य ग्रहणाद्वायोर्मान्यम्." But it is shown (see our notes on IV. 45) that the best grammarians do not hold this view, and so the form is correct.

त्रिमार्गगा—The Ganges; lit. the river that flows in three courses, viz. one in the sky, one on earth and one in the nether world. दिनर्ष—lit. rubbing against, hence close or hard contact with दिनयौवन—the noon, तस्मादुत्तिष्ठन्तीति; fr. स्था with उद्+अ (क), see *supra* XI. 16. आचानति—lit. drinks up; hence absorbs, completely dries up, see *supra* IX. 68; Kum. VIII. 25

Śl. 21. चण्डि—O passionate one, O you with delicate feelings, often used like मामिनी; as a term of endearment. According to lexicographers चण्डी means one who is extremely irascible, one whose delicacy of feelings is easily affected; hence one having a high sense of personal dignity. Commentators, however, have exerted their ingenuity for nothing in justifying the use of the term; cf. Hemādri—सविद्युतं पर्नं दृष्ट्वा इयमवर्णसांभवाद्भामः कृपन्तसुक्त इति सीतायाः कोपोऽप्युदिति चण्डिपदम् । Ohār. and Būma. also have—विद्युत्क-मेघमालीक्य वर्णसांभवाच्छामोऽसौ राम. कृपन्तसुक्तीति (सीतायाः कोपे समुत्पन्ने ज्ञाताभिप्रायस्य चण्डीति संबोधनम् । आमुच्यति—gives; it may also mean—sets or places on; see XII. 86, XVII. 25. उद्दिप्तं—उद्दिप्तं manifested विद्युद्वत्तयं a ring of lightning यस्य. The उत्प्रेक्षा is based on this.

Śl. 22. जनस्थान—see *supra*, XII. 42. अपोरद्विप—अपोडा विप्रा यस्मात् तत् चरिष्य—चिराणि bark-garments विभति इति. यथास्व—according to one's proprietary right, i. e. each Rishi occupying the hermitage that was his. आश्रममण्डलानि—The hermitages and their environs. Each hermitage had a large compound surrounding it; cf. आश्रम in आश्रमभोग Śāk. I. p. 16. The chief Rishi had his dwelling in the centre, while ordinary hermits lived in huts built round it

Śl. 23. स्थली—a natural level spot of ground (as opposed to स्थला which is artificial); see Kum. IV. 4. मूरु—m. n. is a foot-ornament, worn on the ankle. It is furnished with a number of very tiny bells which produce a jingling sound at each step. The foot-ornament was thrown down by Sītā as she was being carried away by Rāvana, in the hope that, should it meet Rāma's eye, it might give him a clue as to the direction in which she was

carried away. See Rāmā. A'ra. K. 52, 29. स्वचरणः—तव चरणस्वचरणः; त्वचरण एव अरविन्दं तस्माद् विश्लेषः &c.; see com. वद्धमौनं—Hemā. remarks—यः किरा विरही सोऽवश्यं सुवि पतति मौनी भवति ।

Ohāri., followed by Dinakara, observes (see foot note) that according to tradition Kālī. ingenuously refers to the mantra 'हंसः' which he practised and worshipped as a deity. "This refers to the practice of making a संकल्प or a solemn vow to perform a daily observance of the Mantra generally known as अजपा after the morning ablutions attended with the necessary sacred precepts connected therewith. The Mantra consists of the syllable हंसः. By inhaling one's breath the syllable हं is produced; and by exhaling the breath the syllable सः is brought forth, and thus it indicates the mystic syllable सोहं of the Vedānta doctrine. The Mantra that is given in the Tantra book is as follows:—उच्छ्वासैरेव निश्वासेर्हंस इत्यक्षरद्वयम् । तस्मात्पाणश्च हंसाक्षरं आत्माकारेण संस्थितः ॥ नामैकच्छ्वासं निश्वासाच्छ्वासद्वयम् । तस्मात्पाणश्च हंसाक्षरं आत्माकारेण संस्थितः ॥ वाहनीक्ष्वासेत्तद्वोराम जपसंख्याक्रमो मतः । एकविंशतिसाहस्रं षट्शताधिकमम्बरि ॥ जपति प्रायह पाणी साध्वानन्दमयी पराम् । विना जपेन देवेशि जपो भवति मन्त्रिणः ॥ अजपेय मतः योक्ता भवपाशनिष्ठ-तनी ॥ इति । Thus a pious Brāhman who after morning devotions makes a संकल्प of this अजपा or अजपेय has not to matter any actual japa; but the breaths he takes in and gives out during day and night make up that जप." Nandargikar.

Śl. 24. भीरु—Voc. sing. of भीरु a timid woman; fr. भी + रु (रु), also रुक्; so we have भीरु also. Malli. justifies the form by adding the fem रु which is then declined like नदी. Mark the propriety of the word. As soon as Rāma uttered the word रक्षसा Śītā gave a start, and so hāma addresses her as such. He also adds अपनीता (not अपनीपते). Here अप has the sense of 'force,' forcibly carried away.

भावजितरत्नगभिः—Really the leaves of the creepers were drooping under the influence of the midday-sun. But Rāma transfers his own thoughts to them. This is what the English critics call 'the Pathetic Fallacy.' Perhaps the creepers wanted to do some service to the divine Rāma, as the poet says. See Manu quoted in the com., whose statement is borne out by the experiments of Sir Japadishachandra Bose.

Śl. 25 अनिर्वेष्टाः—निर्वेष्टा ज्येष्ठा expectancy वसति indifferent to, not caring for browsing. भगतिज्ञ—यति जानातीति गतिज्ञ from ज्ञा with ज्ञ (क); or जानातीति ज्ञः गते ज्ञः &c. who knows the destination; न गतज्ञः अगतिज्ञ इम् व्यापारयन्त्य.—व्यापारयन्ति pre. p. fem. form of the cau. of

पृ with दि and आ, 6 A'; directing their glances towards. उत्पद्यन्—उद्भूता raised up पद्मर्णा राजिः येषां तानि : समबोधयद्—*Cf.* Rāmā. Ar. K. Oh. III quoted in the foot-note.

Śl. 26. मान्यवतः—मान्यवान् पारियात्रिकः Hemā. Mālyavat is described as one of the smaller mountain-ranges of India; but II has not been identified with any mountain of modern name. It must be somewhere in the territory of Mysore or somewhere near it: as Rāma is described to have lived upon II after he killed Vāli, and set Sugrīva on the throne; see Rāmā-Kish. K. 28. अम्बरलेखि—अम्बरं लिखतीति, aff. इङ्; scratching, i.e. touching the sky. विसृष्टं—As the action of each is separate the sing. is used; when two persons do a work jointly, the dual is used.

Śl. 27. कादम्बं—The flower of the Kadamba tree which puts forth flowers at the rumbling of new clouds; see Megh. I. 25, Utt. III. 20. For a different sense see *infra*, 55. अर्धोद्भूत—अर्धं यदा तथा उद्भूताः केशराः यस्य तत्. विन्ध्य—pleasing, agreeable; see I, 86. असह्यानि—Because all these together with the new clouds served as excipients of passion.

Śl. 28. कम्पोत्तरं—कम्पः उत्तरः prominent यस्मिन्; marked by tremor; hence full of &c.; for उत्तर see चमत्तरि *supra*, Śl. 7. भीह—*is* again used appropriately; it explains the *Kamps*. Ohār. says that the quaking was due to Śītā's suddenly hearing a thunder clapi जलदगर्जितमपासकम्पयाः तथा क्रियमाणमिरयर्थः। But such a supposition is not necessary; *cf.* Kam. शिरसा मणिपत्य याचितान्युपपद्धानि स्वेपथूनि च। III. 17. उपगृह्यं—an embrace or clasping of, the *त* II added मोक्षे (उपगृह्यन्) गुहाः—गुहासु विसर्ज्यतीति तच्छीलानि, spreading or reverberating in the caves; hence produced; *cf. supra* गुहानिवद्धमतिराब्दीर्षे II. 28. घन—may also mean, but not preferably, घनानि deep योजितानि.

Śl. 29. आसारासिकः—आसारा a sharp heavy shower of rain. वाष्पयोगात्—on account of the vapour rising forth from the parched ground; this vapour is compared to the smoke rising up from the fire at a nuptial sacrifice which has to be inhaled by the newly-married couple. विनिवृत्तकोटौ—*with* the buds opened. कोटा is the fold of the petals; hence the bud. दिदृक्त्वमाना—*Being* (imperfectly) imitated; this word is used when the imitation is not complete. कन्दले—The flowers of the Kandali plant which is a small plant having bright red flowers; II cannot be the plantain tree as given in Apte's Dic; for Kālī. speaks of the Kandali as having a series of flowers which the plantain tree has not got. See Vik. IV. 5 quoted in foot note. विषाह—see *supra*, VII 22.

Śl. 30. **सपान्तः**—उपान्ते पानीराणां वनेः उपगृहानि covered or screened (the sense here is different from that in Śl. 28 above) तेः. **आलक्ष्य**—a little seen, because of the great distance. **सरसि भवाः सारसाः** aquatic birds such as ducks, geese, &c. **पिबतीव खेदात्**—Rāma looked intently at the waters; he says, however, my sight is drinking up the waters, as it were, being fatigued on account of its having to descend here from a great height. See foot-note. **पम्पा**—Pampā a river which rises in the Rishyamuka mountain and falls into the Tungabhadra, but either swollen in the middle into the form of a lake or passing through it. It is described in the Rāmā. as a lake of enchanting appearance one mile round. Its transparent and extremely sweet water is covered with beautiful lotuses of various kinds. Ducks and geese play upon its surface and bees hover over the lotuses and water birds of radiant plumage crowd its water and the green margin around. The banks are covered with trees ever loaded with fruits and flowers which wave beautifully as a gentle breeze blows over them and spread a delicious perfume all round. See Rāma Ara. K. canto 73 and Kis. K. canto I.

Śl. 31. **रघाङ्कः**—**रघाङ्कः** (part of a chariot i. e. चक्र) नाम यस्य अक्षौ रघाङ्कनामा the Ohakrawaka bird, sometimes called चक्र also. **अवियुक्तानि**—Because they were not cursed then. It is said that Rāma, sitting on the bank of Pampā was bemoaning the loss of Sītā when the Ohakravākas laughed at him. On perceiving this Rāma cursed them perpetually to suffer nightly separation: see *supra* VIII. 56. **अन्योन्ये** &c.—अन्योन्यस्मै वृत्तानि उत्पलकेतराणि यैः तानि. **दूरात्तरः**—दूरं च तदन्तरं च तत्र वर्तते अक्षौ तेन. **ससृर्हं**—सृष्ट्वा सहितं यथा तथा. longingly; I envied their lot; thought them to be more fortunate

Śl. 32. **दूरात्**—अम् would have been better, as referring to a thing at a distance **वृक्षशोकलतां**—Kālī. seems to use the word लता in the sense of a 'branch'; cf. **धूमचन्दनलताः** (दक्षिणावलि.) Kum. VIII 25. **स्तनानिराम** &c—स्तनौ **अभिरामौ** स्तनकौ तापाममिनप्राद्; for the comparison, cf. **पर्याप्तपुष्पस्तवकस्तनभ्यः** &c. Kum. III. 30. This also shows that the branch is meant, as the load of two bunches of flowers cannot cause a tree, however small, to bend. **परिरञ्चुकामः**—Notice that the nasal of the infinitive is dropped before काम and मनम्. This indicates उन्माद on Rāma's part, which the Sāh. Dar. defines as 'चित्तघ्नोह उन्मादः कामरौकमयादिभिः'. Derangement of the mind due to love, or grief, or fear &c. Purāvas in the Vik. IV. also feels a similar desire—**यत्तद्वशाः प्रियानुकारिण्याः परिद्वन्द्वपण्यः**

Brāhmaṇa. As Indra he aspired to the possession of Śachi and demanded her to become his consort. By the advice of Brhaspati, she agreed to comply with his request provided he came to her in a litter borne by great Rshis. Accordingly thousands of great Munis were summoned to bear the litter of Nahusha through the air. On one occasion while the Rshis were carrying him they asked him if he did not consider the Brāhmaṇas and the Veda as the supreme authority. He not only replied in the negative to this but touched with his foot the great sage Agastya. The sage in anger cried out—‘Fall thou a serpent’ and Nahusha fell from his exalted state and became a serpent.* See Udyog. Par. Adh 10-16. At the supplication of Nahusha, Agastya put a limitation to the curse; and according to one version Nahusha was freed from the accursed form by his philosophical discussion with Yudhisthira, and again ascended to heaven clothed in a celestial body. He thus relates his story to Yud. (Vana, Par Adh. 180) नहुषो नाम राजाह्मास पूर्वस्तवानयः प्रथितः पञ्चमः सोमादायोः पुनो नराधिप ॥ ऋतुभिस्तपसा चैव स्वाध्यायेन व्रमेन च । त्रैलोक्यैश्वर्यमप्यप्य प्राप्तो ह विक्रमेण च । तद्देव्यै समासाद्य द्रुपे मांमविशतदा । सहस्रं हि द्विजातीनामुवाह शिविकां मम । ऐश्वर्यमदमसौ ह्यनघमन्ये ततो द्विजात् । इमामगस्त्येन दशमानोतः पृथिवीपते ॥ Cf. भुक्त्वापि राज्यं दिवि देवतानां शतक्रतो ब्रुवमयामनघे । दर्पान्महर्षीन्पि बाहुयिता कमिष्यतुमो नहुषः पपात ॥ Buddh. XI. 14. Manu says—By sacrifices, his austere devotion, sacred study, self-restraint and valour, Nahusha obtained the undisturbed sovereignty of the three worlds. But through want of humility he was utterly ruined. तस्याविलम्ब &c.—Agastya was made regent of the star Canopies, in the south, which bears his name. At the rise of this star which happens between the latter half of Śrāvana and the first half of Bhādrapada (between 16th July and August) the waters on earth are said to become purified. See note on IV. 21 and Brhatsam. अगस्त्यचार Aśh. XII.

Śl. 37. त्रेताग्निः—त्रेता the three fires taken collectively; see foot-note; त्रेता चासौ अग्निश्च त्रेताग्निः the three-fold fire. The three fires usually worshipped by an Agnihotrin are गार्हपत्य, आहवनीय and दक्षिणाग्निः; Cf. पितर च बर्हिषत्याग्निर्मातृदक्षिणं स्मृतः । गृह्णाहवनीयस्तु साग्नित्रेता मरीचसी ॥ Manu IV. 231. धूमस्य अग्नेर्धूमार्घ्यं; now see Sanj.; the

* यस्मात्पूर्वं कृतं ब्रह्म ब्रह्मर्षिभिरनुष्ठितम् । अदुष्टं दूषयति वे यन्मे मूर्ख्यसूतः पदा ॥ यच्चापि स्वमृषीन्मुद ब्रह्मकल्पान्दूरावदान् । बाह्यकृत्वा बाह्यसि तेन स्वमाङ्ग-तममः ॥ स्वस पाप परिषदः क्षीणपुण्यो महीतले । दशवर्षं सहस्राणि सर्परूपधरो महान् । वैचरित्यसि पूर्णेषु पुनः स्वर्गमवाप्स्यसि ॥ &c.

top of the column of smoke अनिन्द्यकीर्ति — न निन्द्या अनिन्द्या, अनिन्द्या-
रीर्तिर्यस्य Because Agastya had done nothing wrong or derogatory
to his dignity आकाशम्—This shows that the Pashpaka was
not passing at a great height as the column of smoke reached it
when it came above the spot हविः—हविषां गन्ध हविर्गन्ध सोऽभ्यास्तिति
by adding इन्, bearing, charged with the smell of the holy obla-
tions रजोविमुक्त — Freed from impurity (the effect of Rajas)
Because the smoke arising from the sacrificial fires is purifying,
Cf *supra* I 53 लविमान समः—On inhaling the smoke Rāma felt
a sort of mental freshness and ease and so calls his mind as being
disburdened of its impurity

Śl 38 शातकर्ण — The sage Śātakarṇi also called Māṇḍakarṇi
lived in the Dandaka forest. He practised penance for 10000
years, standing in water and living on nothing but air. This
alarmed the gods, who sent down five principal nymphs to
lure him away from his penance. They succeeded and by
the power of his penance the sage created a lake and a
house under it for the enjoyment of the company of the five
Apsaras, after whom the lake was called Panchāpsaras.
Cf स हि तेने तपस्तीन माण्डकर्णिमहामुनि । दशवर्षसहस्राणि वायुमक्षो ज्वाराये न
तत मग्नयिता सर्वे देवा सामिपुरोदमा । तत कर्तुं तपोरिप्ते चवेद्वेर्निचो
जिताः । प्रथमाप्सरस पञ्च विद्युच्चलितवर्चस ॥ अप्सरोभिस्ततरताभिर्धुनिदृष्टपरावर ।
नीतो नन्दनवपारं देवानां कार्येष्ठिद्वय ॥ ताभ्येषाप्सरस पञ्च पुनः परमीत्यमागता ।
तटाके निर्मित तासां तस्मिन्नन्तर्हितं बृहम् ॥ तत्रैवाप्सरस पञ्च निवसन्त्यो यथापुर्वं ।
रमयन्ति तपोधीना मुनिं यौवनमास्थितम् ॥ तासां संकीडमानानामेव वादित्रनिस्वन ।
ध्रुपत भूषणान्मथो गीतशब्दो मनोहर ॥ See Rāmā Ar canto 9

विहारवारि—विहाराय वारि विहारवारि मेषान्तरा—The circular tank
with its surrounding forests is compared to the disk of the moon
seen through the screen of clouds

Śl 39 पुरा—Formerly, i. e. before he was lured into the trap
of the youth of the five nymphs दन्ताक्षुरः—दन्ताक्षुरा एव दन्ताक्षुरे तेन
शातपथ Who lived upon the tender blades of Kusā grass alone
वरन् मुने साधे—It is not unusual to read of sages as living like
deer feeding on grass, fruits and water alone and even assuming
their forms and associating with them. Thus Khyasanga is
described as being born of a doe (see note on कपयः X 4) अये अत्र
कप्येते मां कश्चिन्मृगवाहि मुनिर्मेववान् । Vik IV p 111 समाधिः—समाधि
Petraining of the mind, abstract meditation. Concentration of the
mind on one object, or the supreme spirit, hence penance, as medita-
tion forms the chief part of it, see Kum V 2 and cf अहमेतदप्यहमा

धिभीरुस्वं देवानां; Śak. I. p. 113 किल—as history tells us. पञ्चाप्तरो—see Malli.; we might also dissolve *कूटे वन्यः कूटवन्धः* तं was caught into the trap of. *कूट* is anything that deceives by its being apparently harmless but really harmful; hence a trap or snare. The figure is probably suggested by the *मुषचारित्र्य* of the sage. See Malli.

Śl. 40. अन्तर्हितं—अन्तर्हितः concealed, lying under the surface of water, सोपः त (also n.) भजतीति तस्य. cf. *infra* XIX. 9 प्रसक्तसंगीतं—प्रसक्तः continuous; संगीताय संगीतार्थाः वा मुषद्वा संगीतमृदवाः तेषां येषां; now see Śakj.; or प्रसक्ते परध्वनितं सत्र मृद्वध्वनयः. cf. संगीताय धृतमुरजा. द्विध्वनभोर-चोषम् । Meg. II. 1. several tabors, it seems were being played upon, as the sound of one tabor could not have been sufficient to resound through the upper terraces of the Pushpaka. Tabors, as the name *मृदवा* (*मृद* earth *अव* मय) shows, were originally made of clay, and then of wood, the modern *tabla* being a later invention. The *Mrdanga* is an essential constituent of the Indian Musical apparatus. चन्द्रघाताः—the apartments on the top. चन्द्रं is a room on the top of a house (शिरोघृहं) so called probably because it was fitted for the enjoyment of moon-light therein. मातेश्रुत्—an echo; occurs again in XVI. 31.

Śl. 41. एष्यतां—एषाः विष्णवे एषाः एष म. fuel; fr. एषू 1 A. to grow, to swell and अ (वञ्) ; also एषम् n. ललारतपः—scorching the forehead. The nasal of ललारत is retained when followed by तप् with the affix अ (वञ्), see com.; so अतूर्वपदया राजदाराः. सप्तसप्तिः—having seven horses (सप्त सप्तयो यस्य), the sun. Cf. सप्त ग्वा इति ते रथे बहुति देव सूर्यः । Śaṅkṣāṅga. Some explain this as सप्तपाणां सप्तिः प्रवृत्तिर्प्रेमात् । सप्त रीर्यपयाः प्राणा इति धृतिः । सप्ति, however, in the Veda means a ray, and सप्त spreading; he of spreading rays. सपस्यानि—सपस्याति सपस्याति; a verb from सपम् ; see com. The penance referred to here is called पञ्चाग्निसापन or penance practised with a view to obtain super-human powers, in the midst of four fires on four sides with the summer sun shining on the forehead, the sun being regarded as a form of fire (see footnote). Cf. Manu—प्रीये पञ्चनपास्तु स्यादग्निस्त्रिपञ्चकः । आर्द्रासास्तु हेमन्ते क्रमते वर्षपतपः । VI. 15. For a description of such Yogins, see Indian Wisdom by Monier Williams, pp. 104, 105. एतस्मिन्—Rima passed some days with Śitā and Lakshmana in the hermitage of this sage, during his wandering in the Dandaka forest. The sage received him with the greatest kindness and delivered over to him the worlds he had acquired by the merit of his austerities. See Rīmā. Ara. K. cantos 7, 8. अतिरेव सप्त—as explained in the next śl.

Śl. 42. सहासं—हासेन सहितं सहासं; now see com.; the nymphs cast amorous glances at him smiling at the same time to win his affection. स्यात्कार्थं—This was another trick used by them to attract his attention. अर्धं does not mean exactly a half here, but only a part, see com. मेखलानि—Under some pretext, such as adjusting their lower garment, they exposed their waist-bands, i. e. those parts of their body. नालं विकर्तुं—brings out his धैर्य which is defined as 'द्यवसायादचलनं धय विघ्नं महत्तपि ।' Cf. Sab. Dar. III. 58. and विकारहेतौ सति विक्रियन्ते येषां न चेत्तासि त एव घोरः । Kum. I. 54, also III. 40. जनिवेन्द्रसङ्गं—जनिता इन्द्रस्य सङ्गा (of course by his penance) येन. Indra is represented as getting alarmed when a mortal practises unusual austerities, fearing he might aim at his post. See *supra* VIII. 79, and our note thereon. Cf. तपोविशेषपरि शङ्कितस्य महेन्द्रस्य Vik. I. p. 10.

विभ्रम—Is any action under the influence of passion, such as rising from one's seat apparently without any reason, getting angry without any cause, meddling with one's dress, a garland etc, gestures etc.; hence Malli. dissolves the comp. as विभ्रमा एव चेद्विगतानि; cf. IX. 59

Śl. 43. अक्षमालावलयं—having the rosary of Akshas for a bracelet i. e. the rosary round the wrist; अक्ष the seed of the tree called *Elaecarpus Ganitrus*). Some take अक्ष to mean the letters of the alphabet from अ to क्ष, hence a rosary consisting of these, or of fifty beads; अकारादिक्षरान्तः अक्षः तरुता तत्पतितानधीभूता वा माला । तथा च गौतमीये-पञ्चारात्रिपिभिर्भोला विहिता जपकर्मसु । अकारादिक्षरान्तः अक्षमाला प्रकीर्तिता ॥ . अनया सर्वमन्त्राणां जपः सर्वसमुद्दिष्टः ॥ सुधानां—objective ग्रन्थ-कण्टूदिकार—the scratcher of; noun in तु, from कण्टू; कण्टू belongs to a class of words which are regarded as nouns and roots and which when roots take य; by कण्टूदिशी यङ् । Pān. III. 1. 27. कण्टूयति-ते. कुशासृचि० Malli. understands by this 'which cuts the Kusās in the condition of Sāhis, i. e. when very tender, just sprouting up. Ohār and Dīn. also take कुशासृचिः—to mean the name when they say—कुशाः सुयय इव (taking it as an उपमितसमान like सुख चन्द्र इव)—अल्पप्ररोहान् the tender sprouts; but here the identification of कुशा with सृचि is not complete, so Malli's way is better. Or we may dissolve with देवादेः as कुशानां सृचीकुंतातीति; but this is not so good as the first; for this will simply mean 'he cuts off the tips of the Kusās grass, which may not be fresh or brought by himself.

सभाजने—सभाजन a. n. from सभाज् 10th cl. to honour, to greet. The loc. sometimes denotes the object or purpose for which a thing is done; see Malli. उर्ध्वबाहु—Who had his left arm always raised up;

this is also a part of the penance. This and the other epithets show that he was practising penance for securing the तपोलोक of ऊर्ध्वहस्ता रावद्गत्वेकाक्षिरथाननिश्चला । स्यात्तुसांयोगममासा युगकण्डूतिर्तौल्यश । बह्नापुष-स्तपोलोके ते वसन्त्यद्भुतोमया ॥ प्राध्वं—adv favourably or comfortably to Malli connects this with इत—so as to favour this act—to show that he really means it इत may also be taken in the sense of 'in this direction, towards us'

Sl 44 वाचयन्—वच् (अ) is added to यम् when वाच् is used as an उपपद and a vow is indicated, in the case of the words वाचयम् and पुद्गल अच् comes irregularly (निपात्यत), see Pān III 2 40, and VI 3 69 quoted by Malli किञ्चित्—is better construed with कमेन (as done by Malli सूयान किञ्चित्कम्पयित्वा) than with प्रतिपुद्गल which will mean 'having slightly acknowledged my salutation and will detract from the sage's devotion to Rāma' व्यग्रान्—obstruction its being concealed by सहस्रां—सहस्र अक्षिष अक्षिषे वा यस्य अक्षौ सहस्राक्षि । the sun For he had fixed his eyes on the sun when practising penance

Sl 46 दारण्य—able to grant protection, where travellers can find protection शरमङ्ग—Sarabhaṅga was a sage whose hermitage was visited by Rāma during his journey to the south through the Dandaka forest, after he had killed Virāḍha See Rāmā Aranya canto 5 आहिताग्नि—आहित अग्नि येन who had maintained perpetually the sacred fire The fires generally worshipped by an Agni hotri are three—दक्षिणदिशिर्गार्हपत्याहवनीयो ययोमय । Amara The fire is kept perpetually in the Kunda called गार्हपत्य तमुच्यतेषीत्—When Śarabhaṅga saw Rāma he said that the fruit of his austerities was gained in that he beheld him and that he would then depart to the highest heaven He then prepared a fire and entered it, as his body was consumed there arose from the fire a beautiful youth and in that form Śara departed to the world of Brahman ततोऽग्निं स समाधाय दृष्ट्वा चाज्येन मन्त्रवत् । शरमङ्गो महतीजा प्रविशेत् हुतारानम् ॥ स च पातककर्ता कुमा स मपयत । उपावाग्निचयात्तस्मात् शरमङ्गो व्यरोचत । स लोकानादितार्मानामृषीणां च महात्मनश्च । देवानां च व्यतिक्रम्य महलोके व्यरोहत । Rāmā Aran 5

Sl 46 सुपुत्र—Malli takes समाप्य in the sense of 'excellent, of a good sort' and with greater propriety Some commentators take it in the sense of आप्य to be got from, but there is no propriety in this सुपुत्रिय—Because they were reared like sons For the idea of trees receiving guests, cf मम दहन इवाप्य सुपुत्रिणि मित्त कथमतिथिसर्पा शिशुता आसिनेषि ॥ Nāg I 11

Śl. 47. धारास्वनोः—This and the following epithet qualify चक्रवर्त and ककुब्ज (a huge bull with a prominent hump), the former being compared to the latter. (1) उद्गिरत्वात् उद्गारि sending forth a sound, resounding. धाराणां (of the streams) स्वनाः तैः उद्गारि रसि एव मुखे यस्य with its mouth-like valley resounding with the sounds &c; (2) धारया continuously स्वनोद्गारि sending forth the sound of his bellowing दरीवत् valley-like (large and deep) मुखं यस्य. शृङ्गाग्र—(1) शृङ्गाग्र on the top of its peak लम्. अम्बुद एव वपपङ्कः यस्य a cloud looking like the mud got in butting sports; (2) शृङ्गाग्रयोः on the tips of his horns लम्:अम्बुदवत् darkish like a cloud वपपङ्कः यस्य. वपपङ्क—Here वप stands for वपकीदम्; वप is properly a rampart; hence any thing resembling it, such as the bank of a river, the slope of a mountain, &c—क्रीडा is the sport enjoyed by bulls, elephants, &c. of butting against such a thing or tearing up the earth from it by means of horns or tusks. उरसातकेलिः शृङ्गाग्रैर्वपकीदम् निगद्यते । Śabdārṇava. पङ्क is the mud attaching to the body in this operation. बध्नाति—holds fast, rivets. क्षुपुः—having some parts elevated and some depressed as required for the sake of beauty, hence beautiful-limbed. ककुब्जाद्—प्रशस्ता or अतिशयिता ककुब्ज (hump) अस्यास्तीति a bull with a large hump. चित्रवर्त.—see *supra* XII. 15.

Śl. 48. प्रसन्न—applies to both—सरित् and मुखावली. प्रसन्न (1) clear, limpid; (2) clean, bright. स्थिति (1) steady; (2) fixed; प्रवाह (1) flow; (2) weaving, arrangement. विदूरा—The existence (भाव) of the great intervening distance or its being at a very great distance (from us). मन्दाकिनी—A river near Ohitrakūṭa in Bundelkhanda. नगीपकण्ठे—नगरम् उपकण्ठे; उपगतः कण्ठमुपकण्ठः A prādl. Tat. Kālidāsa uses this word in the sense of the ground near (here the foot of the mountain); cf. *supra* नगीपकण्ठे V. 61; उपकण्ठं महोदधेः IV. 34.

Śl. 49. सुजातः—Well born, i. e. with all parts grown; cf. *supra* सुजातयोः पद्मजन्मयोः; III. 8; or fortunate in that it had the good fortune to have its leaf used as your ear-ornament. अनुगिर—The final अ is optionally added to गिरि at the end of an Avya.; so अनुगिरि also. यदाङ्कुरा—The comp. must be dissolved as Malli. does. यदाङ्कुरवत् can not be connected with शोभा as proposed by Mr. S. P. Pandit. There is no propriety also in saying that the Tamāla leaf-ornament shone like *garankura* as the one is yellowish white while the other is dark. अवतंसः—also written as वतंस.

Śl. 50. अनिवह—निवह punishment; see com.; for a similar description, cf. Kāda, अहो यमायो महात्मनाम् । अत्र हि शाश्वतिकमपहाय रीति-

धनुषमागन्तान्तरात्मानः तिर्यञ्चोपि तपोपनवसतिस्तत्तुभभवन्ति । Also *supra* II. 14-
 कलवन्धिः—कलानि वधन्तीति कलवन्धिवः; now see *com.*; *cf.* Śak. VII. 30.
 भवेः—Atri—a well known sage of Vedic reputation. He is also
 the author of a code of laws known as अत्रिस्मृति or अत्रिर्हिता. See
supra II. 75. अतिविकृतोदः—उदमतर here means अत्युध, तर indicating
 excess. प्रभावं—This is explained in the first two lines.

Śl. 51. सप्तर्षिः—The seven sages are—मरीचिरारिः पुलहः पुनस्त्यः
 कटुरक्षिः । वसिष्ठश्च महामागः सप्ते वल्लभः सुताः ॥ In the Śatapatha
 Brāhmaṇa and elsewhere they are mentioned as कश्यपोऽत्रिर्भरद्वाजो
 विश्वामित्रोऽथ गोतमः । जमदग्निवसिष्ठश्च सप्ते कपयः स्मृताः ॥ For other
 particulars see our note on सप्तर्षि, Kum. I. 16. Astronomically repre-
 sented, they form the constellation Ursa-major or the Great Bear.
 Hemā. quotes from Vārāhismhitā पूर्वं भागे भगवान्मरीचिरपरे स्थितो वसिष्ठा
 म्मातु । तस्याक्षिरास्ततोऽत्रिस्तस्याराजः पुलस्त्यश्च । पुलहः कटुरिति भगवानासन्नातुकमेव
 पूर्वाद्याः । तत्र वसिष्ठं मुनिवरमुपाभितारुषती साधरी ॥ They are often describ-
 ed as plucking the lotuses growing in the Ganges after their bath,
 for offering worship. *Cf.* Kum. I. 16; for the golden lotuses, see
 Kum. II. 44. भनसूया—There was a ten year's draught and by the
 power of the austerities of Ana. fruits and roots were produced in
 her penance grove, and the holy Gangā was brought near her
 dwelling. See Rāma. quoted in the foot-note विम्लोत्तसे—The
 heavenly Ganges; see X. 62; Śak. VII. 6. *Lit.* the river having
 three courses (ग्रीणि स्रोतांसि यस्याः), one in heaven, one on earth (called
 भानीरथी) and one in the nether region (called भोगवती). इयम्बक—
 is usually explained as ग्रीणि अम्बकानि (eyes) अस्याः other explana-
 tions are—ब्रह्मणा लोकानां अम्बकः पिता; यदावीन् वेदान् अम्बते शब्दायते इति ।
 कर्मणि अण् । संज्ञायामिति कः । यद्वा ब्रह्मः अकारोकारमकारा अम्बाः शब्दाः प्रति-
 पादका अण्य । यद्वा ग्रीणि पृथिव्यन्तरिक्षयुनोकास्त्वानि अम्बकानि स्थानाम्बस्य ।

Śl. 52. वीरासनैः—आसन according to the Yogasāstra is a fixed
 posture, sitting down steadily and without feeling uneasy (स्थिरसुख-
 मासनं) necessary for meditation. It is the third stage of Yoga.
 There are many āsanās mentioned which a Yogi may adopt when
 engaged in the practice of Yoga. Of these five are most important,
 viz. पद्मासन, रश्मिकासन, मद्रासन, वज्रासन and वीरासन. Out of these
 Vīrāsana also called पर्यङ्क (see Kum. III. 45, 59, Mrch. I. 1) is
 best adapted to the practice of Yoga as it favours tranquil circula-
 tion and slow respiration. In this posture the Yogi mentally
 pronounces the sacred syllable Om and meditates upon it. It
 consists in placing the right foot on the left thigh and the left foot
 on the right one, keeping the sight on the tip of the nose. See Kum.

III. 45, 48. Hemā. and Valla quote from चतुर्वर्गचिन्तामणि—उत्पितस्तु तिष्ठेदुपविष्टस्तथा निशि । एतद्दीरासने मोक्षं महापातकनाशनम् ॥ and Valla. farther says—अद्भुतावेरुर्ध्वबाहुभिः सूर्यावलोकनं परिरासनम् । But this does not seem to be meant here. ध्यान—एकाग्रचेतसा परमात्मचिन्तनं ; एतानि मनसा चिन्तनं ध्यानमुच्यते ध्ये । चिन्तायां स्मृतौ घातुश्चिन्ता सत्वेन निश्चला । एतद्ध्यानमिष्ट मोक्षं सद्यः निर्युगं द्विषा ॥ वृक्षीणां—is connected with शास्त्रिनः; the trees belonging to the sages, which are fancied here as engaged in deep meditation. समभ्यासितः—समभ्यासितः वेदिमध्ये वैः। वेदि is the piece of raised ground consecrated for a seat for the practice of meditation. The Yogi sits in its middle and contemplates. See Kum. I. 60; Bg. VI. 11-12. The trees also occupied the central part of their *Vedis*, i. e. the basins constructed at their roots for the reception and retention of water, manure, &c. निवृत्तः—As there was no wind blowing the trees were motionless and so they looked like ascetics engaged in meditation sitting erect and steady, even without the motion of the respiratory organs. Cf. अन्तश्चराणां महतां निरोपासिवातनिष्कम्पमिव महीपम् ॥ Kum. III. 46. योगाधिकृताः—योग uniting the individual soul with the supreme spirit; संयोगं योग-नित्याहुर्जीवात्मपरमात्मनोः। or तां योगमिति मन्यन्ते । द्विषतामिद्विषधाराणाम् । Kath. Up. II. 6. 11. Cf. फलमूलयुतो वल्कलिनो निश्चेतनास्तरवोपि सनियमा इवास्प भगवतः सनीपर्वणिनो लक्ष्यन्ते &c. Kād. p. 79.

Śl. 53. उपयाचितः—approached with a request. उपयाचितक is a promise made to a deity of some gift to be given on the fulfilment of one's desire; cf. क्षीयते यत्न etc. quoted in the foot-note वट. इयान—The tree stood on the southern bank of the Yamunā. It was so called probably because it had leaves of a darkish green colour cf. अथासाद्य तु कालिन्दी प्रतः सेतः समागतम् ।.....ततो न्यमोषमासाद्य महामं हरितच्छदम् । परितः बहुभिर्बक्षैः श्यामं सिद्धोपसेवितम् ॥ Rāmā. Ayodh. K 55. 5, 6 The Śl. quoted by Mall. is 24th of the same canto.

गाहवानी मणीनां—emeralds. The green leaves of the tree are compared to emeralds, its red fruit to rubies. फलितः—फलानि अस्य संजातानि असौ; from फल+इत् (च्). Cf. पुष्पित.

Śl. 54. This and the following three ślokas form what is called a *Kalāpaka* (4 ślokas syntactically connected). In these the poet very beautifully describes the scene presented by the white waters of the Ganges mingling with the dark ones of the Yamunā at their confluence. These are full of imagery, and may be counted among the poets' master-pieces.

The principal sentence is यमुनातट्टेः भिन्नप्रवाहा मद्धा विभाति (Śl. 57) भिन्नप्रवाहा—भिन्न broken into प्रवाहो यस्याः whose current is inter-

mixed with, diversified by. Properly we should have यमुनातरङ्ग-
मिश्रः, but the connection is easily seen the words are not com-
pounded. कचिद्—in some places. प्रभालेपिनि—covering adjacent
things with their lustre, i. e. shedding their lustre all round; see
com; cf. प्रभालेपी नायं हरिहतमृगस्यामिषलवः । &c. Vik. IV. 34 इन्द्रनीलेः—
com; cf. प्रभालेपी नायं हरिहतमृगस्यामिषलवः । &c. Vik. IV. 34 इन्द्रनीलेः—
with sapphires. इन्द्र इव नीलः श्यामः or इन्द्रः लक्षणया उत्तमः श्यामः वर्णः यस्य.
Its test is thus given—क्षीरमण्ये क्षिपेन्नोल क्षीरं चेन्नोलतां वज्रत् । इन्द्रनील-
मिति प्रोक्तम् । यदि —a string or necklace. अतुविद्धा—interwoven with
p. p. of विद् or द्यद् इन्दीवरैः—इन्दी लक्ष्मीः (the goddess of wealth)
तस्या वरमिदं (desired, loved by), a blue lotus. उत्खातिमान्तरा—उत्खाति-
तानि अन्तराणि यस्याः with the interstices or intervening spaces stud-
ded or woven with.

Śl. 55. खगानां प्रियमानसानां—The birds that love the Mānasa lake,
i. e. the royal swans. प्रिय मानसं येषां ते; also मानसप्रिया, as प्रिय optionally
comes latter in a comp. The lake Mānasa the favourite residence
of the flemingoes; but as their stay there in winter is harmful,
they migrate to the plains of India and again go back to it in the
rainy season See our note on मानसोःकाः Meg. I. 11. काश्यपः—
is a kind of goose black in colour. कालागुरुः—अगुरु (नास्ति गुरुपस्मात्
i. e. in fragrance) is the aloewood, which has a most pleasing
smell; कालं च तदगुरुं च कालागुरुं here its paste; तेन दत्तानि पत्राणि यस्याम्
पत्र, usually पत्रावली—ornamental linear decorations (generally
resembling a Makara—see com.). भक्तिः—ornamental painting,
or arrangement. चन्दन—white sandal paste.

Śl. 56. छायाविरूपा—Larking i. e. lying under shades.
शिवलीकृता—rendered variegated, interspersed with. शरद्वनरेखा—
row of autumnal clouds which are white. भ्रमःप्रदेशाः—portions of
the azure sky; i. e. the line of clouds with the portions of the
blue sky visible through the holes of the clouds seen at a glance.

Śl. 57. कृष्णोरमा—कृष्णाश्च ते उरगाश्च कृष्णोरमा, कृष्णोरमा मूषणानि
यस्याः. मन्नाङ्गरगा—मन्म white ashes अङ्गरागो यस्याः. The black
serpents coiling round his wrists, the knot of the hair, &c. sarvas
ornaments. See Kum. V. 66, VII 34. अनवद्याङ्गि—अवय is what is
unfit to be mentioned (न उच्यते इति), is censurable or blamable;
न अवद्यानि अनवद्यानि (faultless, praiseworthy, beautiful) अङ्गानि यस्याः
सा अनवद्याङ्गी.

Śl. 58. समुद्रः—For the idea see *supra* Śl. 9. पूनात्यन्तां तनुव्यभो—
is equivalent to अभिषेकात् पूनात्यन्तो सूया तनुव्यजान्त तेषाम् । Cf. स्नायायोऽ-
भिलक्षन्नाक्षमन्याकामान्विहाय च । सोऽपि मोक्षमवाप्नोति कामदातीर्थराजतः ॥
Kaśikhanda Adh. 22, see also foot-note. किल—verily, certainly.

तत्त्वबोध—knowledge of the real nature of Brahman. चरितबन्ध — being bound up in, confined into, the material body; hence, birth and rebirth; cf. XVIII. 7.

Śl. 59. निषादाधिपतिः—This was Guha, king of the Nishādas. The Nishādas were probably one of the wild aboriginal tribes of India who lived on hunting, fishing, &c., and were driven to the mountains by the Aryan settlers. The Aryan writers represent them as of mixed origin, being the offspring of a Brāhmaṇa father and a Śūdra mother, also called पारशवः, ग्राहणाद्वैश्यकन्यायाम्बोहो नाम जायते । निषादः शुद्रक-यायां यः पारशव उच्यते ॥ His capital was धृष्टवेर, where Rāma and Lakshmana changed their dresses, wore matted hair and then crossed the Ganges on their way to the forest. Guha was a friend of Rāma and received the party hospitably. Cf. ससुदमहिर्षो गङ्गां पारसकौञ्चनादिनाम् । आससाद् महाबाहू धृष्टवेरपुरं प्रति ॥ तत्र राजा गुहो नाम रामस्यात्मसमः सत्त्वा । निषादजात्यो बलवान्धृषपतिश्चेति विद्युतः ॥ See Rāmā Ayodh. cantos 50, 51. मीलितमणि विहाय—Because that was the mark of royalty. जटां गच्छात्—Rāma asked Guha to bring the sap of a banian tree for making the hair matted and stiff, cf. सोऽहं गृहीत्वा नियमं तपसिजनयूषणम् । जटां कृत्वा गमिष्यामि—यमोघक्षीमानय । तत्क्षीरं राजपुत्राय गुहं क्षिपमुपाहरत् ॥ लक्ष्मणस्यात्मनश्चैव रामस्तेनाकरोज्जटा । Ayod. 52. केकोवि—see *supra* XII. 5. फलिताः—P. p. of फल to bear fruit.

Śl. 60. Ślokas 60–63 form a *Kalāpaka* पुण्यजनाः—The Punyajanas are the Yakshas, the subjects of Kūbera, living in Alakā, on mountain Kālāsa. निर्विष्टः—हेमः अम्बुजानि हेमाः, तेषां रेणुः, now see com, निर्विष्ट as they bathe in it. यस्या—refers to सरयू in śl 63 below. मांस सरः—The lake Mānasa, called मांस, as it was created by Brahma from the water in his Kamandala (according to some from his mind), see com, and foot-note. According to the Rāmā which Kālī. seems here to follow, the Sarayū or Gogra arises from it; but in reality no river issues from this lake, though the river Satlej flows from a larger lake called Rāvanahrada, lying close to the west of Mānasa. According to the Vāyu Purāṇa when Gangā fell from heaven upon Meru, she got divided into four rivers which ran down the mountain on four sides and formed four great lakes, अरुणोद on the east, रीतिोद on the west, महामद on the north, and मानस on the south.

आप्तवाचः—does not seem to mean here the Vedas; Malli. himself, as if dissatisfied with his first explanation prefers another, which is the meaning here. आप्ता यथायोः वाचः येषां those whose state-

ments are always true or trustworthy, hence (1) writers of the Purāṇas (which include geography) and (2) the writers of the systems of philosophy.

बुद्धेरिवाव्यक्तं—Here Kāli. seems to refer to the Sāṃkhya philosophy, according to which there are two original principles. Prakṛiti, also called Pradhāna, Avyakta &c. is nature, and the other Puruṣa or the soul. Puruṣa does not take part in the creation of the world. Prakṛiti first evolves the seven principles—महत् or बुद्धि or intellect, अहंकार or egotism (self-consciousness), and पञ्च तन्मात्राणि the five subtle rudiments ; and then the sixteen products, viz. the five organs of sense (ज्ञानेन्द्रियाणि), the five organs of action (कर्मेन्द्रियाणि), the mind (organs of volition and thought), and the five elements (महाभूतानि). Thus there are 25 original principles evolved by Pradhāna. Cf मूलप्रकृतिरविकृतिर्महदायाः प्रकृतिर्विकृतयः सप्त । षोडशस्तु विकारी न प्रकृतिर्न विकृतिः पुरुषः ॥ Śān Kā. 3. For more information on this subject, see our note on प्रकृति Kum. II. 13. The poet means to say that the river Sarayā springs out of the Brāhma lake as naturally and spontaneously as Buddhi does out of Avyakta (Prakṛiti).

Śl. 61. वीरनीलान्तः—वीर्योन्निखान्तः (implanted) युष्मा यस्याः सा. अन्तः—near, is कर्मेववचनीय and governs the acc ; here अन्तः has the sense of लक्षण or a sign or indication. The full text of the Sūtra referred to by Mallī is लक्षणेऽथयुक्ताख्यानमावशीत्याह प्रति पर्यन्तः । 'प्रति, परि and अन्तः are कर्मण (and not उपसर्गः) in the sense of लक्षण sign or indication (as वृक्षं प्रति परि अनु वा विधीयते विद्युत्), statement of being such, limitation (as भक्तो विष्णु प्रति &c.), share, repetition (as वृक्ष वृक्ष प्रति-परि-अन्तः वा सिद्धिः).

राजधानी—वीर्येण जस्यामिति धानीः राज्ञी धानी. तुरङ्गमेव—It was usual with great Indian kings of ancient times to perform a horse-sacrifice. Originally it was performed for progeny, but subsequently as a mark of universal sovereignty. A horse was let loose to wander over the earth for one year protected by an army under a general. The unobstructed passage of the horse through foreign territories meant the acknowledgement of the supremacy of its owner by the rulers of those territories. In case the horse was seized by a king the accompanying army had to fight with him and to rescue the animal. On the return of the horse after one year the sacrifice was performed. In the Bālakāṇḍa of the Rāmā; cantos 12-14, there is a detailed description of the Aśvamedha performed by Daśaratha. अश्वमेध—13 the ceremonial bath at the conclusion

the state of affairs there and of Bharata's mind also, and then to come back quickly to him. भरतस्तु त्वया शत्रुः कुरालं वचनान्मम । सिद्धार्थं रातं मां तस्मै समार्यं सहलक्ष्मणम् ॥ Yuddha-K. 125. 7.

Śl. 65. अद्वा—truly, certainly; अस्पृते इति अतः fr. अत् to go continuously, अते दपातीति. संसर—*a* promise (to pass 14 years in the forest), प्रतिज्ञाएव संसरः इत्यभिधानचिन्तामणि. अनघां—अविद्यमान अघं यस्याः (1) without damage; (2) without harm or injury; hence (1) unpolated by enjoyment; (2) safe. संरक्षिता &c.—See *supra*, XII. 44.

Śl. 66. पशति.—पादाभ्यामतति गच्छतीति; walking on foot; from पाद् + अत् to go and the Unādi aff. इ. पाद् is changed to पद् before आजि, आति, ग and उपहत (Pān. VI. 3. 52), so पद्वाजि, पद्गः &c. वाहिनी—an army. क is added to a Bah. comp. ending in a word of the नदी class (i. e., a fem. noun ending in ई or ऊ) or a word ending in क्त; see com. चौरवासाः—चौरं मुनिवस्त्रं वापः यस्य; dressed like an ascetic (wearing bark garments). अर्च्यं—अर्घ्यं (for worship) इव अर्च्यं; अर्च्यं पाणी यस्य सः.

Śl. 67. मद्देक्षया—Out of regard for me or my claim (expecting me to do it since I had a prior claim to royalty) भिद्यं अभोक्ता—we cannot say भियः अमेक्षा, as the use of the Gen. is precluded with a noun of agency ending in तु; see Pān. II. 3. 69; कर्ता लोकाद् (not लोकानां). इद्यन्ति—इदं परिश्रमेषां तानि. अयम्यति—For he was practising it even then. आदिधार—अधिपाराया इव; fr. धारा + अण (अ). This is explained in the com. and foot-note.

Śl. 68. एतावत्—एतत् परिमाणमस्य. 'When Rāma after reaching Ayodhyā had said this much.' अधिदेवतया—अधिदेवी देवता अधिदेवता स्या through its presiding deity. ज्योतिष्पथात्—ज्योतिषां of the stars पन्थाः ज्योतिष्यथः तस्मात्. भरतानुयाभिः—अनुप-छन्तीति अनुयाः भरतस्य अनुया. तानिः. Bharata was advancing to receive Rāma.

Śl. 69. सेवाविचक्षण—Oleaver in court-service. हरिश्चरः—the lord of monkeys, Sugrīva अनुमहीर—This shows that the Pushpaka did not touch the ground. पद्धिः—*is* which had crystal slabs arranged in waving lines; i. e. in the form of steps, which had steps formed of crystals.

Śl. 70. मुरधे—on the use of the Dat. Hemādri observes—क्रियया यमभिधेति इति चतुर्थी इति स्वमालायाम् । कुमारसमवे च—'पण्ड्य शिति-कण्ठाप' इति. The Acc. is more usual. प्रयत्नः—may mean—(1) self-restrained; or (2) devout, pious, cf. I. 95, V. 38, VIII. 11. अर्च्यं—see *supra*, XI. 69. पर्यश्रुः—परिगतोऽग्निं Prādi Tat. मूर्पनि चोप-

—On this Hemādri observes—*धेमातिरूपे एव वृद्धाचारः* (smelling a child on the head is a custom followed by old men and is indicative of extreme affection). *तद्वक्तिः*—*पितुराज्ये महामिवैकः पितुराज्यः*, now see com. His father had given the kingdom to Bharata; and but for his unparalleled devotion to Rāma, his head would have experienced the sprinkling with holy water at his great coronation ceremony.

Śl. 71. *इन्द्रियवृद्धिः*—Out of their regard for and devotion to Rāma the ministers had not shaved their beards during his exile *विक्रिया*—Properly, a change in constitution, form &c., which is temporary; hence, here, deformity or disfigurement *मन्त्रिवृद्धाः*—*वृद्धा मन्त्रिणः*. *मन्त्रिवृद्धा*, the परिनिपात (coming latter in a comp.) of *वृद्ध* must be explained by taking the comp. as one of the राजवन्तादि class. *अन्वयमहीत्*—*Cf. supra* I. 14. *वार्त्तानुयोगः*—*वार्त्ते* welfare, good health. *Cf. supra* सर्वत्र नो वार्त्तमवेहि राजन् V. 13. *अनुयोगः*—a question; from युज् with अन्तु 7. A'.

Śl. 72. *दुर्जनिबन्धुः*—*दुर्जने* बन्धुः a friend in adversity. *पौलस्त्यः*—*Bhubhishana*, see XII 68. *आदरेण*—feeling respect for them, earnestly. *स्युरक्त्य*—having passed over (Lak., whom he should have saluted next after Rāma).

Śl. 73. *संसृज्जे*—came in contact with, met. Perf. 3rd pers. sing. of *सृज्* with सम् 4 A', which governs the person or thing met in the Instr. case, *cf. supra* संसृज्यते सप्तविजैरुत्तमांगुलिभिरे. V. 69. *स च*—*scil.* Lakshmana नवसिंसे एन भतमुत्थाप्य &c. is the natural construction. Malli. construes differently, taking स to refer to Bharata and एनं to Lakshmana, being constrained to do so, as he says, to make the Śl. conform to the story of the Rāmā; which makes Bharata older than Lakshmana. But this is disturbing the natural order of the Śl. The words of the poet in the preceding Śl, viz. *स्युरक्त्य सक्षमण* &c., clearly show that Kālī at least regarded Bharata, in this part of the story, as younger than Lakshmana. See remark on this in the foot-note. *कृद*—overgrown with flesh *इन्द्रजित्*. *प्रहरणानि इन्द्रजित्प्रहरणानि*; ते प्रणानि इन्द्रं नि, मृदानि च तानि इन्द्रजिष्णानि स्तेन्द्रजित्प्रहरणानि; now see com.

Śl. 74. *हृत्वा मनुष्यवपुः*—They had the power of changing their form as they were of divine origin; see Rāmā. I. 17. *वक्ष्पा*—in several ways (i.e. from 7 places), see foot-note. *महानासिकाः*—&c. the elephants were huge and shed streams of ichor from the different parts of their bodies, and thus resembled mountains with streams dripping from them.

Śl. 76. सावद्वयः—अनुश्रुतेः followers सहितः. क्षणदाः—क्षण rest or joy ददातीति क्षणदा, क्षणदायां चरन्तीति क्षणदाचराः night-rangers, demons. मायाविकल्पः—विशिष्टः कल्पः विकल्पः a particular or special thought or effort of Māyā (magic, highly developed will-power), strongly willing that such and such a thing should happen by Māyā. तुलितः—रुचिमा brought about by art; see com.; the aff. त्रिम is added in the sense of 'the result or outcome of,' to the roots which have an indicatory हु (रु is 'given as हुङ्म्) prefixed to them. The chariots of Bibhishana who as a Rākshasa was possessed of magical power, being called into existence by an act of will, would be as perfectly beautiful as they could be wished for, and as such should have been superior to those of Rāma that were built by art. But even they could not reach the high level of beauty attained by Rāma's chariots

Śl 76 विलसत्पताका—विलसन्ती विडसन्त्यो वा पताका यस्मिन् सावरजः—अवरजायां सह वर्तते इति । तुल्ययोगे बहुव्रीहिः. शेषातन—of the evening time, from दाषा indec + तन, which is added to adverbs of time, such as साय, चिं, दिवा &c बुधः—बुधती of the deities पतिः बृहस्पति. irregularly formed, similarly तद् करोतीति तत्करः. सरस्विद्युत्—takes the place of विलसत्पताका.

Śl 77. जगता प्रलयाद् &c.—see *supra* 8 वर्षारब्धयः—वर्षान्तरययः the passing of the rains, i. e. the Śarat season घन म.—a multitude. वैधिलः—see XI 32. दशकण्डः—The calamity in the form of Rāvana. Malli. does not say दशकण्डात् रुच्य, as Daśakantha was actually killed. धृतिमर्मा—धृति calmness or ease of mind

Śl. 78. लङ्घ्यरः—It is better to take the comp. as भद्र एव ह्य वतं यन्य; which observed the rigid vow of rejecting the salutation i. e. suit of Rāvana. If we follow Malli. पातिवर्य becomes an attribute of feet. ज्येष्ठश्रुः—Bharata also wore matted hair as that was done by Rāma; see *supra* 59 and notes thereon. So his head also practised a sort of vow and was holy. पवन—See XI. 22.

Śl. 79 क्रोशार्थः—About half a Krosa, Malli. says क्रोशेकदेशः part of a Krosa, because अर्ध meaning, 'exactly a half' is neu., and takes पूर्वनिपान (comes first in a comp.); so the comp. would have been अर्धक्रोशः अनुप्रति—see com. उपकार्य—a tent; see *supra* V. 41. अर्धक्रोशः अनुप्रति—see com. उपकार्य—see *supra* V. 41. आर्य—the noble or respectable one; i. e. one who always abides by his duty, and refrains from doing what is condemned by the Sāstras; कर्तव्यमाचारान्कामकर्तव्यमनाचरत् । तिष्ठति प्रकृताचारे स आर्य इति स्मृत ॥ इति वसिष्ठः. From कृ to go (अयते इति) and aff. य (ण्यत्). वरार—grand and extensive, fr रा to take (उच्छ्रम्य समन्ताद्वाति इति) and aff. क (अ), or from कृ to go and aff. अ (अत्र)

CANTO XIV.

Śl. 1. प्रणाशात्—The न् of a root occurring in it as originally mentioned (e. g. नाञ् प्रापणे) is changed to ए even if the र् be in a preposition, whether compounded or not with the root, by उपसर्गो-दसमासेऽपि णोपदेशस्य Pān. VIII. 4 14. अथ—After Rāma's encampment in the garden adjoining Ayodhyā as mentioned in the last sloka of the last Canto. दशान्तर—अन्या दशा दशान्तर a Tat comp. of the निस्त्व class, it is always of the neu gender, no matter of what gender the first member is, cf. राजान्तर, द्रव्यान्तरम्. सम—simultaneously. Malli. takes this with अपश्यताम्, it may also be taken with प्रपत्ते, or as an adj. to दशान्तरं (a condition equally painful). अपश्यतां—saw, & c met; mark this sense of हृष्ट which is similar to that of 'see' in English. उपपन्न—उपहृन्त्यते (that which is resorted to, being near) इति उपपन्न. from हन् with उप and aff. अ (अप्), the अ of हन् being irregularly dropped. Cf. *supra* VIII. 47, and अनयाधिनि सप्तयदुनि गजमग्रे पतनाय वल्ली। Kum. IV. 31.

Śl. 2. प्रणमौ—bowed bending very low or reverentially (प) यथाक्रमं—According to seniority (goes with प्रणमौ), they two bowed to Kausalyā first, Rāma bowing before Lakshmana, and then to Sumitrā similarly. Mallinātha's स्वस्वमातुर्पूर्क does not seem to be in good taste. Lak. had the same regard for Kausalyā as he had for his own mother, and it was natural that he should salute her as being the senior, before his own mother. विस्वष्ट—Very distinctly. न दृष्टौ—There is an apparent contrast between शोभिनी (resplendent with) and न दृष्टौ. सुतस्पर्श—i. e. on experiencing the peculiar sensation of joy which the touch of a son alone causes. Cf. *supra* III. 26; Śāk. VII. 19, and Dhārata—गुह्यं विचितां भेदं दुःखः स्पर्शवत् ४२। दुःखस्पर्शात्सुखतर. स्पर्शो लोके न विद्यते न

Śl. 3. द्यौर्दृक्—Because their eyes were ever full of tears of sorrow until then. शस्यः—The word is appropriately used. It is the moisture gathering on the surface of the eye and marks the first stage of tears, and so it follows the tears already formed. शिथिल—The tears of joy are cool because joy like sorrow does not impart additional heat to the head that would make the tears hot. विभेद—broke through, rushed or forcibly entered into. This shows the ecstasy of their joy; the tears of joy gushed out with greater force and swept away those of sorrow.

गङ्गाया—For सरयू see XIII. 63. The two rivers are mentioned together as they meet like those two queens sitting together. हिमसादि-

निस्यन्.—The current of the water of the melted snow of the Himālayas. This refers to the climatological phenomenon of the Himālayan snow melting under the heat of the summer sun and causing the rivers rising therefrom to swell in summer, by sending down large volumes of water into their channels. The gist of the śloka is that the overpowering joy of the mothers at the sight of their son made them forget their sorrow.

Śl. 4. नैर्दत्त—see XI. 21. मार्गाद्—the passages into the body of, i. e. the wounds caused by. आर्द्राद्—wet, unhealed, i. e. fresh स्पर्शन्त्यो—touching, moving their hands across. क्षत्राः—कुलपालिका अन्ननाः कुलान्ननाः a comp. of the शाकपायिवादि class, क्षत्राणां कुलान्नना क्षत्रकुलान्ननाः Kshatriya ladies with a high sense of family honour. ईप्सितं—P. p. p. of the Desid. base of आप् (ईच्छते), coveted, much prized by. वीरसूचक—वीरं सूते, असौ वीरश्च' (मू. and aff. क्प्); वीरसूः इति सूचक. वीरसूचक.. This indicates the high spirit of chivalry which characterized the ancient women of the Kshatriya class. न भवान्-येताम्—They were so much overpowered by motherly affection on beholding their sons' bodies covered with wounds that they thought they had rather not given birth to valiant sons, in which case they would not have suffered that kind of pain.

Śl. 5. त्रेधावहा—त्रयानानावहाः see com.; 'the bringer of trouble to' अलक्षणा—अपराधानि लक्षणानि यस्याः सा. She says this in dejection, as after her marriage her husband had to go into exile and had to suffer all the hardships consequent thereon. It was a general belief that any good or evil befalling a family after the admission of a new daughter-in-law into it, was due to her being possessed of good or bad physiognomical signs. And Sītā shared that belief. Cf. तयोश्च तद्दुःखायोरहर्मादृशी विगतलक्षणा शोकापेक्ष केवल ... आमजा सुमुत्पन्ना । Kād. p. 221. स्वर्गमतिवस्य—प्रतिष्ठा residence, abode. अमक्तिः—मक्तिः भिद्. मक्तिभेद्. न मक्तिभेद्ः अमक्तिः तेन; with equal devotion or reverence.

Śl. ॥ मनु—Mallī. takes this with वसे, evidently as a voc. particle (आमन्त्रण); it is better to take it with तूर्ण, in the sense of 'surely, indeed.' स च द्युचिता कुलेन—Cf. Mah.-Bhār. भावो मूलं दियतां स भावो मूलं तस्मिन्. कृच्छ्र—See XIII. 77. प्रियमन्त्रः—This refers to the proverbial difficulty of saying what is agreeable and true at the same time. See foot-note. Cf. Manu. सर्वं वृथास्वियं वृथान्न वृथास्तद्वचनं-यम् । दिवे च नात्र ह्यदिष्टं धर्मं सनातनः ॥ IV. 136.

Śl. 7. अभिषेक—properly, bathing or sprinkling all round with water; hence coronation or installation of a prince on the throne, &

anointing with unguents and sprinkling with consecrated water formed the principal part of the ceremony *रघुवधकेतो*—रघु properly a flag; hence the most distinguished or chief person of तीर्थोद्देशे &c—For the royal inauguration water had to be brought filled in golden pots from the confluence of the Ganges and the Jumna, from the sacred rivers in all directions and from all the oceans. Various articles were then immersed in it and then it was used for sprinkling.

This *Ābhishheka* was celebrated with great pomp and *colat*. On the day of the coronation, after the king and queen had bathed auspiciously, the royal priest accompanied by the ministers and the tributary princes made them touch gold gems earth flowers and other auspicious things, and then conducted them to a hall overhung with a rich awning. The king and queen were then made to sit on a golden throne covered with a tiger skin. A sacrifice (*Homa*) was offered in front of the throne with the recitation of the holy Mantras. Then the priest accompanied with other priests and virgins, besprinkled the royal pair with the holy water contained in golden pots reciting *Mantras* from the Vedas, while auspicious instruments kept playing during the ceremony. Then the royal priest, with the virgins and tributary princes and ministers painted the foreheads of the royal couple with a paste of *aguru*, musk &c. Then the crown was set on the head of the king and the emblems of royalty were presented in him. Then the Brāhmanas blessed the king and the queen, and the ministers, the princes, and the principal persons of the kingdom offered presents. Then the king gave the Brāhmanas gold, kine, lands &c, and after the bestowal of honours on the ministers, the subsidiary princes &c, the ceremony came to a termination.

Sl 8 सरसी—large lakes महाति सरासि सरस्य इति व्यासकार Obār *विष्णु*—is habitually conquering, always victorious इति जि and अति स्तु which is added to the roots ग्ल्हा जि, स्था and दृ; ग्ल्हास्तु, स्थास्तु and भूस्तु, see com. मेघप०—shows that water fell on Rāma's head from all sides.

Sl 9 तपस्विनेष०—see XII 8 and notes सावद्—is used for emphasis 'who, indeed,' &c or after Malli in the sense of एव, 'who appeared handsome alone (and nothing else)' राजेन्द्र &c—राजसु इन्द्र इव राजेन्द्र तस्य नेपथ्य तस्य विधान the putting on of तस्मात् शोभा उदिता—which arose Malli does not analyze the comp when he says 'विधानेन उदिता या शोभा &c, he merely explains it 'विधानशोभा या उदिता which there rose up about him पुनरुक्तशोभा भासीद्—had the fault of superfluity, i.e. was a mere superfluity, did not add a bit to his beauty, he was naturally so supremely beautiful Cf किमिव हि मधुगन्धा मण्डन नाकतीनाम्। Śāk I 18 The idea . .

similar to Shakespear's—"To gild refined gold, to paint the lily . To seek the beauteous eye of heaven to garnish, is wasteful and ridiculous, excess" Some commentators, not understanding the proper sense of उदिता, give fanciful explanations Cf Dinakara—यो रामस्तपस्विना देशस्य कियथा तावत्ताकल्येन (this will not do, it is absurd to say ताकल्येन सुतरां वे०) सुतरां भुश दशनीयेऽभूत् । तस्य राज्ञ नेपाभ्यस्य अलंकारस्य विधानेन वा शोभा सा उदिता कथिता पुनरुक्तदोषाभिधानो दोषो यस्या तादृशी स्यात् । तापसवेवाधिकशामया उपनेपत्यशोभाद्गुण्येऽनुमितेऽपि यदि सा शोभा वर्ण्यते तर्हि पौनरुक्त्ये स्यादित्यर्थः । Ohār (whom Din. follows) nearly says the same thing, तापसवेवातिशयशोभया राजनेपत्य-शोभाद्गुण्येऽनुमितेऽपि यदि सा शोभा कीर्ण्यते तदा पौनरुक्त्य सपद्यते इत्यर्थः । Homā says तेन शोभा उदिता उक्ता सती पुनरुक्तमिति दोषो यस्या सा स्यात् (these commentators read स्यात् for आसीत्) । पुनरुक्तदोषस्यापुनर्नाभिधीयते इत्यर्थः । पूर्वमपि तस्य रमणीयत्वारिक्रमाभरणे प्रयोजनमिति भावः

श्री 10 मौल—Hereditary ministers, fr 'मूल + अ (अण्), see com and XII. 12 रत्नांलि—The Rāksasas that had accompanied Bibhishana. विदेश—Because he was crowned outside the city सौधोद्धृत-सुषा लेप (white-washing with chunam) अस्यास्ति इति सौध—यं a mansion, a palace लाजानी पर्वा showers लाजर्वा, सौधेभ्य उद्धृता लाजर्वा यस्याम्. For the custom of throwing *layās* (rice blown out by frying) on the heads of kings &c, see *supra*, II 10 उच्चोत्तरा—उद्धृतानि तोरणानि (ornamental arches) यस्यां ताम्. अन्धयरामः—अन्वीयते पुरुषे अन्विष्यन्ति वा पुरुषा अन्विन्, fr इ + अच् (कर्मणि or कर्त्तरि) a race, अन्धस्य राजपानी ताम्

श्री. 11 सावरमेन—अवरजेन सहित सावरज, अवसमिद् काले जात अवाज a younger brother, see *supra* X 71 बालम्बजन—बालानी बालनिर्मित वा बजनं is a fan made of hair, hence a *chours* or *chémara* made of the hair of the Bos Grunniens (the wild ox of Tibet), and used as one of the insignia of royalty in India उपायसंपात्—The collection of the four Upāyas or means of gaining a political object इय—The comparison has occurred before; see XI 55 The four brothers grouped together are fitly compared to the four Upāyas, all serving political ends ग्रह—grown into shape, in a distinct form.

श्री 12 प्रासादः—वसीदन्ति वनसि नयनानि वा अत्र इति प्रासाद, fr वृश्च with व and the aff. अ (वच्), which causes वृद्धि and before which the vowel of a prep is lengthened प्रासादे काण्यरूपम् a comp एतुपा, see com वायुवद्येन—वायी वद्य तेन by the force of the wind निष्ठा—split up This is necessary to make the column of smoke look like the *corn* (braided flat mass of hair) of a woman.

रघूत्तमेन—रघु उन्नत तेन. रघुदेन v. l.—see *supra* XI. 54. मुक्ता—let loose by. The rule is that a lady of family whose husband goes on a journey, or who is separated by force from her husband, is neither to let loose her braid of hair or to decorate her hair during the period of absence or separation. The husband on coming generally loosens it. Cf. *supra* X. 44; Megh. II 32 (तां शिखां मयो-द्वन्द्वनीयां). A thick line of smoke of the black aloes-wood burnt inside the royal palace issued forth from it. It was shaken and split by the wind. Now the poet fancies that it was the mass of hair of Ayodhyā (compared to a lady) kept tied into a knot uncombed and undecorated during the exile of her lord Rāma, now set free by him on his return home.

Śl. 13. अध्वजनाः—जन, when used as the latter part of a comp., may signify an individual of a class (and hence Malli. uses the plu.), or a collection, cf. वधूजन, सखीजन, तपस्विजन &c. अनुष्ठित—arranged, put on. कर्णारिधस्था—seated in a Kārṇārīṭhā. कर्णारिध is thus (fancifully) derived by Bhā Dik. in his Rāmāśramī—कर्णस्य धरणीक्षया उपचारार्थकर्मः । कर्णोऽस्वास्तीति कर्णः । कर्णं चासौ रथश्चति कर्णारिधः । शब्दमन्त्रेण रथ. न वस्तुतो रथ । यदा सार्माप्यारकर्णरावेन स्कन्धो लक्ष्यते । सोऽन्यस्य बाहुकक्षेत्रे (इतिश्रयय.) । र्णो चासौ रथश्च । It appears to be a sort of conveyance borne on men's shoulders. पुरुषस्कन्धवासी यानविशेषः डोला (चोडाला says S P. Pandit) इति ख्यातः. रघुवीर—रघु उ वीर. रघुवीरः—दृश्यमान्ये—the folding or joining of which could be seen at the windows, i. e. the women stood at the windows and bowed to her with folded hands Cf. Bādḥ—Oh III 19.

Śl. 14. स्फुरत्प्रभ—स्फुरत्प्रभामण्डल यस्य. आनसूय—which came from जनः; affix. अण्. It did not get dry and the halo of its brilliance always flashed round Śītā. See *supra* XII. 27 and Rāmā Ayodh. K. IX. 89 अनमयादनोऽद्वारागोऽप्यपुरुषसङ्गे मलिनः स्यादिति पशिक्षिः । अस्यां तु विक्षिप्य ददेति पतिव्रतान् ययापितम् Hemā. पुनः—Again; for she had already undergone the fire-ordeal once (see XII. 104), as Śītā was surrounded by the brilliance of the unguent, the poet fancies that she was shown to be pure to the city by her being in the midst of blazing fire as it were.

Śl. 15. परिघर्ष—Furniture; it also means retinue, servants; fr. घृ or घृ to surround, to be great, and aff. अ (अच् or पञ्च). मोहाहं—fr. घृहृ (मोहने घृह्ये यस्य) and aff. अ (अण्), the first vowels of both the words take Vṛiddhi before an affix having an indicative अ, ण् or ण्; see com. बाष्पायनानः—Pres. p. of the Denom. from बाष्प by affixing य (यच्) which forms A'tm. bases; it is added to

the words वाष्प and ऊष्मन् in the sense of 'sending forth or ejecting' (वाष्पायते, ऊष्मायते); see com. बलिम्—furnished with offerings of flowers (and other decorations) for the reception of Rāma. Such flower-decorations are often mentioned in Kād. मणिम् *s. l.*—full of jewels i. e. jewel decorations. आलेख्यशेषस्य—आलेख्य शेषः यस्य. It seems it was customary to perpetuate the dead by painting their exact forms on canvas, walls &c.

Śl. 16. अश्रुदत्त—Imper. Pass. 3rd pers. sing. सरदात्—From being true to the truth i. e. carrying out a promise given. For it is said that he who does not fulfil the promise of a gift goes to hell taking with him his ancestors; cf. यो वरवदो वरं न कर्तेति च तन्मया । स याति नरकं पारे सद्यो भवेत् संशयः ॥ चिन्त्यमानं—If properly thought over or considered. सुकृतं—Religious merit; or a good deed on your part. अहर लज्जा—This brings out the magnanimity of Rāma's mind; he knew that his sight would fill Kaikeyī with the utmost shame, as she was the cause of his being sent into exile. He, therefore, thus addresses her and gives her no room for feeling abashed.

Śl. 17. उपाचरन्—Walted upon, attended to the comforts of. See V. 62 कुत्रिमसंविधा.—Preparations, articles of comfort, got ready by human effort, or art; for कुत्रिम see *supra* XIII. 75; for संविधा: see VII. 16. संकल्पः—संकल्प mental effort, strong thought. सिद्धि—attainment of the desired object. Sugrīva being of divine origin and Bibhishana a Rākshasa (see XIII. 75), they had such power. For a similar power cf. *infra* XV. 12.

Śl. 18. समामनाय—see XIII. 43. दिव्याय—see com., fr. दिव् + य (यत्), by गुप्तागपादुदम्बलीची यत् Pān. IV. 2. 101, 40 पाच्य अपाच्य &c सुनीद—see *supra*, 18. स्वविक्रमे &c.—Because even such a one was killed by him.

Śl. 19. अर्घमास—अर्घ मासस्य अर्घमासः; see note on कोशार्ध XIII. 79. According to the Rāmā, the Rākshasas and the monkeys were entertained for two months at Ayodhyā Cf. एव तेषां ययो मासो द्वितीय शिथिरः सुखम् । वानराणां प्रहृष्टानां राक्षसानां च सर्वशः ॥ इक्ष्वाकुनगरे तस्ये परा प्रीतिमुपासताम् । रामस्य प्रीतिकरणे कालमेवां सुखं ययो ॥ Uttara-K. 39. 29, 30. सीतास्वहस्तौद—अथ भवा अस्या the best; fr. अय and य (यत्), also अविद्य or अर्घाय. It was natural that Rāma should have asked Sitā to honour, out of gratitude, the Rākshasas and Vānaras by giving them presents with her own hands, although there were servants ready near by to do it.

Śl. 20. आत्मचिन्ता—आत्मनः चिन्ता thought आत्मचिन्ता तया सुलभं, easily to be obtained whenever thought of or mentally desired, i. e. with instructions to it to come to him whenever he (Rāma) would require it. कैलासनाथो—For Kubera was its original and rightful owner. This shows Rāma's high sense of justice. पुष्पं दिवः—'the flower of heaven'; 'an epithet suggested by its form, the lightness and swiftness of its motion, and perhaps by the alliteration that पुष्प affords with पुष्पक.' S. P. Pandit.

अभ्यवन्त—Cf. Rāmā. अब्रवीत् तदा रामस्तदिमानमनुत्तमम् । इह वेभ्रवणं देवमनुजानामि गम्यताम् ॥ Yūd. 137. 60.

Śl. 21 निस्तीर्य—Having successfully got through; स्तृ with नि means properly 'to cross' or get over a body of water; hence metaphorically to get over a difficulty &c.; cf. supra III. 7; and येन मया निस्तीर्णो दुस्तरा मतिज्ञासरित् Mudrā. I. धर्मार्थे—These [are the three of the four principal objects of human life. The attainment of the 4th, viz. Moksha, depends on these three when well-attained. See foot-note.

Śl. 22. वरसलरश्मि—वसल fr. वरत् a calf and the मनुष्य aff. ल which is added to वरत् in the sense of 'loving' and to अस्त्र in the sense of 'strength'; properly this means 'loving a calf or a child;' thence, 'loving towards any one;' so in वरसल all trace of its origin is lost, as it is applied to father, mother, a master, &c. Cf. Māl.-Mādh. स्वदुस्सलः ऊ स तपस्विजनस्य हुता &c. VIII. 8, and supra II. 69. निर्विशेषः—निर्गती विशेषो यस्याः सा निर्विशेषा having no difference, equal; प्रतिपत्ति honour, reverence; for this sense, cf. प्रथमोपकृत मरुतः प्रतिपत्त्या लघु मन्वते मदात् । Śāk. VII. 1 also IV. 17; for a slightly different sense see *infra*, XV. 12.

देवाश्चमूना—The leader of the heavenly forces (against Tāraka), Skanda, or the war-god. कुत्तिकारु—Skanda is represented as the son of the six कुत्तिकाः (the stars forming the constellation Pleiad), and is, therefore, called Kārttikeya. According to one account Śiva cast his generative energy into fire; he, being unable to bear its heat, went to Brahmā who told him to cast it into the Ganges. Gangā became pregnant and deposited the embryo on a tuft of Śara grass. The Krittikās coming to the Ganges saw it and approached it, each calling it her child. Knowing their desire, the divine child manifested six heads (i. e. mouths, and hence called Shadānana) and sucked their milk. For a different account see Kum. IX; there also the Krittikās nurse the child. See also our foot-note.

Śl. 23. Herein are described the family characteristics of the Raghus, or rather of most Indian kings. अर्धराज—Rich, wealthy, i. e. the subjects who were poor or in want of money could

count upon his money as theirs; *cf. supra* पञ्चानामेव स्वार्थं स ताभ्यो बलिम-
पहीत् I. 18; and अग्रपुत्रादे मोऽर्च I. 21. तेन प्रजा—i. e. people had only
to attend to their religious performances; he removed all the
obstacles. आस-Perf. of अस् to be; but grammarians regard this
as an indeclinable, see note on XI. 81. पितृवान्—*Cf.* पञ्चानां विनयाधान-
प्रक्षणाद्विनायादपि । स पिता &c, *supra* I. 24. शोकापनुदन—one who
removes sorrow, i. e. gives happiness thereby, see com. By
the Vārttika आत्स्यसुखाद्विनायोऽपि कर्त्तव्यम्, the affix क् (अ) is added
to परिपुञ्ज् and अपनुद् having तुन् and शोक for their object in the
sense of 'dulness' and 'the bringer of happiness' respectively; so
शोकापनुद. सुखाद्यादता; otherwise शोकापनौदनः—the remover of unhappi-
ness only. *Cf.* for the idea—येन येन विपुन्यन्ते प्रजा श्लिष्यन् बन्धुना । स स-
पापादृते तातां दुष्पन्त इति पुण्यताम् ॥ Śākh. VI. 23.

Śl. 24. समीक्ष्य—Having carefully attended to. विदेहादिपते—For
Videha, see *supra* XI. 32. इद्विषा—see XI. 49.

उपस्थितः—Being in the company of. कृत्वा—Here it is necessary to
supply some such word as स्थितया as done by Malli., otherwise it
will not be syntactically connected with Lakshmi. Some say that
there is समानकर्तृत्व between the two Kriyās expressed by कृत्वा and
उपमोष. *Cf.* कृत्वेत्यत्र करोतुपपुञ्जयोः समानकर्तृत्वात् कस्याप्रत्ययः । अथ वा कृत्वा
वर्तमानयेत्यभ्यासायै समानकर्तृत्वम् । Ōhār.

Śl. 25. यथायाः—यार्थितमनतिक्रम्य यथाः; according to their desire
(lit. seeking). इन्द्रियार्थात्—इन्द्रस्य आत्मने लिङ्गनिन्दित्यं करणेन
कर्तृत्वमुपानात् the sign (indicator) of the soul, from इन्द्र and इय (इयन्);
see Pān. V. 2. 93; the Indriyas meant here are the Jñānendriyas,
viz. श्रोत्रं स्वक्षुब्धं जिह्वा नासिका चैव पञ्चमी. Their objects are शब्द,
स्पर्श, रूप, रस and गन्ध. इन्द्रियाणामर्था इन्द्रियार्था. अर्पते असौ भव्य, that
which is sought or eagerly desired; fr. अर्पे and अ (चत्); or अर्पित
that which is reached; fr. कृ to go and चत् (Unādi II. 4) भासे-
द्वयोः—who had obtained; perf. p. of सद् with आ चित्र—चित्राणि
paintings of scenes विद्यन्ते एव मिनि चित्रवन्ति. वन्यक्षेत्रे—The forest-
tracts near Godāvarī described by Bhavabhūti in his Uttar. III.
सुखानन्दो—It was a pleasure to them to recall to memory the past
hardships and the scenes associated with them which enabled
them to bear those Hemā and Vallabha say—तं तद्विरहावरणं विरहता-
दृष्ट्वा परस्परदेमदर्शनेन संतुष्टौ बन्धवतुरित्यर्थः.

Śl. 26. भविकान्तिरन्ध—more glossy, i. e. charming चरयाण्डुर—
Paleness of face is a sign of pregnancy. *Cf. supra*, III. 2. The
sar grass is also of a pallid white colour; *cf.* सरकाण्डपाण्डुरण्डस्यलेयमा-
मालि &c. Mālav. III 8; see also Kum. VIII 74. परिपुञ्जः—objective

gnitive. अनधुरः—अविद्यमानानि अक्षराणि यस्मिंस्तद्वथा तथा; Now see com. दोहद—*a pregnancy desire or the embryo* दोहमाकर्षं ददाति इति । दोहदो गर्भलक्षणे । अभिलाषे तद्वा गर्भे इति हेमः. दोहद—*v. l. pregnancy; fr. दुर् and हृद् (substituted for हृदय) and अं (अण् भावे or कर्मणि).* Or *fr. द्वि and हृद्; having two hearts—her own and that of the child in the womb; स्वहृदयेन गर्भहृदयेन च द्विहृदया गर्भिणी । मत्तवन्धाद्गर्भो दोहदमिच्छुच्यते.* See Malli. on III. 1 and our note *ad loc.*

Śl. 27. कृशाङ्गः—*भङ्गं यष्टिरिव अङ्गयष्टिः a slim body.* कृशा अङ्गयष्टिः यस्या. सा. वर्णान्तराः—*अन्यः वर्णः वर्णान्तरं i. e. blue colour; तेन आक्रान्ते पयोधराणि यस्याः सा.* For these two signs of pregnancy *cf. Bāhvata—क्षामता गरिमा कुक्षेर्बुच्छा छर्दिरौषकम् : &c.; and अम्लेष्टता स्तनौ पीनौ श्वेतान्त्रौ क्षणम् बुद्धौ । प्रतीतः—Pleased or delighted on knowing that Śitā was enceinte.* The word प्रतीत is frequently used in this poem in the sense of 'delighted;' *cf. III. 12, V. 26, XVI. 23. पप्रच्छ—see foot-note.*

Śl. 28. दधनीवारः—*नीवारानां वलयः offerings of grains of wild rice; these were to be made on the ground near the door for such animals as dogs, crows, insects &c.; see Manu. III. 92. दृष्ट properly means 'rubbed or gnawed'; but, as this sense is not suitable with हिंस्रैः, it has to be taken in the secondary sense of 'eaten, devoured.'* Again, such वलि is not eaten by ferocious animals like tigers, bears &c; so this too has to be taken in the sense of animals doing injury, like bulls &c. So it is better to read हसै for हिंस्रैः with several other commentators, such as Ohār., Sumati. and others. In the Mṛich. I. Ohārudatta speaks of such offerings being eaten by swans, ducks &c; यासां वलिः सपदि मद्गृहदेहलानां हसैश्च सारसगणैश्च विनष्टाः । &c. संबद्ध &c —connected by the tie of friendship. वैखानस—*A dīrja in the 3rd or Vānaprastha stage of life. Haradatta commenting on गौतमसूत्र III. 2 says—वैखानसो वानप्रस्थः । विस्मयता मोक्षेन भागिण्य वतते इति । तेन हि न आश्रयः प्राधान्येन प्रतिपादितः ।* So it seems that Vākhānas was a sage who wrote on the duties of Vānaprasthas. Khirasvāmi also says वानप्रस्थ भवेत् वानप्रस्थः वैखानसारव . •कच्यकानि—This shows Śitā's condescension in treating the hermit-girls as her friends. The girls also must have been very hospitable to her; *cf. Uttar. I. 23 (where also the Valkhānasas are spoken of as having their penance-groves on the banks of rivers and as being very hospitable)* Dīna. reads संवृद्धवैखानसः—*Where the maidens are well brought up, and therefore likely to be good companions to her. कुशवन्ति—कुशाः खन्ता सन्ति येषु abounding in the Kuśa grass.*

It is difficult to see the propriety of this epithet. One commentator sees a distant allusion in this to the future birth of Kṛiṣṇa. See foot note

Śl 29 लीङ्गित—may also be a comp., तस्या ईषित तदी० अथ लिङ्ग—lit licking, & so high as to appear to reach the clouds. From अत्र + लिङ् and aff लङ् (अ) which is added to लिङ् after वृ and अत्र, वृ ईषितेति वृत्तिर्वा गो (Sid Kau) A word ending in अ has ल added to it

Śl 30 बाजार—आपण market आ समन्तात्पणत अत्र, fr पण 1 A to barter and aff अ (य) विवाह्यामानी &c —: for commercial purposes. This shows that Ayodhya's trade was in a flourishing condition. पुरोप—पुरस्यापकण्ठ उपवनानि. As the place was अवकाश it commanded the view of the whole city with its outlying gardens

Śl 31 किंवदन्ति—कोपि वाद् fr किं and वद् irregularly formed, or किंवदन्तीत्याद्यायमाना that in which it is asked 'what do the people say?' वदन्ति—eloquent speakers विशुद्धत—cf XII 46 भवत्सर्व—a spy, अपत्तपति इति aff अन् भद्र—This is according to the Rāmā, तत् यथायां कस्यापिदापय समभाषत । का यथा नगरे भद्र वदते विषयु च ॥ मामाश्रितानि कायाद् वीरजानपदा जना । कां च सीतां समाश्रित्य मरत किं च लक्ष्मणम् ॥ &c Uttara-K 43 4— According to the अपत्यामतामां the name of the spy was विजय कथापिदापयपच्छ रामो विजयनामकम् । वीरा जानपदा मे किं वद ताद् शुभाशुभम् ॥ &c विजयतापिद—विजित अरिमद्र विजुष्टो येन विहताः &c । — विहत destroyed अरीणां भद्रं यत्न

Śl 32 निवन्धन—Mr Mandargikar quotes काष्टि हि मज्जनं लभत इत्यादि भूमि लना-वन्दति चावि तायम् । निर्वन्धिन किंचन नास्मत्ताप्य न्यायेन युक्तं च कृतं च त्वम् ॥ Bad—Oh XIII 60 अयं च राता—cf गण राजन् यथा वीरा कथयन्ति शुभाशुभम् । कीदृशी दृश्य तस्य सीतासमोर्गजं मूलम् । अशुमारोप्य तं पुन रावणेन बलादुत्ताम् ॥ अस्माकमपि दापु सहनोर्ध्व भविष्यति । यथा हि कुरुत राजा यथातमनुवर्तते ॥ Uttara-K 43 17 10

Śl 33 पलत्र—n a wife fr वद् 1 P to sprinkle, and the Unādi aff अत्र (अवत् III 106) the म being changed to क and र to ल. Or क व semen प्रायते इति, वै and अ (क) कान्ति—ए तैर्विषयं कीर्तिविषयं infamy, scandal अयापन hammer; अत्र इराङ्गयते जनेन, इत्+अ (अ) ह being changed to य वैरेरेरेयो—The fem. ई (as of वैदेही here) and आ when of a name are shortened in most cases and in the वैदेही, वैरेतिपुत्र, अजपीरम् See com विवद्रे—was torn or rent Hemk. says मावर्हिता सवदविद्वानो पूषाद्वलमिरयर्थ, also Dinakara—मावर्हिताप्यनविद्वानो पूषाद्वलमिरयर्थ

Śl. 34. उपेक्षे, संख्यानानि—In many MSS. of the text and com. the readings are उपेक्षे and संख्यानानि; but the Imperative is preferable to the Present tense. *विकृतदशात्—through inability to decide which course to follow.

Śl. 35. निश्चिरय—But he soon came to a decision. अपि स्वदेहात्—*cf. supra* II. 57. कीर्ययै तु समारम्भः सर्वेषां सुमहात्मनाम् । अप्यहं जीवितं जह्यां युष्मान्वा पुरुषवर्द्धमा ॥ अपवादमयाद्रीतः किं पुनर्जनकात्मजात् । Rāmā. Uttara-K. 45. 14, 15; अग्निमानघनस्य मत्वरैरसुभिः स्यास्तु यशश्चिचीकृतः । Kir. II. 19. इन्द्रियार्थाद्—See śl. 25 above; *cf. Uttar. I. 12.*

Śl. 36. इतौघा—ह्न destroyed, eclipsed ओजः यस्य. विक्रिया—change of appearance. कुलीन—*a family scandal*; कुलीनस्य कर्म भावा वा; कुलस्यापत्ये कुलीनः *fr. कुल + ईन (स्व)*, it is better derived from कौ पुषिष्वा लीनं कुलीन तस्य पावः the state of being buried in the ground on account of its wickedness; hence, a scandal or a bad report. आत्मान्धयं—आत्मा आधयो यस्य.

Śl. 37. राजर्षिः—This refers to Manu, the founder of the kingdom of Ayodhya. See I. 11. सदाचारशुचिः—सदाचारेण शुचिः तस्य; *cf. supra* आजन्मशुद्धानां I. 5. कलङ्क—क मलान लङ्कयति हीनतां गमयति ज्ञापयति वा; *fr. लङ् X. Conj. to go and अण् added कर्माणि*. पयोदवातः—पयोदसपृष्ठा वातः पयोदवात. दर्पणस्य—When a wind, charged with rain-water drops, blows, a mist-like moisture gathers on the surface of a mirror and obscures its transparency; *cf. यासावित्रेर्दीपित भूमिपालेलोकश्रेष्ठैः साधु शुद्ध चरित्रम् । मत्तद्वन्धारकदमला किंवदन्ती स्याच्चेदस्मिन्नुन्त धिक् मामधन्यम् । Uttar. I. 42.*

Śl. 38. अपां तरङ्गेषु—The simile beautifully expresses the idea of the slander gently spreading from person to person all round. अवर्णः—वर्णयते शते वर्णः praise; *fr. वर्ण and अ (घट्)*; तद्विरुद्धः अवर्णः censure, bad report. आलानिक—आलान Properly the tie-post; hence, here, the tying of an elephant; see com. स्यान्तु—Just as he elephant does not bear it, i. e. submit to his being tied to it The simile says that Rāma did not like to be continuously oppressed by the same painful thought preying on his mind; *cf. supra* I. 71.

Śl. 39 फलप्रवृत्तिः—The appearance of the fruit, viz. the birth of offspring. उरास्थि—When she ought not to be cast off. अवि—'and still' This shows Rāma's extraordinary firmness of mind. समुद्रनेमि—The earth; नेमि the rim of a wheel; 'encircled by the sea as by a rim.'

Śl. 40. भनय—अविद्यमानमयं *etc.* यस्या. सा. मत्तं मे—Here मे has the sense of the Instr.; मया मत्तः as remarked by Vāmana—तेमेतादौ निपातेर्द्वयस्योपसर्गः । मया रक्षितस्मिन्नर्थे. Or better still, मम मत्तः—By the rule मति-

बुद्धिपूजायामथ Pān III 128, roots having the sense of मति or desire, (मतिरिह इच्छा, राज्ञा मत इह Sid-Kan), knowledge and honour, take the त of the प प participle in the sense of the present tense, and these are used with the Genitive by कस्य च वर्तमानि, बुद्ध, विदित &c, पूजित, अर्चित, the presence of च in the Sūtra shows that others may be included, * g शालित रक्षित &c शशिनी मलस्वेनरे—This is an instance of यतिभङ्ग, for the metrical pause falls on रे where the word does not end To avoid this fault some read मलस्वे निरूपिता, but here निरूपिता has no propriety, again in this case मलच becomes attached to शर्गा

According to some there is an allusion in this to the lunar eclipse * But apart from the question of Kālidāsa's having a knowledge of the true theory of a lunar eclipse, it does not seem to be intended here For an eclipse is a casual thing, while the stigma attaching to the name of Sitā was permanent (cf एष ते जीवितावधि प्रवाद Uttar I), so the poet must be taken to be referring to the stain on the moon appearing permanently there The most intelligent commentators of Kālidāsa, Malli and Hemādri, do not understand मलत्वं in that sense Hemādri says in support of his explanation तथा ज्योति शब्द-शब्देके सुम रन्त्ये मूच्छायामपरे विदु । इदोर्मण्डलमालिप्य तम स्पर्शमल पर ॥ उक्त च—अत्र केचि शशङ्किरे जलनिधि पङ्क परे मेनिरे सारग कतिचि सज्जगदिरे भूमेव विन्ध परे । इदोर्मण्डलित्मनीलशकलर्यामि वरीदृश्यते तन्मये परिपीतमन्यतमस पुक्षिस्थमालीक्यते ॥ So Kālidāsa simply refers here to the reflection of the Earth as a spot on the really clear moon

Sl 41 रक्षोवधान्त—रक्षस इव रक्षोवध स अन्त यस्य which ended with the destruction of Ravana, * which had to be continued till he was destroyed व्यर्थ—रूपं * / is not good, although the simile appears to support it It was रूपं as amply shown by Rāma's previous conduct Again, Rāma cannot plainly say so after calling his wife अनया (see sl 40) देवप्रति—Rāma means that he will have the satisfaction of knowing that the grave insult offered to him did not go unpunished अनर्थेव—This is emphatic, the illustration extends only so far as the अनर्थेवर of the snake is concerned

Sl 42 सङ्ग—resolve, a step determined upon, the word has occurred in this sense before, cf supra III 51, for a different sense cf II 44, III 27 कल्पार्शोवने—with your hearts softened with

* Cf Sāhya-Siddhānta—मूच्छाया आनकस्याया रवो मापान्ता द्यते । यदा विगतविशिष्यद न्यामद्वहतादा ॥

pity for Sitā, : e you should not intercede in this matter on behalf of Sitā, feeling pity for her, or, feeling pity for me who am helpless in this matter अर्थात्—having an earnest desire निर्द्वन्द्वः—He means मम प्राणा निर्द्वन्द्वत्वाच्चक्ष्या चेत् तान् चिर धारयामि । तान् मया तथा धारयितुं &c. cf. II 53 (प्राणैरुपकोशमस्तीममेषां)

Sl 43 नितान्तः—निता-त रुक्ष hard, cruel नितान्तरुक्ष अभिनिवेशः firm resolve यस्य तम् Mr Nandargikar quotes—नाशो बधो बन्धुषु नाम्पदाता नैवावतो नानृतिको न हिंस्रः । आसीत्तदा कञ्चन तस्य राज्ये राज्ञो यथातिरिष नाह्वयस्य ॥ Bud -Oh II 11

Sl 44 लक्ष्मणः—पूर्व जन्म यस्य स पूर्वज मा लक्ष्मणस्य पूर्वजन्मा लक्ष्मणः although Bharata also was Lak's senior in birth, here by context Rāma is meant, प्राधान्यात्पठतस्वाद्राम Hemā In the Rāmā also Rāma is thus called, cf पुनरेव ब्रुवाण त भरत लक्ष्मणाग्रज &c Ayod - K 107 1 लाक्षाः—लाक्षानां त्रय लोकत्रय लोकत्रयण ऽत्रये वा गीता कीर्तिर्यस्य This epithet shows why he made up his mind to cast off his beloved wife, he did not wish to have that fame tarnished, why, he has told us in sl 35 above सौम्य—सौम इव सौम्य by adding य (शास्त्रादिभ्यो य), and सौम्य एव सौम्य by adding अण् (अ) स्वार्थे, like मज्ञ एव माज्ञ, or सौम इव सौम and then एषू (य) स्वार्थे, by चतुर्वर्णादित्वात् (like चतुर्वर्णा एव चातुर्वर्ण्य) one like the moon, gentle natured, and hence expected to take his command in good part यथार्थभाषी—यथार्थ भाषितु शीलमस्य इति, : e habitually declaring what stern duty required him to say

Sl 45 प्रजावती—a brother's wife (preferably the elder brother's wife), this occurs again in XV 13. It is difficult to see how the word comes to have this meaning Probably because she was not in want of progeny, although she had none herself, as the sons of her husband's brother or brothers were as good as her own sons सप्तोदनेतुः—The Loo is विद्यार्थे, तपावनविषये, cf स्पृहावती वस्तुषु कषु मागधी *supra* III 5 स्पृहायानु—The aff आनु is added कर्तेरि (to denote the agent) in the sense of 'being in the habit,' to the verb स्पृह्, पृह् and some others, see com and Pān III 2 158, so स्पृहायानु पतयाल्ल दयाल्ल, निद्राल्ल &c रथी—रथाऽस्यासीति, : e driving in a chariot with her सप्तपददेशः—सप्तपददेश तद्वयः, now see com, cf अथेव तप्तो जानक्या दोह दस्तापसीक्षणे । तन्मिथेन रथ स्थाप्य मोक्षदेना महादने ॥ Padma-P Pātala-K. Rāmāya वाल्मीकिरव—Vālmiki, it is said, resided on the bank of the Yamunā, near its confluence with the Ganges at Prayāga, and tradition has marked a hill, near Banda, in Bundelkhanda, as his abode. एतः—should have been properly एतः, as the alternate forms are to be used only when there is अन्वयः (the subsequent

mention of a person or thing already referred to by the proper form). एतद् is used of a person near at hand. Here Sītā may be supposed to be बुद्धिस्था (present before the mind).

Śl. 46. मातरि प्रहृतं—Here त (क) is added मावे (प्रहृतं being equivalent to प्रहारः), the root being used intransitively. We should expect the Gen. case (तव प्रहृतं), but it is prohibited with a word ending in त (निष्ठा) by न लोकाभ्ययनिष्ठाखल्यर्थलानाम्। Pāṇ. II. 4. 69. मातरि—There being no कर्मविग्रहा the Loc. is used आधारे. For a parallel cf. *supra* प्रहृतं स्वयाऽयाम् II. 54. द्विषद्वत्—as on an enemy; see com. For the story see *supra* XI 65 and notes thereon. Cf. पित्राज्ञतो जामदग्न्यो मातर चाप्यपातयत्। गुरोराज्ञा नैव लङ्घ्या युक्तायुक्ताऽपि सर्वथा ॥ Padma-Pu. भाज्ञा गुं—see foot-note.

Śl. 47. अनुकूलं—For अनुकूल see XI. 50, अनुकूलस्य अरण. The unsuspecting Sītā easily believed that she was being taken to the forest according to her own wish expressed to her husband. अभ्रस्तुभिः—अस्तु taking fright naturally; नु is added to अस्तु (see com.) ताच्छील्ये; न वक्रवः अमलवः तेः. Horses such as would not shy at a thing and lead the chariot into danger or cause it to shake violently; and hence Malli. remarks यमिणीवहनयोग्यैः. युक्तयुक्तं—युक्ता पू. यस्य तम्; कच्, घुर and घुर the end of a comp. takes a final अ. सुमन्त्रं—सुमन्त्रेण प्रतिपत्ता रश्मयो यस्य.

Śl. 48. मियकर.—see com.; ऊ after the words क्षेम, विय and मद्र takes optionally अय् (अ) or सय् (अ, before which a nasal comes in), so वियकार also; similarly क्षेमकरः or क्षेनकारः, मद्रकरः or मद्रकारः. कल्प-द्रुमतां—For कल्पद्रुम see कल्पवृक्ष XI. 50, कल्पद्रुमस्य मात्र. कल्पद्रुमता. अस्तिपत्रवृक्षम्—अस्य इव पत्राणि यस्य; a tree having leaves sharp and cutting like a sword. This refers to the hell, seventh in number, called अस्तिपत्रवन, lit. a grove of sword-leaved trees, mentioned in the Bhāg. P. V., which those who, except in times of adversity, depart from the Vedic path and accept heretic doctrines, have to enter as a penalty for their misdeeds यस्तु इह वै निजरेदपथादनायादि आगतः पाषण्डं चापनस्ततस्तपिपत्रवने यदेव कथया प्रहरन्ति तत्रासौ इतस्ततो पारमान उभयतोधास्तान्नवनस्तपत्रेतिष्ठमानसर्वाङ्गः हा हतोऽस्तीति परमया वेदनया मूर्च्छितः पदे पदे निपतति स्वयमेव यागिपाषण्डानुगतं कलं मुह्ये। Adh 26 para 15th; पदे पदे निपतति स्वयमेव यागिपाषण्डानुगतं कलं मुह्ये। Rāmā. Ar—K. 33 20. Cf. बिनाऽसि स्रद्धपत्रवनं चैव भीमं पर्यसि रावण Rāmā. Ar—K. 33 20. Cf. बिनाऽसि चम्वनभ्रान्त्या दुर्विपाक विवदुमम्। Uttar. I. 46.

Śl. 49. सम्प्रेतरेण स्फुरता &c.—सम्प्रेतरेण सम्प्रेतरेण. In the case of women the throbbing of limbs on the right side (such as the eye, the arm &c.) is considered ominous. Cf. पुंसां सदा दक्षिणदेहभागे शीर्षां दृष्ट्वा भाग्यं पथातः। स्पन्दः कलासिं यदि सारव्यस्यं निहन्नुकाद्विपर्ययेण ॥

इति वसन्तराजः (as quoted by Hemādri). Also अद्विस्मरणं पुंसां दक्षिणं
 सर्वकामदम् । तदेव अस्यति सद्भिर्नारीषामपदक्षिणम् न अस्यन्तुम्—अस्यन्त
 because Rāma's resolve was once taken; so there was no chance
 of her seeing her husband again. Nearly the same expression
 occurs in Kum. IV. 2 (न विवेद तयोरलुप्तयोः प्रियमत्यन्ताविलुप्तदर्शनम्). Cf.
 Rāmā.—अगुमानि (&c. see foot-note) जायते ॥ हृदयं चेद सोमिदं अस्वस्व-
 मिव लक्षये । आत्मक्य परमे चापि अघृतिश्च परा मम ॥ पुंर जनपदे चापि कुराकं
 प्राणिनामपि । इत्यजनिक्ता सीता देवता अभ्यवाचन ॥ Uttara-K. 50

Śl. 50. परिस्तान्—परिस्तानं सुखमेव अरागेन्दे यस्याः । राज्ञः सुख &c.—
 This brings out a noble trait of character among the Hindu wives.
 Śītā does not think of herself at all; she wishes well to her husband
 and his brothers. Kālī. seems to follow in this Canto the Padma-P.
 Pātālakh. Rāmāśva. Cf.—रागे मृगादि कल्याण भर्ते वा तथाऽप्युजे । तत्प्रजापु
 च सर्वत्र मा मरन्तु विपर्ययाः ॥ सावरजस्य राज्ञः—With the words आपुरय, मद्र,
 मद्र, कृत्स्न &c. the Gon or Dat. may be used when a blessing is con-
 veyed, see Pān. II. 3. 73.

आशयति—राग् with आ is A'tm. in the sense of 'to hope' &c.
 करणैरवाप्ते—i. e. अन्तःकरणे; the pl seems to be used with respect
 to the different faculties of the mind or the different aspects in
 which the working of the mind is viewed by Hindu writers. मनोबुद्धयह-
 काराद्यैः says Chār., followed by Dia. and Vallabha. This is
 according to the Sāmkhyas. According to the Vedāntins the mind
 is of four kinds—मनो बुद्धिरहंकारश्चित्तं कारणान्तरम् । सत्तापो निश्चयो गर्वः
 स्मरणं विषया अभी ॥ इति वेदान्तसूत्रशक्तिम् ।

Śl. 51. वनान्ते—Here अन्त may mean उदेत (वनोद्देत); the 'forest-
 region' (अन्तोऽग्निपनोद्दितावसनिषु । इति पदार्थमाला), or it may be used
 स्वस्यै (स्वार्थे), the forest itself, as remarked by Malli. on शुचिमासत्ताव
 मजान्मभ्रम् । Kir. VI. 17; अन्तोऽप्यवसिते मृगो स्वस्यै निश्चयेऽन्तिके । इति
 वेजगन्ती. विशास्यम्—About to abandon; fut p. of ह्य with वि. अहोः दुहिना
 —The Ganges so called, being drunk up and again let off by king
 Jahnu from his ears; see *supra* VIII. 95. As Lak. approached the
 river, the waves were rising up, now the poet fancies that Gāṅgā
 raised her hands in the shape of the waves as if to protest against
 the cruel act.

Śl. 52. निगृहीतः—निगृहीतो बाहो यस्य तरणात् पुलिने—on the sandy
 bank (it has not got its technical sense here, viz. तोषोरिषितं सगुलिने
 alluvial land). निषादः—brought by a Nishāda, one of the men of
 a degraded class doing the business of ferry-men. See *supra* notes on
 XIII. 59. मोदिषेयः—an excellent boat. तसार—crossed (of course
 along with Śītā) संघामितः—As if he crossed (i. e. fulfilled—mark

the play on ततार) his promise. For, his crossing the Ganges was tantamount to his having carried out his promise (to abandon Śitā). सत्यसंघः—is put in to show that he did not quail even at the last moment.

Śl. 53. व्यवस्थापितः—व्यवस्थापिता arranged, steadied, as he was agitated and unable to speak in a steady voice; now see com. अन्तर्गतः—अन्तर्गतः घावः (see *supra* Śl. 3) यस्य सः अन्तर्गतवाप्यः; now see com; by वाप्य is here meant the emotion of grief caused within. cf. कण्ठः स्तम्भितवाप्यवृत्तिकलुषः; Śl. IV. 5. औत्पातिकम्—see com.; or उत्पानः प्रयोजनं यस्य portentous. In some editions the reading is औत्पातिको मेघ इव, but it is not a good reading. The simile does not support it. If we read औत्पातिकः the destructive influence becomes attached to the cloud to which Lakshmana is compared. But Lakshmana was innocent in the matter and naturally kind-hearted (स्वभावसिन्धु). It is the अशमर्व that forbodes evil and that makes the cloud औत्पातिक. So the simile is better borne out by comparing the dreadful words to अशमर्व which is also frightful.

Śl. 54. अभिवह्ना—अभिवह्ना means here an unexpected stroke of misfortune, a sudden calamity; cf. सीमानिषङ्गमरेण वृत्ति Kum. III. 73; for a different sense comp. *supra* II. 30; VIII. 76. विप्रविद्धा—Violently pierced through, i. e. acted on, tossed by. अनाभरणप्रसूना—See com.; when going with लता, आभरणभूतानि प्रसूनानि (a comp. सुन्दरा) यस्यः the flowers serving as ornaments. स्ववृत्तिः—applies to both Śitā and लता. प्रकृति is the origin or source of a person or thing, the product being called विकृति.

Śl. 55. इत्याकुर्वन्सप्रभवः—इत्याकुर्णां वाः इत्याकुर्वाः प्रभवो यस्य; and therefore not at all expected to punish unjustly; cf. *supra* चयापराधदण्डानाम् I. 5. आयवृत्—आयि noble वृत्त यस्य; and therefore not expected to cast off his wife without some grave cause. इति..... सावत्—For this reason the Earth did not receive her (then तावत्) into her bosom as she did afterwards (see XV. 84). संशयित—p. p. of शी with सम्; this may also be explained (and perhaps better) as संशयोऽस्या. सजात, by adding इत (त्). Mr. Nandargikar quotes—शुद्धीजसः शुद्धविशालमूर्तिरिह्वाकुनंशमभवस्य राज्ञः । इमं जने वेत्तु मवानधीरं श्रुतमग्ने मन्त्रपरिग्रहे च ॥ Buddh.-Oh. IX 4, and तदैव पुथिरी तात जगद्वाहनवामिमाम् । रामो विषाणिनी सीता न जहादिति शङ्किनी ॥ Pad. P. Pātālakh. Rāmāśya.

Śl. 56. क्षुभतस्त—क्षुभा संज्ञा यस्य सा. न विवेकः—cf. अज्ञानमर्तुं यस्य सना सुहृत् कृतोपकारेव रतिर्वैभूत । Kum. III. 73. प्रत्यागतत्—प्रत्यागता असर्वो यस्यः सा. समतप्यत—Mall. takes this as Pass. Imperat. 3rd pers. sing. - of तृ. 1 P. to heat, to pain, दुःखेन being supplied from the previous

line. And the root has been so used before, cf. विदितं तत्पमानं च तेन मे भुवनत्रयम् । अकामोपनतेनेव साधोर्हृदयमेनसा ॥ X. 39. It is not used here कर्मकर्तार (as Reflexive Passive), as remarked by Malli; for the root तप् is used in the reflexive pass, i. e. the agent becomes like the object, when the root has तप् for its object; ॥ तपस्तप्यते. Probably the poet has used here the root तप् in an active sense, treating it as an intrans. root of the fourth class; cf. विपरीतिं मया चेदं त्रयं सर्वमुपार्जितम् । तदिमामापदं प्राप्य भृशं तप्यामहे वयम् ॥ (Mah-Bh I. quoted by S. P. Pandit). कटवर.—Because she now felt all the pangs caused by her painful situation.

Śl. 57. अर्षणी—anything ill or untoward. निराकरिष्णुः—One discarding her, निराकृ + णिष्णु which is added to कृ with अल (अल-कृणिष्णु) and निरा, and to some other roots; see Pān. III. 2. 136. वृजिमात्—वृज्यते what is avoided being bad इति; fr. वृज् + इन् (इन्च् Unādi) कृतेऽपि—Although Rāma had wronged her, still she being an Ārya did not blame her husband nor wished ill to him स्थिरा—i. e. destined to suffer perpetual misery and hence दुष्कृतिन = doer of evil deeds, a sinner. Mark the gender. आत्मन् is used in the Masc. gender and sing. number, even with a feminine or a pl. noun.

Śl. 58. आख्यात—i. e. he told her to go and reside there. निकेतं properly a house, fr. कृत् 1 P. to dwell, hence a place of residence; cf. VIII. 33; here a hermitage वाल्मीकि—रत्मीके भव (by affixing इ-इच्; also वाल्मीकः by adding अच्), so called after he arose from a *calmīka* or anthill raised round his body as he sat down for practising penance and remained absorbed in meditation. His story is well known. See Apte's Dic. Cf. Pad-P समीपे ते हुनेरसि वाल्मीकिराश्रमो महात् निघ्न.—dependent, subservient to the will of, निह्न्यते निघ्न्यते असी, fr. हन् + अ (पञ्चर्थे क). रोक्षं—From हृक्ष and य (व्यञ्) hard-heartedness, act of cruelty.

Śl. 59. जगत् वाक्यं—According to Hemā. the word वाक्य, not being particularized (विशेषणाभावात्), is superfluous, and rhetoricians may cite this as an instance of अनर्थक्यदोष. But poets do not care for the cetics of critics. Kāli. might have used it for the sake of the metre, as he has done before (cf. समस्तिता वाचमुवाच कोत्त.—where, however, the word is likely to be अवाचं) चिरम्—the sing. of almost all the cases of चिर is used as an indecl., in the sense of 'for a long time,' long, long since &c.; see for the acc. III. 35, 62; the inst. V. 64, abl. III. 26, XI. 63, XII. 87; gen. Śik. V. 15

विद्योमता—वेदेति व्याप्नोति what occupies space इति विद्; विद् (all-per-
vading) ओजः यस्य (Indra being looked upon as the mightiest
god in the Vedas) इति विद्योमताः तेन. अमयेन विष्णुरिव—Vishnu,
as Vāmana (in his dwarf-incarnation, see XI. 22), was accord-
ing to the Vish.-P a younger son of Kasyapa and Aditi and; his
the younger brother of Indra, their eldest son. He is for this
reason also called उपेन्द्र, इन्द्रावरज &c. परवान्—Vishnu having to
look after the protection of the world, as the supreme deity,
has to accede to the will of Indra, no doubt; see supra X. 40,
but, as remarked by H. P. Pandit, "it is not clear to what legend
or legends our poet refers when he alludes to the entire depen-
dence of Vishnu upon the will of Indra, to whom the former is
always represented as being superior."

Śl. 60. प्रापित०—मम प्रणामः ममप्रणामः; प्रापित० ममप्रणामः येन. प्रणामि०—
see com.; cf. Kum. III. 16. अनुसामस—Be continuously thinking
of, cf. सा त्वमन्व स्तुवायां शिवानुपानपरा भव । Uttar. I. स्वयंजनं ग्राहि सर्व
नरसंदेशं रघूत्तम । त्यक्त्वा वने महाधारे रामेण निरवा सती ॥ Pad. P. Pāt. Rāmā.

Slokas 61-67 contain Sītā's message to her husband.

Śl. 61. वरव्यः मनुष्यनाम्—This expression constantly occurs in
Sanskrit literature, and is meant to convey the idea that the person
charged with the message is in no way responsible for its
contents सराजा—mark the use of the word राजा the king, able
to act in any way he likes. Sītā's bitterness of feelings leads
her only so far as to address her husband thus; cf. Uttar. II. अथ न
राजा क्रिवारम्. संप्रति where Vāsantī similarly resents the treatment
accorded to Sītā by Rāma. वद्वी—The word is appropriately used
here, वद्वि being the bearer of holy oblations to the gods. विष्णुह्लादवि—
इत्यपराधनिरासः । लोकपादश्रवणादिति त्यागहेतोर्लोकैक्यम् । अनेन धीरनायिकात्वम् ।
तथा रुद्रदं.—सा धीरा वक्ति वक्तव्यं विषयं कोपास्ततायम् । इति । Hemā.
श्रुतस्य—It is better to take this independently; 'worthy of your
knowledge of sacred law,' (see supra III. 21); च may be easily
supplied. Cf. सोमिन्ने गच्छ राम त्वं धर्मधूर्तिं वधोनिधिम् । महाकथमेव त्वं भूया
समक्षं तवक्षी निधेः ॥ मां तस्याजं भवान् वद्वे जानन्नपि विपाविनीम् । कुलस्य सहरो किं वा
शास्त्रज्ञानस्य साफलम् ॥ Pad.-P.

Śl. 62. कल्याणबुद्धे—कल्याणी बुद्धिर्यस्य स कल्याणबुद्धिस्तस्य. अथ वा
&c.—Sītā loved Rāma so tenderly that she was unable long to
to harbour any feeling of resentment against him. So she resigns
herself to fate and says अथ वा न कामचार. &c. कामचारः—कामेन चारः an
act of will (you did not do it out of your free will but under
compulsion). विसृज्यं—the thunderstroke of (after Malli.); or

the sudden appearance or manifestation of the glaring result of. See XIII. 12. अमसह्यः—महत् सह्यः पसह्यः very easy to bear; न पसह्यः अमसह्यः.

Sl. 63. The idea is that Lakshmi (the goddess of royalty) and the wife of a king are considered as co-wives; and co-wives are jealous of each other. Now Rāma, when Lakshmi approached him, rejected her, and accepting Sītā, his wife, went with her to the forest. But when he returned and accepted Lakshmi, the latter felt that it was her turn now to eject Sītā from the house. उपस्थिता &c.—cf. XII. 7. तदास्पदं—This is rather a doubtful reading. Malli. separates this as तद् आस्पदं and connects आस्पदं with स्वद्वन्द्वे, which involves दूरान्वयः and is also not happy. We may take तद् आस्पदं separately or as one word and construe सया तद् आस्पदं (that position, viz. that of being with you) प्राप्य स्वद्वन्द्वे वसन्ती अहं न सोढा. It is better, however, to read तदास्पदं (having got ascendancy over you) or तदास्पदं (स्वमित्यास्पदं) residing with you; see *supra* तदास्पदं भिर्युवराजसंज्ञम्। III. 36. आस्पदं is irregularly formed from पद् with आ (आपद्यतेऽस्मिन् or आत्मनः पद्).

Sl. 64. उपद्रुत—Harassed, troubled. अर्हकाणां—क is added to a Bah. Comp. the final member of which is a fem. noun ending in इ or ऊ or which ends in a short क. शरणे साधुः शरण्या able to protect; fr. शरण + य (यद्). She means—'The female ascetics approached me for protection, knowing that they would get it from you through me, and I promised them that, depending upon your favour'. शरणार्थम्—शरणाय इति. स्वयि वीर्यवानि—i. e., When you are in the full swing of your glory.

Sl. 65. किं हि—Or why, I would not have cared to live. अत्यन्तः—अन्तमतिक्रान्तः अत्यन्तः unlimited, without end; hence her life is useless to her. Rāma also says the same in the Uttar. III., कथं तूष्णीं सद्यो निरवधिरयं स्वपतिविधः। इतर्जिविते—इत is often used as the first member of a Karma in the sense of 'accursed,' wretched (lit. struck down by fate), cf. अनुसङ्गदुःखापेद हतहृदयं संपाति विदुदम्। Śāk. IV. ॥ दग्ध is similarly used, cf. अय दग्धेदहः न पतति Uttar. IV. When used at the end of a comp. क is generally added to it; पाणक्यहतकः Mud.; &c. अन्तरायः—an obstacle; अन्तर्, इ or अय् to -go + अ (यद्), अन्तः मध्ये अन्तरस्व व्यवधानस्य वा अयनम्.

Sl. 66. सूर्यः—सूर्ये निविष्टा दृष्टिर्यया; cf. *supra* XIII. 34. Perhaps she means the पञ्चाग्निसाधनतपस् which was practised by Pārvatī with a similar object, see Kum. V. 20. सूर्यो यथा मे &c.—cf. Pad.-Pu. - भवे भवे भवानेष पतिर्भूया महेश्वर ।

Śl. 67. वनप्रस्थः—The Āśramas are four; viz. (1) ब्रह्मचर्य, or the period of celibacy and studentship, (2) गृहस्थ or leading the life of a householder; (3) वनप्रस्थ or retiring to a forest with or without one's wife and living there like an anchorite; and the last (4) संन्यास. See *supra*, notes on V. 10. मनुना प्रणीतः—स्वै स्वे चर्ये निविष्टानां सर्वेषामनुपूर्वशः । वनानामाश्रमाणां च राज्ञः सुष्टोत्रमरक्षिता ॥ Manu. VII. 35; see also *ibid.*, VII. 17. तपास्विनाः—see com. for comp. अवसर्षावा—should be looked after; she means—you should look after my well-being and extend your protection to me, looking upon me as an ordinary ascetic woman if not as a wife.

Śl. 68. प्रणिगृह्य वाचं—Having accepted her words, i. e. promised to communicate her message according to her direction. दृष्टिपथं—दृष्टेः पन्था दृष्टिपथः तत्. सुक्तकर्ष—सुक्तः कण्ठः यस्मिन्कर्षणि तद्यथा तथा. कुररीव—The osprey (Marathi टिटरी) is selected on account of its helplessness and the high pitch of its cry. Cf. कुरारि विलपाति त्वं वीरनिद्रा न रोदे । Bhāg. X. 90, 15; विषादवारिद्वयलोचना ततः प्रनष्टयोरा कुररीव इति । विहाय चैव विहाय गौतमी तन्नाम वेदाश्रुमुखी जयाद च ॥ Bud.-Ch. VIII. 51.

Śl. 69. समदुःखभावं—सर्वं दुःखं यस्य तत्समदुःखं तस्य भावः सः; the state of being equally grieved. वनेऽपि—Even in the forest (which is not expected to weep). Cf. उद्धतितदर्भकवता मृगाः पारिष्यक्तवर्तना मयूराः । अपसृतपाण्डुपत्रा सुमन्यवधृणीव लताः ॥ Śākh. IV. 12. इहाश्व केका सुमुमुर्षुषा दृष्ट्वाऽऽकुदं नीलमिरोन्नमन्तम् । शय्याणि हिताग्निमुखाश्च तस्युद्युगाश्च लाक्षास्रमचारिणश्च ॥ Bud.-Ch. VII. 5. समदुःखामिव कुर्वी स्थलोम् । Kam. IV. 4. The fig. of the Śl. is विषादीपक.

Śl. 70. स्वित्तानुसारी—इदितमनुसरतीति; this he did out of compassion on hearing the cry of distress. कुशेभ्याम्—कुराश्व इमानि च कुशेभ्यः तस्याहरणं तस्मै. निषादकिङ्का—निषादति पापमस्मिन्निति निषादः; fr. सद् with नि and अ. अ (चञ्); उन्निष्ठति इति उत्थः; fr. स्था with उद् and अ. अ (कः); now see com. शोकस्वभावाः—The Rāmā, says that the sorrow which Vālmiki felt at the sight of the bird being shot got transformed into a Śl. Cf. समाश्रितश्चतुर्भिर्वः पादेर्गोतो महीभिः । सोऽनुपाहृत्तः शोकः श्लोकस्वभावात् ॥ Bāl.-K. 2. 40.

One day at noon time the sage Vālmiki, who had gone to the river Tamasa for ablution, saw one of a pair of herons (the mate) pierced by a Nishāda with an arrow when under the influence of passion, and gave utterance to divine speech that suddenly revealed herself to him arranged in the form of an *anushṭubh* verse. See com. Rāmā. Bāl.-K. 2. 15. It is thus translated by Griffith—

“No faith be thine for endless time,
Because, base outcaste, of thy crime,
Whose cruel hand was fain to slay
One of this gentle pair at play.”

Śl. 71. नेमावरणं—नेत्रे आवृणोतीति covering the eyes. दोहदं—
दोहदरूप लिङ्गानि दोहदलिङ्गानि तानि परयतीति. दान्वाच्—He who gave; a
participle in दा् irregularly formed from दा to give. सुपुत्रा—सुपुत्रविषया
आसीः सुपुत्रासीः a comp. of the शाकवाचिवादि class. इति (उवाच)—इति
often refers to what follows; cf. *supra* रामाभिधानो हरिरिषुवाच
XIII. 1.

Śl. 72. मणिधानतः—समाधिदृष्ट्या by my spiritual ken (Malli.)—
मणिधान is abstract contemplation by which a Yogi sees things
lying beyond the range of physical senses; spiritual sight; see
supra I. 74. Cf. आपान्ती चासि विज्ञाता मया धर्मसमाधिना &c. Rāmā.
Uttar. 49. 8. विषयान्तरस्थं—अन्यः विषयः विषयान्तरं तत्र तिष्ठतीति; the
sage means—You have come to your father's house with the only
difference that it is situated in a different place. मा व्यधिष्टाः—the
अ of व्यधिष्टाः is dropped after the prohibitive particle मा. Cf.
Pad.-P. बाल्मीकिं मां विजानीमहि पितुस्तव युक्तं मुनिम् । दुःखं मा कुरु वैदेहि
आगच्छ मम चाश्रमम् ॥ भिन्नस्थाने पितुर्महे जानीहि पतिदेवते । ईदृशो कर्मणि मम
रोषस्तव महीपते ॥

Śl. 73. उत्खातः—लोकानां प्रयं लोकत्रयं तस्य कण्टकं लोकं क. । उत्खातः
लोकप्रयकण्टकः येन तस्मिन्. अविकल्पनेऽपि—विकल्पते असौ विकल्पनः fr. कल्प्
with वि and अन (मुच्) added कर्तरि; न विकल्पनः अविकल्पनः not boasting.
अकस्मात्—without cause; unreasonably. कलुषप्र०—कलुषा censurable
मवृत्तिः behaviour, course of conduct यस्य. अस्यैव मन्युः—Here Vālmīki
speaks like an affectionate elderly person trying to console a
younger person causelessly injured.

Śl. 74. उरुकीर्तिं—उरुः (उर्वी वा) कीर्तियस्य. अचुर—अच् (a particle im-
plying respect) अचुरे (fr. अच् to pervade), with aff उर. Cf. Uttara-K.
47. 16 where Lak. says. राज्ञो दशरथस्यैव पितुर्मै मुनिपुंगवः । सखा परमको विमो
वाल्मीकिः सुमहायशाः ॥ सखी—i. e. of men seeking salvation (मुमुक्षुणां)
and approaching him for spiritual knowledge. भवच्छेदकरः—leading
them to salvation by pointing out to them the means of cutting
off the bonds of worldly life. Cf. अवियया मृत्युं तीर्त्वा विषयाज्जृतमभ्रुते
Iśāvā. Up. 11; ज्ञानादेव ॥ केवल्यम् &c. Janaka is represented as a
philosopher of Vedic reputation (see Brih. Up. Adh. III. IV.)
and a great expounder of *Brahmasūdyā*. He is described in the
chapter on गोरक्षधर्म of the Śāntiparvan of the Mah-Bhā as pointing
out the path to salvation. धुरि स्थिता—see *supra*, note on धुरि कीर्तनीया
II. 2. पतिदेवतानां—पतिदेवता यक्षा.

Śl. 75. तपस्विस्त०—तपस्विनां संतप्यः तेन विनीताः tamed down सखाः यस्मिन्
cf. for such an effect अनिग्रहनासविनीतसत्त्वे &c. *supra* XIII. 60. इत्—
Here तस् has the sense of the Loc.; or 'from me' (इतः बाल्मीकिः Hemā.).

अनघप्रसूतेः—अनघेति अर्थं यस्यां सा अनघा (without danger or mishap, safe) प्रसूतिः delivery यस्यां सा अनघप्रसूतिः तस्याः. Or प्रसूति may mean offspring, as in कश्चिन्मृगीणात्मनघा प्रसूतिः *supra* V. 7; 'of your child after safely delivered.' Hemādri takes प्रसूतेः as abl. sing.; अनघं यथा तथा भूतायाः तव प्रसूतेः अनन्तरं तवापरयस्य &c. अपरयसं—अपरयविषयकाः संस्कारा अपरयसंस्काराः । शाकपायैवादिः भग्नाः । तत्त्वस्थाः; see com. For जातकर्म see III. 18 and notes thereon.

Śl. 76. भृगुन्यमीरां—with its banks not void of, i. e. lined with; cf. *supra* तपास्विगाहां तमसां IX. 72. And hence समोषहर्मा—removing sin (on account of the holy rites performed there, the purifying smoke &c.). संनिवेश—a residence; see com. षञ् (अ) causes Guna of the penultimate short vowel of a root. वगाह्य—having bathed. The अ of अघ and अपि may be optionally dropped; so अघाह्य also. सरसेकतो—तस्याः सेकतानि सरसेकतानि तान्पेशोरुद्धाः (see XIII. 62) तेषु बलिर्ब्रियाः तामिः; it seems it was customary to place such offerings on the banks of sacred rivers; cf. सेकताम्योजपलिना जाह्नवीं सरस्वत्या *supra* X. 69. वरतद्—may also mean 'the surface of' as at IV. 74. संसरत्यत—will come about or arise, i. e. your mind will feel at ease.

Śl. 77. आर्तवं—ऋतोदि; of the season; fr. ऋतु+अ (अण्). On this Hemā. remarks—अकालजं भुनीनाममदयमिष्यार्तवम् । तथा च मनु.—कालपकेः स्वयं शीर्णैर्ब्रह्मणमने स्थितः । VIII. 21. बालेयं—see com.; fr. बलि+य (इञ्). अकृष्टरीति—अकृष्टे रोहतीति growing without requiring the ground to be tilled, wild corn, cf. अकृष्टयस्या इव सरसं वदः । Hir. I. 17. फाले यदकृष्टरीति—*s. l.* seems better, as Kālidāsa is not likely to use an obscure word like बालेय. Such corn was required for offering to fire; अकृष्टोद्भवेन नीवारेण श्यावाकादिनाऽग्निस्तर्पयेदिति विज्ञानेभ्यः । Hemā. मशामिषद्वा—प्रमिषद् grief, deep sorrow; or calamity; see śl. 54 above. वरावाचः—implies power on the part of the maidens to divert her mind.

Śl. 76. स्वयलानुक्तैः—स्वस्य बले स्वबले तस्यानुक्तैः proportionate to or in keeping with one's strength. Watering the trees was a favourite occupation of hermit girls or matronly ladies living in hermitages, and is often referred to by the poets; cf. अतः प्रिता सा स्वयमेव वृक्षकाम्यस्तनयराशौर्न्यस्येवम् । Kum. V. 14.; एताः तपाश्चक्रम्पका. मप्रनागानुक्तैः सेवनपटैः बालपादेष्वप्यपो वातामिव एवामिषर्तते । Śāk. I. हतर्नधयर्पति—स्तनपय an infant sucking the breast; the aff. लृञ् (अ) is added to the verbs प्शे and प्या when preceded respectively by नसिक्ता and रान as their objects; the nasal is retained before लृञ्; so नाभिकम्पः. प्रीति—Mall. seems to take the word प्रीति in the sense of 'affection,' it may also mean 'joy,' लनं यथा प्रीतिस्तथा.

Śl. 79. *प्रस्यभिनन्दिनी—who welcomed, i. e. thanked him for his favour. इवाग्रचेता.—इयमा आर्द्र चेताः यस्य. सुग्राह्यासिताः—सुग्रेः अभ्यासिताः देवाः पार्श्वीः यस्मिन् तत्. The deer gathered there as they were accustomed to eat Kuśa grass. सान्तसृग्—here सृग् is used in the general sense of an animal. Here शान्त must be taken in the sense of sitting or resting at ease; for the idea of their having been tamed has already occurred; see 75 above.

Śl. 80. शोकरीनां—शोकेन दीनां miserable on account of sorrow. सहागमयी—delighted at her arrival to live in their midst; not that they did not feel for her misfortune, but they gladly welcomed her, just that she should feel herself perfectly at home there. निर्विद्वसारी—निर्विद्व. enjoyed, finished सारः substance यस्याः. पितृभिः—अग्निष्वात्तादिभिः says Malli. The Pitṛis form a race of divine beings living in a celestial region of their own. They are divided into seven classes, viz. वैराजा, अग्निष्वात्ताः, बर्हिषद्., सुकाताः, आहिरस, सुत्वयाः and सोमपाः. The first three are अमूर्तयः (without visible form), i. e. composed of intellectual and not elementary substance, and assuming any form at will. The other four are corporeal (समूर्तयः) Cf. Hv.—समेते जयतां भेद सर्वे पितृगणाः स्मृताः । चराग्रे मूर्तिमन्तो वै त्रय एवममूर्तयः ॥ इति. The Agniśhvāttas are a class of Pitṛis or manes, who when living on earth maintained the holy fire but did not perform the Agnishtoma and other sacrifices. मनुष्यज-मम्यष्टिमादिपापमकृत्वा स्मृतैकर्मनिष्ठाः सन्तो यस्या च पितृरगताः । इति सायणः । They are regarded as the parents of gods and as the sons of Marīchi; cf. विराट्सुताः सोमसदः साध्यानां पितरः स्मृताः । अग्निष्वात्ताश्च देवानां मातीषा लोकविश्रुता ॥ Mann. III. 195.

अनर्था कलां &c.—According to Paurāṇic accounts the moon has sixteen Kalās developed in the bright half of a month, which in the dark half are drunk up by the gods, sages, and so on; the fifteenth is drunk up by the Pitṛis. Cf. Devīpurāṇa—कलाः षोडश चन्द्रस्य शुक्ल वर्षयन्ते रविः । अमृतेनामृतं कृष्णे पीयते देवतेः क्रमात् ॥ततः पञ्चदशीं चैव विचान्ति पितरः कलाम् ॥ कलावशिष्टो निर्ध्यातः भविष्यत्यर्धमण्डलम् । अमायां विराते रश्मि अमावास्यां ततः स्मृतः ॥ For the full quotation see p 105 (Canto V). चर्षे.—चर्षते चर्षन्तुर्लभनोऽत्र इति; fr. चर्ष + अ (युधि घृतापाभिति यः). शोषपीयु—ओषः पाकः (heat or light) चर्षयतेऽत्र fr. ओष + घा + इ (अपि-कारणे किः) + ई fem. aff.

Śl. 81. इक्षुरी—इक्षु a kind of disease घति removes इति इक्षुरी—fr. क्षी + अ (क्)—is a tree the fruit of which was much used by hermits (hence it is called in Amara. तापसतृकः or the tree of anchorites) to extract oil, which was used for lamps and also had the virtue of

healing wounds (see Śāk. IV. वनविरोपणमिह्रुदीनां तैलं न्याविच्यत मुले .
 कृशाचिचिदे । IV. 14). Its fruit was also used for making necklaces
 supposed to have prolific efficacy and worn round their necks by
 females, and hence its botanical name *Nagelia Putramjiva* or
Jivaputraka. Here by इक्षुदी is to be understood by Lakṣaṇā, its
 fruit (for, the derived form is ऐक्षुद्) इक्षुदीस्नेहेन कृतः पदीयः यस्मिन्.
 मेधं—मेधनाहं holy; fr. मेध् 1 P. to associate and य (यम्), or fr. मेध a
 sacrifice and य (यत्). सपर्यानुपदे—सपर्य अनुपदे; पदस्य पश्चादनुपदं =
Avya. सपर्या—worship; fr. सपर a root of the कण्वादि class (सपर्यति)
 and अ, with the fem. aff. आ added भावे. उदम्—उदोय. लुणपणादिभ्यः
 जायते इति; fr. उद + जन् + म (ङ). The sudden and unexpected change
 from life in a palace to one in a hut must have caused the most
 writhing pain to Sītā; but being trained in the family of the Raghvas
 she lived there as a *Vānaprastha*. The kings of the Rāghva race
 were not so far attached to a life of luxury as to consider forest-
 life a source of hardships. Thus Dilīpa lived in a hut, sleeping
 on a bed of Kuśa grass (see I. 95) King Sudarśana also is
 mentioned further on as living in a hut; cf. *infra*, मीपसप्तमुदजेन
 वस्युत संचिकाय फलानि स्पृहस्तपः । XIX. 2.

Śl. 82. प्रयत्ना—purified by; for this sense cf. I. 35, V. 28;
Malli. takes प्रयत्ना in the sense of नियन्त्रा 'performing the rigid rites
 of ascetic life after bathing;' see I. 95. प्रजासंसृजये—i. e. for the
 continuation of the direct line

Śl. 83. अवि...किम्—*Malli.* says इति काङ्क्षः; that means that Laks.
 said this to himself in a voice in which the expected answer was
 'he might be'. सातुशयः—अनुशयेन सहित. Dah; अनशय repentance,
 sorrow for a wrong done Supply इति before उत्सुकः anxious or
 eagerly expecting. Laks. expected that on account of Rāma's
 extreme love for Sītā, he might feel repentent after her actual
 separation, and related to him all that Sītā had very pathetically said
 to him, and how piteously she wept after that, in order to excite
 Rāma's pity. अवि—on his part. सीता—सीतायाः परिदेवनं वीतापारिदेवनं
 तद्वन्; अन्ते वा यस्य तत्; अनुशिते शासने is equivalent to शासनानुष्ठानम्.

Śl. 84. *Malli.*'s construction of the first two lines does not
 seem to be satisfactory. He takes राम with tears as compared
 with the तुषारवर्षी moon. It is better to take the first line independ-
 ently. राम. सहसा सबाण्यः बभूव (Rāma burst into tears at once); येन च
 तुषारवर्षी सहस्यचन्द्र इव अलक्ष्यत The comparison shows that Rāma
 shed a profusion of tears. The next two lines give the reason for
 this. For कोलीन, see Śl. 36 above.

Śl. 85. श्रीमान्—i. e. 'having the power of mind to control his agitation Cf. चेष्टां शास्त्रावुगा बुद्धिर्न ते सुखमिति मारुतः । and अत एव स्वयं &c. जागरूक — Watchful over, always on the alert. Fr. जाग्र+ऊक. भ्रातृसा०—भ्रातृभिः साधारणः योगः यस्य ; which he enjoyed in common with his brothers रजोऽरिक्तमना.—रजसा रिक्तं मनो यस्य ; with a mind free from रजस् i. e. its effects, viz. passion, anger, haughtiness &c.

Śl. 86. एकभाष्यै—This was the principal reason why he should not have abandoned her. असंघट्टसुखं—न संघट्टः clash from coming in collision with a rival, असंघट्ट, असंघट्टेन सुखं यथा स्वात्तया ; or नास्ति संघट्टः परिमन्तुमशक्यं, असंघट्टमस्त एव सुखं यथा स्वात्तया । Malli. needlessly takes this in the sense of 'in a manner enjoying inconceivable happiness' नास्ति संघट्टः (proper comprehension) यस्य तदसंघट्ट &c. Ohār, explains this as असंघट्टमप्रचलितं सुखं यथा स्वात्तया, in a manner in which the happiness was not to be lost. Vallabha reads असंघातसुखं which he paraphrases as अनुपमसुखं, 'happily by being free from obstruction' सपरिणी—समान पतिर्यस्या सा

Śl. 87. प्रतिमूर्ति.—प्रतिनिधे कृतिं प्रतिमूर्ति an image. *सख — Although this looks (and is in sense) like a Bah, owing to a technicality of grammar it must be taken as a Gen Tat ; see com. As a sacrifice cannot be performed without the co-operation of the wife, in the various rites to be performed in its course Rāma had a golden image made of Sītā which he used as his सङ्घर्षमचारिणी. Cf. Rāmā—काञ्चनी मम पत्नी च दीक्षायां ज्ञात्र्य कर्मणि । Uttar. 91. 25. कस्तू— see XI 22. भवण०—भवणयोः विषयः भवणविषयः the province of the ear तं प्राप्तेतीति तेन दुर्वार—दुःस्वेन वार्यते इति । कर्तुंकरणे क्रिया बहुलमिति समाप्तः । difficult to be avoided, irremediable. विषेहे—For it was some consolation to her that her husband still loved her, and that his abandonment of her was an act of painful duty towards the subjects, and not one for the satisfaction of his lust in the company of some other woman

CANTO XV.

Sl. 1. रत्नाकरः—Because Rāma was a universal king. This also applies to Sītā (न तु रत्ना० सीता) where रत्नाकर means a number of jewels, रत्नाकरेण खचिता मेखला girdle or waist-band यस्यास्ताम् पुष्पमे—enjoyed the blessings from; यमिलस्य फलस्य भुक्त्वाद्भूमिरपि तथोक्ता । Hemā. पुञ् is A'tm. except in the sense of 'protecting.' केदलः—The one earth (Malli.); the earth only, according to Hemā, Ohār, and others. Ohār, says—अन्यथेवकोऽपि पुनः केदलशब्दयोगः पुनरुक्ततां प्रतिपादयति । केदलशब्दोऽपि समादधते—अन्ययोगस्य चोद्देशार्थं एवकारोऽप्योगनिराकार्थः केदलशब्दः । के सुखे भवत्प्राप्तमयमांमिरवन्ने (not able to yield happiness).

Śl. 2. लवणेन—Lavana was the son of Madhu, a great Rākshasa who lived in the Kṛita age, by Kumbhīnāsī, a younger sister of Rāvana. Madhu had secured from Śiva an invincible Śūla (a trident) which reduced to ashes any one opposing him. He was further favoured by Śiva at his request, saying that the Śūla would pass on to his son also. Lavana lived in मधुवन and harassed the sages. His capital was Madhurā. Cf. मधुनामा महादेस्य पुत्रा कृत्युगे प्रभो । आसीदतीव चर्मात्मा देवनाग्रणपूजकः ॥ तस्य तुते महादेवो ददौ शूलमनुममम् । माह तानेन य हंसि स तु भरमीमविष्यति । रावणस्यनुजा भार्या तस्य कुम्भीनसी पुत्रा ॥ तस्यां तु लवणो नाम राक्षसो भीमविक्रमः । आसीदुरात्मा दुर्धर्मा देव-
नाग्रप्रतिहताः । पीडितास्तेन राजेन्द्र वयं त्वा शरणं गताः ॥ Adhyā. Rām. Uttar.

VI. Cf. also (see Rām Uttarā—K. 61) एव रुद्राद्वरं लब्ध्वा ह्यप्यहं मदनुर-
मणिपरम् महादेव वाक्यमेतदुवाच ह ॥तं वृषार्णं मधु देवः सर्वभूतपाति शिवः ।
प्राप्तुवाच महादेवी भवतः पुत्रमेकं तु शूलमेतन्मिष्यति ॥ यावत्कारस्य शूलोऽप्य-
भविष्यति मुतस्य ते । अवर्यः सर्वभूतानां शूलहस्तो भविष्यति ॥

बिलुप्तजयाः—विदुषाः prevented from being performed इज्याः sacrificial
rites येषां ते whose sacrificial work was stopped. सानिन्नेन—a
night-ranger. शरणार्थिन—शरण protection अर्थयन्ते इति; Cf. कर्षणागुप्तनरस्तः
यमुनातीरवासिनाम् । लवणव्रतितस्तोमः शरणं त्वामुपस्थितः ॥ Uttar. I. 60.

Śl. 3. अवेक्ष्य रामे—Looking to Rāma, as their proper protector,
being the king. Cf. रत्नार्थमस्य सर्वस्य रात्रानमस्तु मन्त्राय । Manu. VII. 3
See supra XIV. 67. तस्मिन्—scil. लवणे; for the Loc. see XIV. 46.
स्वतेजसा—i. e. the consuming energy (developed and accumulated
will-force) which arises from continued abstract meditation.
See Śāk. II. 7. चापात्मा—आपः अस्ते the instrument of punishment
येषां ते, cf. उभे मयास्ते कृतिदो मयात्र । Kum. III. 12. तपसो व्यवम्—For
when the sages pronounce an imprecation they have to use force (a
part of their accumulated penance) to give effect to their words.

Śl. 4. काकुत्स्थः—ककुत्स्थस्य गोत्रापरं बुधम् काकुत्स्थः Rāma. For
Kakutstha see VI. 71-73. विप्रः—विप्राणां पतिक्रिया विप्रः. धर्मसंज्ञः—cf.
पौषाणां साधूनां विनाशाय च दुष्कृतम् । धर्मसंस्थापनायां संभवादि युगे युगे ॥ And
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अयुस्तानमधुधर्मस्य तदाऽऽप्तवान् मज्जायइहम् ॥
Bg. IV. 8, 7. शार्ङ्गकणः—शङ्खस्य विभक्तः शार्ङ्ग a bow made of a horn;
शार्ङ्गमर्यादाति शार्ङ्गो.

Śl. 5. विप्रध्वं—देवीति हिः; विदुषान् हिः तस्य. बुधः &c—see note
on लवण Śl. 2 above. विशूलः—विगतः शूलः (also new) यस्य; i. e. when
he has not got the Śūla in his hand. प्राध्वेयताम्—should be attacked
or assailed.

Śl. 6. शङ्खु—शङ्ख इत्येति शङ्ख. By Pān. III. 2. 53 (see com.) the
aff. ट्ठ (अ) comes after the root हन् when compounded with its object

and when the word so formed denotes an agent other than a human being. Now the Sâtra applies to Śatrughna if he be looked upon as other than a human being, as he was देवान्तमव ; see X. 58. If not, the difficulty may be removed by taking the word as one of the पुलविमुजादि class formed with the aff क (अ). According to the *Ganadārpaṇa*, टङ्क may be added to इत् after अत् ; cf. अमृतमुत्तमङ्कः—स्वदोषज्जरादिषु । एषु कर्मसु हन्तेष्टङ्कः अमृतः सर्वपापमाकृ ॥ यथार्थम्—अर्थमनुगतः *Avya.*

Śl. 7. परितप—the chastiser or killer of an enemy. अपवादः—अपवादो अनेन हयपवादः that by which something is set aside ; a special rule given under a general rule ; e. g. ज्योतिष्टोमीयां नामान्तेन (one should kill) वरहरति इत्युत्तरम्.—what is generally stated ; a general rule ; e. g. न हिंस्यात् सर्वाणि भूतानि ; but this is set aside by the special rule given above. Cf. Hemādri—अपवादो विशेषविधिः वस्तुतः सामान्यविधिनिव । सामान्यशास्त्रो नूनं विशेषो वक्ष्यन्मवेत् । बहुलापक सामान्यम् । अल्पलापको विशेषः । यथा श्रीम इत्यत्र इको यत् अचि (Pân. VI. 1. 77) इत्यस्योत्तरस्य अकृत् सवर्णं दीर्घं (Pân VI. 1. 101) इत्यपवादः । तथोक्तं—ययो दर्शनमुत्तरां वाधस्तत्त्वैक-देशग । अपवादः स विशेषो सुगो व्याकरणादिषु ॥ इति The same simile is used in the Kum. also ; लम्पतिष्ठाः प्रथमं मयं किं बलवचरेः । अपवादैर्विस्तर्गाः कृत्याद्वत्तप ये. ॥ II. 27. Kâlî lived in an age when such similes, and similes like भ्रेशिवायं स्मृतिरङ्गदत्, were understood and appreciated by the learned public.

Śl. 8. अमनेन प्रयुक्तार्थः—प्रयुक्त आशीर्षस्य ; such a benediction was necessary, especially as he was going to fight with a powerful demon ; cf. *supra* XI. 6. रथी—रथोऽस्यास्तीति taking a chariot with him and nothing more It has not got its technical sense here, viz. that of a 'chariot-warrior', as Śatrughna was more than that. अभी—अविद्यमाना भी यस्य.

Śl. 9. रतदिशात्—At Râma's command, Śatrughna himself did not desire it, for रतविगुता हि मनो प्रयुतिः as observed by the poet ; (Ragh. II. 4). अर्थसिद्धय—(1) For the accomplishment of his object ; (2) for imparting to it the intended sense. अर्थयनार्थस्य धातो—i. e. the root इ with the prep. अधि which, however, according to the poet and Patañjali, is by itself able to express the sense of 'to learn.' The poet means—As the preposition अधि merely by its juxtaposition helps the root इ in expressing its meaning (cf. चातुलीनमुपसर्गे इवार्थे Śis. X. 15), so the army by merely accompanying him helped him in gaining his object. Cf. for the purpose served by a prep.—गत्यर्थं वाप्ये कश्चित्कश्चित्तमनुवर्तते । तमेव विशिनष्ट्यत्योऽनर्थकोऽन्य प्रयुज्यते ॥ The idea is already expressed by the poet differently in I 19 (सैन परित्यजस्तस्य).

&c.) Some call the simile pedantic, but see our remark under §1. 7 above.

§1. 10. सप्तर्षी वरः—(1) The best of bright, i. e. spirited men; (2) the best of luminaries. एषवृष्टे—प्रतिष्ठन्ते इति षडाः, those marching in front; fr. वृ+स्था with अ (क). The सू of स्था is changed to र् when the word has this sense, see com (Pān. VIII 3. 92), but षष्ठ्य a measure of corn, &c; एषस्य षष्ठा एषवृष्टाः ते. वालखिल्ये—The Vāṅkilyas, according to the Vishnu-P., are pigmy sages, no bigger than the joint of the thumb, chaste, pious, and resplendent as the rays of the sun. They are 60,000 in number, being the offspring of Kratu and Samnati his wife Cf Mārķ P. ऋतेषां संवत्सराणां वालखिल्यान्मह्यवत्. षट्षोडशे सृष्ट्यानि ऋषीणामपरेतनाम् ॥ According to the R̥gveda they were divine sages of the size of the thumb, produced from the hair of Prajāpati (Brahmā), तिलस्य मन्त्रोष्णतानि सिन्ध्याः। घाताग्र ते सिन्ध्याश्च They surround the chariot of the sun and march before him Cf Vish-P. वाङ्मन्त्राद्याहायेन परितोऽयं समानते and वालखिल्या महस्यानि ऋषिर्गणेशोऽस्य। -हृत्तोऽभिमुखं वाचे सृष्ट्यां सृष्टिर्भिर्गुर ॥ Bhāg P. XII Cf. also Kum. मानुषमिपरिकल्पनेजतं सत्पुत्रं निरुजोऽमरायिनः VIII. 41.

§1. 11. मार्गरेणाम्—Owing to the road, i. e. since the road by which he had to pass lay by the side of Vālmīki's hermitage. यत्—while going, gen sing. of यत् pres p. of इ to go एषवृष्टे—For the comp. see com; cf. supra 1. 40. वसति—may also mean staying, halting.

§1. 12. ज्ञान्तवाहनः—ज्ञानानि वाहनानि (horses, elephants &c.) परं नरपुत्राश्च—तान् प्रभावः तेन सिद्धाभिः The sages were able to produce by their ascetic power whatever things they wanted, when they had to receive a guest or so, and this their power has often been referred to in the Purānas and poems, cf Bhāṭṭi—आनिरुपमेयः परिनिर्विण्णोः कल्पयुतं योगक्षेत्रं केतुः। धामययिषी परिमयिषानि घातानि च शास्त्रिनश्चतुर्दश ॥ III 42 प्रतिशक्तिनि—Abstract for the concrete, the things necessary for reception, for those of वसन्तजनं तान् च नाना वृत्तवत्तः कल्पयन्तुम्। साम्यातिनावाङ् मुनिरयम्। एत निरुपमायं विरचनं शीघ्रम् ॥ Bhāṭṭi III. 44

§1. 13. अन्वर्तनी—अप्रासृत्या गर्भे इति a pregnant woman, fr. अन्वृ+वृत् fem aff. before which अर् is inserted when the sense is 'a pregnant woman'; see com In the Veda, however, the form अन्वर्ती occurs. The वृ is added to अन्व by a special rule (विशेषः), as वृ cannot be added to a word when there is no अन्वर्तनीत्व as here between अन्व (which has the sense of the Lat.) and अन्वर्तनी; तन्नाम-ए परं नरं इति. विषये अन्वर्तनीत्व-विशेषः किञ्चन नरः (सामान्यविकार-आराधनायै) मयि विद्यमानः। Sid-Kam. संवत्—(1) endowed 'with

Śl. 18, 19. These are syntactically connected and form what is called a युग्म (द्रव्या युग्म षोके). मत्कुक्षे—Here कुक्षि means 'belly,' while in Śl. 15 above it meant 'the womb'. किष्टम्—Fortunately; properly the Inst. sing. of दिष्टि 'good fortune', but treated as an indec; cf. सहस्र. उपपादितः—brought to me as my provision, designed as my food. त्रिषांसुध—त्रिषांसा desire to kill; noun in आ from the Dasid base of हन्. सुस्तास्तम्ब—which is uprooted with ease. *Mustā* is a kind of fragrant grass (*Cyperus Rotundus*) growing in ponds &c. and of which bears are very fond; cf. Śāk. II. 6.

Śl. 20. निशिते—निशित p. p. of शी with नि to sharpen; also निशत. पुष्परजः—Nom. sing. The cons. is शाली सौमित्रः गात्र न प्राप किं तु पुष्परज (the pollen of its flowers) प्राप; the tree broken into pieces fell down before reaching Śat.; the pollen of its flowers only reached his body (indicating coming victory) शार्दा सौमित्रिगात्र न प्राप किं तु वातवशतस्तत्पुष्परज. प्रापत् । Ohār. नेर्केवेरिच—नेर्केतेन (see XI. 21) ईरित (p. p. of ईर 10th conj., or cau. of ईर 2nd conj.) to throw &c; hurled or thrown.

Śl. 21. महोपलं—महाभातो उपलम्ब तम्. मुष्टि—On account of the hardness and destroying power of the rock it is compared to the fist of Yama सस्ने—against him, cf. *supra* गजिघात समाधिभेदिनी हरिस्वै हरिणी सुताङ्गनाम् । VIII. 79.

Śl. 22. ऐन्द्रं—इन्द्रो देवता the presiding deity अस्य । सौद्रय देवता इति अत् (अ). This was the proper missile to be used for pulverizing the rock as Indra is the cleaver of mountains. परमाणुता—atomicity. A परमाणु is defined as आलान्तरस्थसूयांशो यस्मिन् दृश्यते रज । तस्य घटितमो भाग परमाणु. स उच्यते ॥

Śl. 23. दक्षिणं द्यौः—The word द्यौः though generally found used in the *mas.*, is also *neu.*; see *com.* Bhattoji Dikshita also says—दा - शब्दस्य बहुवचनमेव एव भाष्यात् । तेन दक्षिण द्यौर्निशाचर इति सगच्छते । But as the word is given as of the *mas.* gender in the *Amarakośa* commentators have proposed various readings, for which see foot-note एकतालः—indicates the great length of his arm. उत्प्रातः—an ominous and destructive gale of wind. Ordinary wind cannot tear up a mountain; see *supra*, VIII. 90.

Śl. 24. कार्पणं—कृष्णो देवता अस्य a missile presided over by Viṣṇu; or it may mean 'a steel arrow', कार्पणं खोदयिकारतेन । यदा कृष्णो देवता यस्य तेन । रामेण हि अस्य वेष्मणः शरी दत्तः Homā. This seems to be in accordance with the Rāmā. —अथ दासस्वमोषस्ते दिव्यः परावृत्तयः । अनेन लब्धं सीम्प हन्तासि इधुनन्दन ॥ घटः शरीर्यं काकुत्स्थ यदा शेते महानेने । स्वयम्भूजितो दिव्यो येनापमन्तुतमुता ॥ Uttar. 63. 19, 20.

Śl. 25. प्रति०—हृदयस्यास्मिन्निदं द्वितीयाः प्रतिगतो ह्यस्मिन् प्रति०. कुसुमवृष्टिः—Kāli. shared the general belief of those days that the gods watched the issue of fight between a human hero and a demon or demons, and showered down flowers on the former when victorious. See *supra*, XII. 102.

Śl. 26. वीर—विशेषेण ईशयति displays valour इति वीरः; aff. अ (अच्). Some derive it from अज् to go, which substitutes वी, and ए an affix. सोदये—सोदर and यः see com. वेने—i. e. a worthy brother of Lakshmana.

Śl. 27. चरितार्थः—चरित अर्थः object यैः येषां वा. व्रीह्याऽवनतं—वृक्षस्य हि स्वकीतिभ्रष्टाद्वीह्या न वृक्षत्वमिति विरोधमाप्तः। तथा माये—लज्जते न गदितः प्रिय परो वक्तुर्वै भवति त्रयाधिका। Śis. XIV. 2 (Hemā.) C/ सुष्ठु शोभते आर्य-पुत्रेण विनयमाहात्म्येन। Uttar. I.

Śl. 28. Mark the alliterations in this śl., the fig. being अनुमास. पीरुषभूषण—Although used for alliteration the word is also significant here. His recent heroic deed would serve as an inducement to people to come to the city he was going to found and live there under his protection; see next śl. (सीताय &c.). निर्मन—see XII. 60. This was the characteristic of the Raghu race; see *supra* I. 21, 38. This epithet is also used for alliteration. But if we take अर्प in the sense of money, then this will have some significance. He was not interested in spending money, but in beautifying the new city he wanted to build. मयुरं—some read मयूर, but the poet's reading must be मयुरा as it gives better alliteration with मयुराकृतिः. It is also the reading found in the Rāmā See Uttara-K. 70. 16. Madhurā, commonly known as Mathurā, was an ancient and celebrated city on the right bank of the Yamunā, now surviving in Muttra, in the province of Agra. It is second of the seven cities, being the birth-place of Krishna. The Vishnu-Purāna states that it was originally called Madhuvana, after the demon Madhu who reigned there; see above. But when Śatrughna killed his son Lavana, he set up his own rule there and built a new city, which he called Madhurā (or Mathurā). मायव लवण हत्वा गत्वा मयुरन च तत्; मयुरेण पुरी तत्र मयु (यु) रा सन्निवेशिता अ Vāya-P.

Śl. 29. प्रकाशाभिः—shining out to view, i. e. their property was fully displayed by the people as there was no danger of unjust taxation, no fear of robbers etc. स्वर्गाभिष्वन्द—अभिष्वन्द is lit. 'what flows all round'; hence the excess of population. वदन is its exodus. The citizens were so good and rich that they appeared to have formed the surplus population of heaven. Ohār. explains this as—

स्वर्गस्याभिष्यन्दमन साकानगर कृत्वेव विनिवेशिता स्थापिता । अथ च स्वर्गस्याभिष्यन्द
 यमन सारोक्ष्यं तस्याहरण कृत्वेव विनिवेशिता । उभयथा स्वर्गोक्तमाना सत्यर्थः ।
 अभिष्यन्दमन साकानगरमिति चाणव्य । The same idea occurs in Kum VI 37—
 अत्फमतिवासैव वसति वसुसपदाम् । स्वर्गाभिष्यन्दमन इत्ववापनिवेशितम् ॥ Cf. also
 स्वस्पीभूत सुचरितकले स्वर्गिणा मा गताना शेषे । पुण्वैहंतमिव दिव कान्तिमत्सङ्गमेकम् ।
 Megh I 30

Sl 30 सौधगत—सौध गत Aco Tat हेमनक्ति—मणि ornamental
 drawings or figures The pairs of the ruddy *Chakravakas* moving
 about in groups on the sheet of the water of the Yamuná looked like
 golden ornamental figures from a distance The dark and glossy
 waters of the Yamuná smoothly gliding on are well compared to
 a Veni Kālidāsa often refers to the charming view presented by
 rivers from a distance Cf VI 43, XIV 29, 30

Sl 31 मन्त्रकृद्—The sages are often described as मन्त्रकृत, cf
 I 61, V 4—इति सत्कारमावीर्यं says Hemā उभयप्रीत्या—Cf यथा वसिष्ठा
 क्षिरसावृषी प्राचेतससथा । जनकानां रचना च वराहोत्सवापुः ॥ Uttar VII 14

Sl 32 उन्मृत्—cleaned or brushed off गर्भस्त्रिद—गर्भस्य गर्भकृता वा
 त्रेद the moisture adhering to or the wetness of their bodies at birth
 Here the poet accounts for the names of the two boys स्रज according
 to Malli means 'the hair of the tuft of a cow's tail' According
 to others it means the hair of a ram, a Chamarī deer, &c
 (लक्ष्मी मयाजचमरीकेसादिवाची) This account of the poet does not
 agree with that of the Rāmā, which says that
 the two princes were protected from evil influences by being
 sprinkled over with water by means of Kusa and Lava, which have
 a technical meaning, for which see foot note and the com on Rāmā
 Uttar 86 5-10 Malli also seems to say something like this
 when he translates गर्भकृद् (श) by गर्भापिद्रव It does not seem probable
 that Vālmiki would have used such rough things as Kusa grass
 and the hair of a cow's tail to clean the tender bodies of the infants

Sl 33 साङ्ग च वेदम्—अङ्गे सहित साङ्ग । The *angas* are works
 auxiliary to, and in one sense part of, the Vedas These are
 six, viz: 1) श्रुता कर्मो व्याकरण निरुक्त छद्मा चय । उदोतिषामयन चैव वद्वद्वादि
 षड्व तु ॥ (1) शिक्षा or the science of correct articulation and pro
 nunciation, comprising the knowledge of letters, the laws of
 enphony peculiar to the Vedas, &c (2) कल्प or ceremonial, repre
 sented by a number of Sūtra works systematizing the ritualistic
 precepts of the Brāhmanas (3) व्याकरण or Grammar (Pānini's
Aṣṭādhyāyī) especially the Sūtras dealing with Vedic grammar)
 (4) निरुक्त or the explanation of difficult Vedic words—represented by

Yāska's Nirukta. (5) छन्द-शास्त्र or the treatise on metres (especially Vedic). And (6) ज्योतिःशास्त्र astronomy; or rather, the calendar fixing the most auspicious days for sacrifices. किञ्चिदुत्क्रान्तं—किञ्चिदुत्क्रान्तं शेषव ययो. i. e. just after their eleventh year, their Upanayana-ceremony having been performed. उपपत्तिः—the path laid down, i. e. the first poetic composition, viz. his Rāmāyana.

Śl. 35. वेतामिजेजस.—Blazing (bright) like the three sacrificial fires, this indicates purity on their part. For वेता see XIII. 37; cf. ज्वाल लोकस्थितये स राजा यथाऽध्वरे वह्निभिर्पूजितः। Bhatti. I. 4. तद्योगात्—तत् refers to त्रयो वर्याः Bharata and others; 'on account of their connexion with them'; that is, who were pre-eminent by their having husbands like Bharata and others. Hemā. says तद्योगाद्रामसाहचर्यात्, and Chār. has तद्योगात्तस्य रामस्य योगाद् द्विद्वयस्य साहचर्यात्। But this hardly makes any good sense; also तत् cannot refer syntactically to राम. So Malli.'s interpretation is better. पतिवर्ती—irregularly formed, like अन्तर्वर्ती (see śl. 13 above), from पतिवत्, व् being inserted when ई is added, in the sense of 'having her husband living'; otherwise पतिमती (पृथ्वी).

Śl. 36. बहुश्रुते—well versed in the Śāstras; both Śat. and Subāhu. According to the Viṣṇu-P. the names of Śatrughna's sons were सुबाहु and शूरसेन, and सु and युतसेन according to the Bhāg. P. विदिशा—seems to be a very old city. It is described in the Megh. (I, 23, 24) as the capital of the country of दक्षार्ण, the eastern part of Mālva or Mālava, situated on the Vetravati or Betvā. It appears to be the modern Bhisā which is still a place of some note. पूर्वजोऽस्तुक्—पूर्वजे पूर्वजेन वा अस्तुक्: longing for the company of his eldest brother (Rāma). Cf. तस्य बुद्धिः समुत्पन्ना निवेद्य मधुरा पुरीम्। रामपादौ निरीक्षेद्द बवं द्वादश आगते ॥ Uttara-K. 70. 16.

Śl. 37. त्वयोऽयमो मा भूत्—For had he gone there Vāl. would have been obliged to produce by his *yaugic* power (see 12 above) several things for his reception, which would have meant a call on his stock of penance. Here व्यय has the same sense as in śl. 3 above. अत्यगात्—According to the Rāmā. Śatrughna visited the hermitage of Vālmīki on his way to Ayodhyā. See Uttara-K. 71. 3, 4. And the sage treated him and his retinue hospitably; śl. 13. निस्पन्दवः—The voice of the sons of Sītā was so sweet that even the deer remained motionless listening to their songs. For this power of music, cf. मगीतद्वेण—पशुः शिशुर्मेघो व्यालो नादेन परितुष्यति। अतो नादस्य माहात्म्यं व्याख्यातुं केन शक्यते ॥

Sl. 29 वही—The self controlled one, and hence he was not charmed by the magnificence of his own city *रामादौ*—see XI and VII. 18 अग्र्यन्तः—अग्र्यं गौरवं याम्यग्र्यमिति नपुंसां तथा

Sl. 30 सभासहि—सभायां सत्त्वं नानि सभासद् courteous; fr सद् and अहि, किन् (*) स रावें मोक्षयाम्यथ पूर्णचन्द्रनिम्बानम् । दशममरमध्यस्थं सहायनपदं यथा ॥ Rāmā Utt 72 8 उवाहवर्त—respectfully waited or attended upon Cf X 18 असाया यवति—not the husband in common with another, as the earth had no co wife, as Rama did not take another wife after his repudiation of Sītā

Sl. 40 मरुताः—मरुतस्तेति मरु the destroyer of fr भवन् (भग्न करतीति), a Demon from मरु and अहि मरु (गुह्य) कामनेमि—According to the Harivamsa, Kāla was a mighty giant, the son of Hiranyakaśipu He had a crown as brilliant as the sun and was as great as the mountain Mandāra He had a hundred heads, a hundred arms, a hundred mouths and shone like a mountain having a hundred peaks He was killed by Viṣṇu तमपतिमयमाग समानं गर्दभ्यसा । चक्रमुपमं ममेव घोषदीना म्हात ॥ न मुच्यन्तानर्द तेनः समर एव तेनसा । विपुलद बाहुभ्येण ईशः कालनिभ ॥ तत्र पवनपथं धीर साभिगुणोद्दिष्टा वै । तत्र देवस्य चक्रेण प्रपदाथ वराहदि ॥ Cf also Bhāg P—पृष्ठा २३ मन्दबाणविमोहिनाहः आविभ्य ननक्षिनेत्य कामनेदि । मयाकथा पदद्वयमिति पतद् गृणा य तेनाभ्यहस्य सवर्माहि व्यधीन ॥ According to the Viśh-P he was a son of Virochana, the grandson of Hiranyakaśipu who was re born as Kamsa the son of Ugrasena गुरापाद्—Indra The name is variously derived Bhānuji Dikshita derives it as तुतोर्हि इति तुरः वेग तुर्हि वेगवन् सहायात अभिभवति इति । The अ of तुर taking वृद्ध—भादयन्त्या वा—and अहि किन् हीरस्वामी derives it as तुर रस्मि नाहपदनभिभवपरातीति । तुरा वने महेति मुग्धबोधम्यापवात् । For farther discussion see comment on Amar

Sl. 41 वार्ते—Good condition, see XIII 71, and of V 13 कवेरायस्य पाः—This is not found in the Rāmā

Sl. 42 मानवः—जनपदे मय living in the country For this episode, see Rāmā Uttir 73 दशुमप्राप्तः—his young son that was dead The Rāmā makes the monstrous statement अप्राप्तपौत्रेन धातु पञ्चवदसहस्रम् । अकाने कालमापन्न मय दुःस्वय पुत्रक ॥ where the Oom says वर्षा दोष दिनार । सहस्रसहस्र सप्तपुष्पाननितिवत् । &c अष्टशय्यास्थ— (He took him down) so as to lie on his lap, as he sat down near the gate with the dead boy in his lap

Sl. 43 दारय—You, who as since you कष्टरक्ततर—From a painful state into a more painful state The first कष्ट was the Earth's being deprived of the benign rule of Dasaratha the कष्टतर

was her having fallen into the hands of a worse king. Hemá, however, says—दिलीपायपेक्षया दशरथपतित्व कष्टं ततो रामपतित्वं कष्टतरम् । But this does not seem to be correct. In the Rámá, the Bráhmāṇa says रामस्य दुष्कृतं किञ्चिन्महदस्ति न संशयः । यथा हि विषयस्थाना बाह्याना मृतपुराणत । रामदोषविषयन्ते मया सविधिपालिता । असह्येहि नृपतावकाले श्रियते जन ॥ Uttara-K. 93.

Śl. 44. जिह्वाय—The reason is given in the latter half. अकाल-
मयः—अयोग्यः कालः अकालः अकाले मय happening at an improper time—
i. e. untimely. एष—The country of, i. e. ruled over by. Rama ad-
mits the justice of the Bráhmāṇa's accusation in Uttara-K. 75. 11.

Śl. 45. दुःखित—दुःखमस्य सजातपत्नौ दुःखिनं तम्. यान कौवेरं—कुवेरस्यैव,
sail. Pushpaka See XIV. 20 वैवस्वत—son of विवस्वत् the sun,
i. e. Yama

Śl. 46. गृह्यरूपा सरः—A speech proceeding from a person not
visible. In the Rámá, however, it is Nárada, who, meeting the
king along with other Rishis, tells Ráma about the cause of the
Bráhmāṇa boy's death. So Kāli. must have followed some other
authority. Bhavabhūti in his Uttar, also refers to the अशरीरिणी वाक्

Śl. 47. अवचरि.—Lit. departure from one's prescribed sphere
of duties; something done against the Vedic law. कृती—i. e.
happy by having done your duty.

Śl. 48. [आमवचनात्—आमस्तु यथायं वका, the words of the heavenly
being were trustworthy. See *supra*, XI, 42, XIII 60. विन्येयम्—
Wishing to regulate or set right, cf. II. 8. वर्णविक्रिया—विहृद्धा क्रिया
विक्रिया violation of the duties proper for the caste. पक्षेण—पक्ष a
vehicle; here the Pushpaka. From यत् and ञ् (Unādi इत्).
वेगानिऋत्प—वेगेन निष्क्रम्य केतुर्यस्य. केतु is derived from चय् 1. P. A'.
to observe or to discern (चाय्यन् इति) and the aff. ञ् (Unādi) before
which चय् is changed to कि. Cf. यद्वचने च तम स्थितो ध्वजपटः प्राप्ते च
वेगानिलात् । Vik. I 4

Śl. 49. धूमाभितामार्क्षं—धूमेन अभितामे अलिप्ती यस्य तम्. वृद्ध्याला—
वृद्धशालामवलम्बते तम् सपस्वन्तं—See XIII 41 तस्मिन्मरति तप्यन्त तापलं
समहन्तर. । ददर्श राधवः श्रीमौलम्बमानमधोभुलम् ॥ Uttara-K. 75. 14.

Śl. 50. धूमप—Drinking, i. e. inhaling smoke (issuing from a fire
kept smouldering under the head) सुरपदा—सुराणा पद सुरपद तद्ममर्षयते
यसौ सुपदार्थी तम् । शूद्रयोर्न्या प्रजातोऽस्मि तप उग्र समाभितः । देवस्य भार्गवे राम
व्यतीरा महापरा ॥ Uttara-K. 76. 2.

Śl. 51. अनधिकारिण्यात्—अधिकारिणो भाव. अधिकारित्वं न अधि० अनधिका-
रित्वम् । According to the writers on वर्णशास्त्र a Śūdra was not authorized

to read the Vedas or to practise penance (which was the proper duty of the Brāhmana class. अपावह—अपवावहतीति तं bringing calamity on. शीर्षच्छेद—शीर्षच्छेदमर्हतीति; शिरः उदः शिरच्छेदः; शिरच्छेदं नित्यमर्हतीति, by adding यत्; it also takes टक् (इक); so शीर्षच्छेदिक also; शिरः changed to शीर्ष irregularly; यद्वक्षः सान्नियोगेन शिरः शीर्षमात्रे निपात्यते। Sid.-Kau.

परिच्छिद्य—परिच्छिद्य to cut a thing all round; hence to know it definitely or accurately; 'having determined upon.' Cf. वैश्वश्रुते प्रयत्नेन स्वानि कर्मणि कारयेत् । तां हि पृथुर्न स्वकर्मण्यः क्षोभयेतामिदं जगत् ॥ Manu. VIII. 418.

Sl. 52. विमल्लिङ्ग—विमेन क्लिष्टा (parshed or shrivelled up by) क्लिङ्गकाः filaments यत् तत्. क्लिङ्गक—क्लिङ्ग्यत् जनति covers or hides इति and अ. क. कण्ठनालात्—The neck supporting the head is well compared to the hollow stalk.

Sl. 53. सतां गतिं—seil, heaven. न स्वमार्गविलङ्घयित्वा—Though he practised penance with hard rigour, it involved the transgression of his proper path and brought him no fruit. Cf. सप्तहज्जानि निषण्णमपि नारयन्ति । and युष्मत्सदादेवेष नदिषा किमप तपसा । Uttar. II. p. 56.

Sl. 54. भगस्त्वेन—भगे विप्र स्थायीति checks, restrains इति भगवत्पदः; fr सधे+अ (क). मार्गसेव—मार्गे (on his way, in its orbit) संदर्शित आत्मा देन. This means that Agastya met Rāma on the way and took him to his hermitage. According to the Rāmā the gods ask Rāma to see the sage; he goes to his hermitage accordingly, and there the Rishi receives him. See Uttara-K. 76 23, 24. महौजसा—of mighty prowess; see XIII. 31. The star Agastya (the principal star of the constellation Canopus) also appears bright in autumn. वारुणकाल इय—on account of his amiable qualities Rāma is compared to autumn which has also many attractions, such as the blooming of lotuses, limpidity of waters, brightness of moonlight, &c. See Dhātū. II. 1.

Sl. 55. पुष्पयोनिः—see XII. 31. अन्तर्कार—a wristlet, the same that Kuśa dropped afterwards in the waters of the Sarayū. See XVI 72, 73. द्विद्वयपरिग्रह—Fit to be accepted by, to be in the possession of, a god; see com; hence, a precious one. आरपयिष्यत्यर्थ—निष्क्रियते प्रत्याद्विष्यते अनेन परिपृष्टतमिति निष्क्रय. a sum paid for the restoration of a person or thing; ransom; fr. की with दित् and जच्. Here also Kāli. follows some other authority. According to the Rāmā. the ornament was given to Agastya by a celestial being. The story as related by Agastya himself to Rāma, runs thus—

Once in the Tretā age I, while on a pilgrimage, entered a lovely forest where I saw a beautiful lake full of lotuses. I passed one night there. On the morrow, as I went to the lake, I saw a corpse, fresh like a living

body. While I stood there pondering as to what it could be, I saw a car descending from heaven. On its nearing the lake, a heavenly being, decked with a celestial ornament, alighted from it and began to eat the flesh of the corpse. When after finishing his repast the eater was about to mount his car after bathing in the lake, I inquired who he could be and why he feasted on the dead body. The celestial replied—I was a king of Videha Śveta by name. After having reigned a long time I came to this forest and practised penance for a long time and finally ascended the heaven of Brahmā. Hunger and thirst, though unknown in that blissful region, tormented me and when I asked Brahmā the cause of it, he thus replied—As you nourished yourself very richly even when practising austerities you are bound even in this blissful region to suffer the pangs of hunger and thirst. To appease these you are to feed daily upon the corpse of your former self, which will ever remain undiminished, till you meet Agastya who on receiving your ornament will grant you redemption. The celestial having thus related his account requested me to deliver him from his painful state and to take in return his ornament. As soon as I received the ornament from him his corpse disappeared and the celestial being reascended to heaven well pleased.

मया प्रतिष्ठीते हि तस्मिन्नाभरणे शुभे । मानुष पूर्वको देहो राजर्षिर्दिननाश ॥ मनटे तु शरीर
उसो राजर्षि परया मुदा । त्वं प्रमुदितो राजा जगाम त्रिदिव सुखम् ॥ तेनेदं शक्रतुल्येन
विष्यमाभरण मम । तस्मिन्निमित्ते काकुत्स्थ दत्तगुह्यदर्शनम् ॥ Uttara K 78

The story of the drinking of the sea by Agastya will be found in the Vansparva of the Mah-Bhār, तीर्थयात्रापरे, अ. मायस 102-5 (एतादृश्या रचन मेवावर्णिग्युत । समुद्रमपिबत्कुहं सवलीकस्य पश्यतः ॥ दृष्ट्वा कृत नि सलिल महाणव सुरा समस्ता परमप्रहृष्टाः । प्रयुक्त दिव्यानि वरायुधानि तान्वाञ्चालान्मरदीनसखाः ॥)

Sl 56 मेथिलीकण्ठः—मेथिल्या कण्ठ मेथिलकण्ठ । निगत व्यापार यस्य स निर्व्यापारः । मेथिलीकण्ठे निर्व्यापारः स चासौ बाहुय तन What is meant in this—Rama took the ornament from the sage simply to please him. He had no desire to wear it on an arm that was no longer to be cast round Sita's neck परात् —परायता भवता यस्व श्राक्—For as soon as Śambuka was killed the Brāhmana boy revived यस्मिन्मुहूर्त काकुत्स्थ गुह्योऽयं निनिपातित तस्मिन्मुहूर्ते बालाऽसौ जलेन समयुज्यत ॥ Uttara-K 76 15

Sl 57 पूर्वोक्तिता—पूर्वमुदिता पूर्वादिना ताम् प्रातुर्वैरस्वतात्—Cf दत्तामय वयि यमादयि दण्डधार सजावित शिशुरस्ता मम चैवमुदि ॥ Uttar II 11 The Brāhmana now made ample amends for his reproach of Rāma. He knew that Rāma alone could rescue his son from the hands of Yama and his reproach was meant to incite him to action. This episode is mentioned by the poet to show how scrupulous Rāma was in the discharge of his duties. He did not hesitate to cast off

his wife to avoid the otherwise unavoidable talk of the public. He did not hesitate to punish the Śādra ascetic when he had to maintain religious law and safeguard public weal.

Śl. 58. Having restored order to the world and secured the goodwill of his people Rāma performed an Aśvamedha. *अश्वमेधम्*—Shows how popular Rāma was. A rain of presents poured in from all sides.

Śl. 59. *विष्ण्वानि*—Abodes. *विष्ण्व* is irregularly derived from *वि* to sound, or *प्र* to be proud, brave &c. *विष्पते* पूज्योनि वा । *विप्र* शब्दे प्र प्रामाण्ये वा । पूदेः ककारस्य इकारः इतरास्तामात्रः प्रत्ययश्च निपातितः । By the Unādi Śāstra ताननिर्णयति—IV. 107. इत्यतिर्विष्ण्वानि—Some of the Rishis are *devatā* *apara* or the providing deities of certain stars. For *Agastya* see above, note on Śl. 54. The seven well-known Rishis are identified with the seven stars of the Ursa Major. See Kum. VI. 2 Kāll. has used the word *विष्ण्व* in Śākh. IV. 8 also. “*विष्ण्व* appears to be a favourite word,” says Nandargikar, “with Aśvaghoṣa. It occurs four or five times in Buddhacharita. See Canto I. Stanza 2. भागीदत्ता-क्षीरतप्तानुलम्ब्या ययोद्वपूस्त्येव परितारम्भम् । उपविष्टाय गगने वसता दुर्गं महद-वपिनस्य वसु ॥ Comp also Bṛ. IV. 102, VIII. 40, IX. 2.”

Śl. 60. *उपस्थलम्*—an open space in the vicinity of a town or village; *शान्यमुपगते उपस्थले*, A Prādi Tat. comp. *चतुर्द्वारम्*—The ancient Indian cities had four gates with turrets on either side called *गण्डुस*. *गृहलोकेषु*—The Rishis that were lodged in the four directions round the city came accompanied by their pupils in such large numbers that the concave in front of each gate looked like a world of creation by itself. And the poet fancies by an *Uprekshā* (without referring to the genesis of the world by Brahmā as given in the Purāṇas) that the vast crowd in the four quarters seemed to be simultaneously created by Brahmā having four heads looking in the four quarters.

Śl. 61. *पार्वत्युप-गृह* *दीप्तः शिवः* (the family) or *पार्वत्युप* (the pillars supporting it) *गृह*, is the shed erected to the east of the principal sacrificial *Manṣap*. The Yajamāna, after he takes the *Dikshā*, is enjoined to live in this shed with his family till the conclusion of the sacrifice, the priests also gather there when the sacrificial work is over. *अवस्यमाने*—The *पृ* of *गृह* becomes *दि* at the end of a *Paṭh*; so *पृथ्विः* a king, &c. *विष्ण्वपि*—*विष्ण्वपि* *विष्ण्वः* made of *विष्ण्वपि* *विष्ण्वपि* *विष्ण्वः*. *माया*—For a sacrifice cannot be performed without the co-operation of the wife in the rites.

Śl. 62. अधिकसं—अधिकाः संभाराः the necessary materials-gathered यस्मिन्. क्रियाविघ्नाः—see com., Malli. takes विघ्न here in the sense of 'those causing obstruction.'

Śl. 63. प्राचेतसोपहृतं—प्राचेतसः अपत्य पुमान् प्राचेतसः, the son of Pra-chetas or Varuna; cf. प्राचेतसोऽहं दशमः पुत्रो राघवनन्दनः Rāmā. Uttara-K. 96. 18. •सोपहृतं—For comp. see com. उपज्ञा—First knowledge, i. e. knowledge acquired by oneself, and not traditional; hence, one's own invention, untaught knowledge. So प्राचेतसोपहृतं means first known to, i. e. composed and promulgated by, Vālmiki. Similarly पाणिन्युपहृतं व्याकरणं. The comp. is Tat. and of the neu. gender. The meaning of the Śāstra quoted by Malli. is—A Tat. ending in उपज्ञा and उपक्रम (commencement) is neu. when it is intended to express the starting point of a work which is first invented or commenced. So नन्दोपक्रमं द्रोणः the measure Drona first introduced by king Nanda. Of course when it has not this sense the neu. gender is not employed; as देवदत्तोपहृतो रथः the chariot made by Devadatta. रामायणं—The poem describing the life of Rāmā; see com.; the न of अयन is changed to ण् when the letter occasioning the change (here र) occurs in the first member of a comp. and the whole is a name, provided the first member does not end in न् (as जगयनं).

Śl. 64. वृत्त—life, the subject-matter. किन्नरस्वनौ—किन्नराणामिव स्वनः पयोः. The Kimnaras (a class of semi-divine beings) are particularly known for the melody and the sweetness of their voice, and therefore are taken as the standard of comparison in this respect; cf. किन्नरकण्ठ VIII. 64.

Śl. 66. तद्गतं—तयोः गीतं तद्गीतं, तस्य श्रवणं तद्गीतं तस्मिन् एकमप्य-याः सः एकाया (attentive to one thing). हिमं—हिमस्य निरूप्यन्तो विद्यते भस्या. सा.

Śl. 67. •विसंवादि—विसंवदति disagrees in इति विसंवादि. Cf. उज्जुः परस्परं चैव सर्वं एव समाहिता । उभौ रामस्य सहस्रां निम्बादिभ्यामिवोद्वृत्तौ ॥ जटिली यदि न स्याता न बहकलधरी यदि । विशेषं नाविगच्छसौ गायतो राघवस्य च ॥ Rāmā Uttara-K. 96. 13, 14. नास्तिकम्—Without the twinkling of eyes; i. e. with a steadfast gaze. Mark the comp. wherein न is not changed to अन्; see com.

Śl. 68. वीतस्पृहताया—वीता quite gone (विशेषेण इना) रूपा ययोस्तौ वीतस्पृहौ तयोः भावः वीतस्पृहता; utter absence of desire to accept. प्रीत्या दानानि भीतिदानानि gifts given out of pleasure. Construe वृते भीतिदानेषु उभयोः वीतस्पृहताया. विसिद्धिभ्ये—For the two brothers declined to accept even such a large sum as 18,000 coins of gold given to them at Rāmā's order when they had sung 20 Cantos. Cf.

रुचतुस्तु महात्मानो किम्वेनेति विदिमती ॥ वन्येन फलपुलेन निरती वनवासिनी । सुवर्णेन
हिरण्येन किं करिष्यावति वने ॥ तथा तपोः प्रवृत्तोः कौतूहलसमन्विता । श्रोतारश्चैव-
रामश्च सर्व एव मुविस्मिताः ॥ &c. Uttara-K. 94.

Śl. 69. गीते &c.—विनेता teacher. The reading adopted by Malli. is free from any grammatical irregularity. The reading adopted by most of the commentators is that noticed by Malli, viz. गेये केन विनीता वाम् ; but here the difficulty is how to construe वा. The commentators Hemā. Ch. and others get over the difficulty by taking वा as an indeo. in the sense of युवा. Hemā. first construes वा with गेये, वा युवयोः गेये केन विनीता (युवा being left to be understood) ; and then says वामित्यस्य वा । तथा प्रक्रियापत्तादि—वामिति युवामित्यर्थे । Ohār. has वा युवामर्थे अन्वयमिति कृष्णभट्टः । To tide over the the difficulty Vallabha says गेये केन विनीतिर्वा—इति पाठो युक्तः । Nāgajī-bhatta also seems to have known this reading ; for he says in his लघुशब्दद्वन्द्वशेखरा—दृष्टिंशब्दम ते स्वातिरित्यादी गीते केन विनीती वामित्यादादिष्वि-
विभक्त्यन्तप्रतिरूपकविपाताद्वीकारेणाशेषः । So this seems to have been the original reading, the poet having written inadvertently वा for युवाम्.

Śl. 70. सादरजः—अस्वजेः सहितः. ऊरीकृत्य—reserving or keeping for himself; goes with आत्मनः. Rāma was so pleased with Vālmikī for having written the history of his life in a beautiful style like that, that he in gratitude made a present of his kingdom to the sage reserving for himself his own body alone. Hemā. reads दूरीकृत्य and says एहायनमसमो देह दूरीकृत्य वञ्चयित्वा । Ohār. and Vallabha also have the same reading.

Śl. 71. कारुणिकः—According to Malli. the affix here is ठञ्, see com ; it is better to derive the word with the aff. ठङ् ; कृष्ण शीलमय, by शीलञ् Pān IV. 4. 61.

Śl. 72. आनेवदति—see XII. 104. अवस्थाः—त्य is added to adverbs of place ; तत्रत्य, कत्र्य &c. अव्ययः—see XI. 42.

Śl. 73. चरित्रं—चरित्र is derived fr. चर and the aff. इत् (Unādi IV. 171). चरित्रमेव चरित्रं (by adding अन्-भ-रार्थे) ; orig. 'good conduct, character, noble deeds,' &c ; cf. अन्वं नमिषारवानि चरित्रं-शकारणम् । Mlec III. 27 (also 26) ; नि चाहचरित्रविभक्त्युत्तराः दुर्बन्तु दृष्टा करिष्यते । Vik.-Oha. X. 25. Then it means 'purity of life', chastity (in the case of women).

Śl. 74. स्वसिद्धि—The fruit of his own penance; indicates perfect purity in Ślā. Cf. for the idea साक्षादिव नर सिद्धिं वसते रत्नरूपिणी Kum. VI. 11; and दृक्पता मूर्तिवती च सौकर्याः Śāk. V. 15. निवदेः—The various rigid vows to be observed in the practice of religious austerities (दशव्रतानाम्प्रदायिभिः). See *supra*, I. 94.

Śl 75 अन्वेष्टु—The aff एष्टु is added to अय, अपर &c (see Pan V 3 22) in the sense of अहनि, so पूर्वस्मिन्नहनि पूर्वष्टु, उमयोरहोर मयष्टु &c प्रतिपत्तये—प्रतिपत्ति the carrying out of, प्रतिश्रुतकामकरणाय Ohār

Śl 76 स्वरसंस्कारवत्या—qualifies ऋचा, Inst sing of ऋच fem A vedic verse must be repeated with the proper intonation and correct pronunciation, otherwise it is not only ineffective but does harm Cf Śikshā—मन्त्रो हीन स्वरतो ऋणतो वा मिथ्यामयुक्तो न तमथमाह । स ऋचिज्ञो यजमान दिनस्ति यथेदराष्टु स्वरताऽपराधात् ॥ 12 स्वर—उदात्तप्रानुदात्तश्च स्वरिति च स्वराश्च । See H G § 3 संस्कार—grammatical purity ऋचा-ऋच्यन्ते सृज्यन्ते देवा अनया इति ऋच Here it means सावित्री generally known as गायत्री, the celebrated mantra of the Rīgveda (III 62 10), considered as most sacred Being addressed to सवित्र (the sun as the generator) it is called सावित्री *

उदयिष—उदता अर्चिषोऽस्य त (1) with the rays shooting forth, (2) blazing with splendour The comparison of Śita to Gayatrī and Rāma to the sun is very happy. it bespeaks the highest sanctity on the part of the two The two sons are also fitly compared to स्वर and संस्कार indicating not only purity on their part but their absolute subservience to the will of their mother

Śl 77 काषायः—Because she was leading an ascetic's life स्वपदा—स्वपदमो अर्पित ऋक्षी यस्य तन वपुषा एव—Her very body told that she was pure, there was no necessity for any further proof of her chastity Cf for a similar idea—उपासपरिश्रिताया किमस्या पावनात्तरे । Uttar I 13

Śl 78 सवालोकपथात्—आलोकस्य पथा आलोकपथ । तस्या आलोकपथ तस्मात् । प्रविशद्वत्—प्रविशद्वतानि ऋषि य फलित्वा—फलाम्बुजा सजातानि । चालय इव—The simile shows that the people were ready to give their consent to her being re accepted by Rāma and thus to give satisfaction to all

Śl 79 आस्थितविष्टर—आस्यत विष्टरी येन स Mark the change of स् to वृ, we have विष्टर (विस्तार्यत इति) when the meaning is 'a tree or a seat', but वाक्यस्य विस्तर

* Thus translated by H H Wilson We meditate on that desirable light of the Divine Savitr who influences our holy rites And thus explained by S J William Jones 'Let us adore the supremacy of that divine sun godhead who illuminates all recreates all from whom all proceed to whom all must return whom we invoke to direct our understandings aught in our progress towards his holy seat

Śl. 80. आचम्य—Āhamana (i. e. drinking water taken into the hollowed palm three times) is necessary according to the Śāstras, for the purification of the body before the performance of a holy rite. As Sītā was going to perform a sort of *diśy* she had to do it. पुण्यं—Because it was the water poured into her hand by a pure Brāhmaṇa (probably from his *Kamandalu*). सखा—शपथस्त्री; Ohār.

Śl. 81. व्यभिचार.—*Lit.* a swerving or falling off from, infidelity. विश्वंभरा—The earth; see com. The roots भृ, तृ, वृ, &c. take यञ् (अ) when compounded with a noun and the whole forms a name; so रथन्तरं ताम्, पतिवरा क-या. मामन्तर्धातुम्—*Cf.* Rāmā सर्वांम् सनागतान्द्रु सीता काश्यावासिनी । अश्वीत्याञ्जलिवाङ्मयोददिरवाद्भुज्जी ॥ यथाऽई राघवादन्य मनसाऽपि न चिन्तये । तथा मे माघवी देवी विवर दानुमईति ॥ मनसा कर्मण वाचा यथा गम समर्चये । तथा मे माघवी *etc.* Uttara-K. 97. 13-16.

Śl. 82. शतद्वय—शत द्वय rays of light यस्या, or शतं हादा sounds यस्या, the comp. being of the शोदरादि class; शतद्वया इव शतद्वय.

Śl. 83. नागकण्ठी—नागानां कणा नागकणा ताभिः तैर्वा उल्लिख्य च तत् सिंहासनं च &c. Hemā. says नागस्य शोयस्य, but this is against the Rāmā. *Cf.* तस्या शपन्त्या बंदेया प्रादुरासीत्तदुनम् । भूतलदुत्थितं दिव्यं सिंहासनमनुत्तमम् ॥ त्रियमाण शिरोमिस्तु नागैरमितविक्रयेः । दिव्यं दिव्येन वपुषा दिव्यरत्नविभूषितं ॥ Uttara-K. 97. ससुव्रासना—समुदो रसना girdle or waist band यस्या सा, the Earth is often so described by Sanskrit poets; *cf.* उदधिमाजामेखलाया सुदो भर्ता । Kād. वसुधरा—see विश्वंभरा above.

Śl. 84. भर्तृ—भर्तारि प्रणिहिते fixed ईक्षणे यथा ताम् व्याहरत्येव—The Loc. may be अनादरे as Malli. has it; or it may mean 'the very moment he uttered the words.' *Cf.* in this respect क्रीड यमो सहरं सेहरेति यावन्निरः जं मरुता चरान्ति । तावत्त वह्निः &c. Kum. III. 72 For a similar scene *cf.* सा निदन्ती स्वानि भाग्यानि बाला चारुक्षेप क्रन्दितु च प्रवृत्ता । आसस्थान चात्तरस्तीर्यभारादातिर्प्यना उद्योतिरेक जगाम ॥ Śāk. V. 30. पातालं—पनतपस्मिन्ममर्ग इति । fr. पत् + आल (ञ्) Unādi.

Śl. 85. सरस्व—Vehement anger. *Cf.* Rāmā.—वसुधे देवि भवति सीता नियोग्यता मम । दशविष्यामि वा रोष यथा मामगच्छसि ॥ न मे दास्यसि केसीता यथास्या महीतले । सपर्वनवना कृत्स्ना व्यथयिष्यामि ते स्थितिम् ॥ Uttara-K. 98 6, 9, 10. गुरु.—The meaning that naturally suggests itself is 'Vasishtha,' who might have been present at the sacrifice Vālmiki could not have been meant; for he would have liked to see Sītā restored to Rāma by the goddess Earth, being frightened. But Malli. says नल्लगा, following the account of the Rāmā, which is not unlikely, as Kāli. in these Cantos does not give every detail, but only the principal events and incidents. *Cf.* एवं भुवने काष्ठस्थे क्रोधशोकमग्निने । त्रया सुरगणैः

साधुवाचं धुनन्दनम् । राम राम न संतप्यं कर्तुमर्हसि सुमतः । Uttara-K. 98 11, 12
 विधिचलापेक्षी—Because it was so predestined to happen according to
 the writing of Valmiki under divine inspiration धन्विन—धन्व
 अस्पास्तीति the mighty bow man

Sl 87 युषामित—The maternal uncle of Bharata, and a king
 of the Kekayas see *supra* IX 17 सिन्धुनामक—Sindhudesa = the
 country around the upper Indus It was famous for its excellent
 breed of horses Among the presents sent to Bharata by the king
 of the Kekayas were a thousand fire footed horses of his country
 उत्तमनावाय—दत्त प्रभाव अर्ये Here प्रभाव means कोषदण्डज तेज स प्रतान
 प्रभावश्च यत्तज कोषदण्डयश्च । Amara Here the poet gives Rāma an
 opportunity to enable Bharata to display his valour Satrugna had
 already had his Therefore, as he gave to Satrugna the Vaishnava
 missile so he placed at the disposal of Bharata a strong army and
 a good treasury, so necessary for the conquest of the Gandharvas
 who were molesting the Sindhudesa Hema says दत्तावप्यनुव्यस्तामरदोय
 वा This is simply a display of ingenuity

Sl 88 गन्धर्वाश्च—गन्ध सगन्ध अवति गच्छति इति *fr* अर्चु to go and *aff*
 अ—(कण्यण्) The Gandharvas are semi divine beings and the singers
 of heaven The Gandharvas referred to here were the people on both
 the sides of the upper Indus, especially those on the western side up
 to Gándhāra or Kandahar, and it seems that Bharata extended
 his dominion from the Panjab to Kandahar आतेय—The four
 kinds of musical instruments, see *com*, here principally the lute,
 see VIII 34 आ समन्तात् तुपते तद्व्यते इति भातीय *fr* तुद् with आ and व्यत्
 (य) दाहयामास— he forced them to lay down arms and to
 resume their proper profession (of singers)

Sl 89 तदाक्षयो — तथा आरया ययो । समुदायसु हि वृत्ता शब्दा
 अवर्धयन् अपि वर्तन् इति न्यायात् तक्षशिलागुफकलावत्यो तक्षगुफकलाख्यापदश्च । Ohār
Cf Vāya Parāna —गाधारविषये सिद्धं तयो उपो महावनो । तक्षस्य दिक्षु विख्याता
 रण्या तक्षशिला पुटी । गुफकरस्यापि वीरस्य विख्याता गुफकरावनी ॥

Takhas'ila is supposed to be the same as *Taxila* of the Greek writers
 which lay between the Indus and Hydaspes, in the vicinity of Manikyala,
 about Ravalpindi It was in a flourishing condition even in the times of
 the Buddhas The 27th Taramga of the Kathasaritsa gara describes its
 position and former grandeur 'There was a town named Takhas'ila,'
 it says on the bank of the Vitasta with stately trees reflected in its
 waters Pusikaravati is identified with *Paulesiotis* of the Greek
 writers and *Pusikalofoi* of Hiouen Thsang It was situated on the
 western bank of the Indus so cwhere near Attock It was a famous

city and was known to the Greeks even in its shorter form Pushkala or Pushkara, as Peukelae. It was visited by the famous Chinese traveller Hsüen Tsang in Nov. 630, who came to it after crossing a great river and travelling 100 li. to the north-east of Palushapulo (Peshawar).

अभियेकार्ही—i. e. able to take up the responsibilities of government. रामान्तिक—shows the great love he bore to Rāma. The pleasures of a kingdom were nothing to him before Rāma's company.

Śl. 90. कारापथेश्वरी—कारापथ, called कारुपथ in the Rāma, has not been accurately identified. According to the Vāyupurāṇa it was a large country near the mountain Himālaya—हिमवत्पर्वताभ्यां स्फुटितो जनपदो तयोः । अङ्गदस्याङ्गदी या मुदेशे कारापथे इति ॥ अङ्गदी was the capital of Āṅgada and चन्द्रकान्ता, also called Ohandravaktrā, of Ohandraketu.

Anandorāma Borooah simply says—"We read in the Uttara-Kāṇḍa that the two sons of Rāma's brother, Lakṣmaṇa, were appointed rulers of the Kārupatha, Āṅgada in the west at Āṅgadapura and Chandraketu in the north at Ohandrakāntā in Mallabhūmi. The first is modern Sababād in Oudh, which is still known to its Bha'rata inhabitants as Āṅgadapura I am therefore almost certain that Chandpur, east of Sabranpur is the town called after Ohandraketu and that it is situated in the land of northern Malles." (As quoted by Mr. Nandargikar)

Śl. 91. भर्तृलोक—-the region in heaven to which their husbands were gone, they being Pativrataḥ. For says Manu—पतिं या नाभिचरति मनोवादेहयता । स भर्तृलोकानामिति सद्भिः साध्वीति चोच्यते ॥ निवापाद् दधुः—i. e. performed Śrāddhas, offered libations of water &c. न्युच्यते इति निवाप ; fr. वप् with नि and aff पञ् (अ). It generally refers to the water offered (तर्पण) ; cf. वेद्यो निवापाञ्जलयः पिबुणा, *supra* V. 8; and VIII. ३३ (निवापदक्षिणिः) ; एको निवापसालिक विवर्त्तित्युक्तम् । Māh. XI. 40. Mr. Nandargikar thinks that it was originally applied to the shaving of the hair on the occasion of funeral obsequies. But that was वदन, and not निवदन or निवाप which is offered after the सविष्टीकरण.

Śl. 92. उपेक्ष्य—कालः—कलयति आयुः इति कालः, fr. कृ to count, and अ (अण् or घञ्) ; a form of Śiva, who ordains events; अनादि-निधन कालो ह्यः सत्प्रेषः स्मृतः । कलनात्सर्वभूतानां स कालः परिकीर्तितः ॥ When Rāma's earthly career had almost drawn to its close, Brahmā sent Kāla to inform him that it was time for him to return to the abode which he had left for the mortal world. स स्वर्गजः—It was a condition imposed upon Rāma by Kāla, that he should abandon i. e. consign to death any one that should encroach upon them

while engaged in a private conference Cf कस्यचित्त्वथ कालस्य रामे धर्मपरो स्थिते : कालस्तापसरूपेण राजद्वारमुपागमत् ॥ य इत्येति समीक्षेद्वा स कथो भविता नव । Uttara-K. 103.

Sl. 94 विद्वाद्—Pres p of विद् with the aff वस् in place of अत्, the object is समय दुर्वासस चापाङ्गीत—Lakshmana was not alarmed on his own account, but because Durvāsas threatened to destroy by a curse Rama, his brothers, their progeny and the people as well, if his arrival were not communicated to Rāma at once Cf तथा नवो सवदन्तेर्दुर्वासा भगवान्निष । रामस्य दर्शनाकाङ्क्षी राजद्वारमुपागमत् ॥ सोऽभिगम्य ॥ सौमित्रिषुवाच कपिसत्तम । राम दशय मे शीघ्रं पुरे मेऽथाऽभिवतन ॥ अस्मिन्क्षणे मा सौमित्रे रामाय प्रतिवेदय । विषयं त्वा पुरं चैव जपिष्ये राघव तथा ॥ मरणं चैव सौमित्रे युष्मार्कं याच सतति । नत्पुत्रा घोरास्तकाजं वाक्यं नस्य महामन ॥ एकस्य मरणे मेऽस्तु मा भूत्सर्वविनाशनम् । इति बुद्ध्या विनिश्चित्य राघवाय -वेदयत् ॥ Uttara-K. 100

Sl. 95. स गत्वा &c—After the departure of Durvāsas, Rāma was exceedingly pained to think of the condition made with Kālā and remained with downcast face buried in grief Lakshmana told him that he would willingly resign his body and enable him to keep his promise to Kālā He went to the bank of the Sarayā and there sat in meditation, with the vital breaths suppressed and the operations of senses controlled, and his soul rose up to heaven, where he, a fourth portion of Vishnu, was welcomed by the gods It is worthy of note that the name of Lakshmana appears to be still preserved in the modern town of Lucknow Cf Ramā—स गत्वा सरयूती-रमपश्यन् कृताञ्जलि । निगूह्य सर्वलोकान्सि (इन्द्रियहाराणे) नि भास न मुमाच ह ॥ &c

Sl. 96 चतुर्भाग—For the comp see Oom चर्मास्त्रिपाद्—वयं वादा अल्प the final अ of पाद is dropped when preceded by a numeral or स in a Bah comp The four padas or legs of धर्म are—तप सौच दया सत्यमिति वादा प्रकीर्णिता । Bhāg P I 17, according to which Dharma does not lose one of its legs entirely in a Yuga, but one fourth of each pāda, in consequence of the predominance of अधर्म So Kālā seems here to have followed the Garuda—P which says—कृते धर्मश्रुत्वा च सत्यं दीनं तपो दमं । धर्मपादा हरि श्वेतं सतुणं शान्तिना वरा ॥ त्रेतायुगे त्रिपादम सत्यं दीनं दयामक । &c

According to the Purāṇas कृतयुग is the best In it Dharma exists in its entirety, a perfect righteousness prevails duty is done for its own sake, and no religious rite is left undone (अकृत) In the त्रेतायुग righteousness leaves a quarter of its original and perfection vanishes For in it austerities are neglected sacrifices prevail and men do their duties seeking reward In the क्षत्रयुग Dharma loses two quarters and in the कलियुग he remains to the extent of one quarter, which also vanishes by degrees

§1. 97-98. कुशावस्थो—कुशावती (also called कुशस्थली) was the capital of Southern Kosala built on the brow of the Vindhya where Kuśa reigned at the time of Rāma's death. According to the Vāyu-P. it was founded by Kuśa. Cf. कुशास्य कोशला राज्य इति चापि कुशस्थली । तस्या निवेशिता तेन विन्ध्यपर्वतसन्तुषु ॥ उत्तरे कोशले राज्यं तत्रत्य च महायवनः । भावस्ती लोकविख्याता कुशावंश निबोधन ॥ &c. Śārāvati or Śrāvastī was the capital of Uttara-Kosala where Rāma installed Lava king. Cf. कोशलेषु कुशा वीरपुत्रेषु तथा तत्रम् । अभिविष्टं महात्मनानुभौ रामः कुशीलवो ॥ &c. Uttara-K. 107. 17.

"There can be no doubt," says An. Borooah, who bases his conclusion on the statements of the Matsya-P. and the Mahābhārata, "that the country north of Ayodhyā comprising गण्ड and Baraltch was known as Uttarakosala." The exact position of Śrāvastī is a matter of dispute. General Cunningham identifies it with Sahet Mahet, north of Ayodhyā, as he found in it "a colossal statue of Buddha, with an inscription containing the name of Śrāvastī itself." According to the Vishnu-P. it was founded by king Śrāvastā, an ancestor of Rāma

विष्णुनामो—मङ्कुरा properly the goad that controls an elephant; hence, here, the controller of. सूक्तेः—by his sweet speeches. Lava, it follows from this, was very polite, and always pleased good men by his sweet address; he was विपश्च. सतां—is emphatic. He did not hesitate to rebuke wicked men. Cf. सतां क्षितिरि स्वयि Śak.; and *supra*, I. 28; IX. 8. Mark the alliterations. एहमवदत्तये—For, according to the Purāṇas, *Searga* or heaven is situated in the north, on mount Meru. स्थिरधीः—स्थिर धीर्यस्य. With his mind made up to cast off his mortal body and to return to his abode as Vishṇu. Hemā. quotes Bg.—दुःखेषु विगतस्सहः । जीतरागभयक्रोधः स्थिरधीर्मुनिरुच्यते ॥ II. 56. भूमिपुरःसरः—अग्नि. पुरःसरः यस्य. For Rāma, like his ancestors, had kept the holy fire; cf. यथाविधिहुताग्नीनां *supra* I. 6. And a householder, who is an *Agnihotrin*, but a widower, must not leave fire behind him, while alive. Rāma went, accompanied by Brāhmanas, with the sacred fire before him; cf. अग्निहोत्रं प्रजस्रये दीप्यमान सह द्विजैः । वाजपेयातपत्र च शोभमानं महायवे ॥ Uttara-K. 109. 2. गृहवर्जं—see *com*. The aff. गमुन् is used after a verb when in composition with a noun in the Acc., and when haste is intended. The people loved Rāma so passionately and beyond all earthly things, that they at once left their homes to follow him to heaven. Hemā. explains एहवर्जं as एहानां वर्जं वर्ज्यं यस्मिन्कवेणि; but Malli.'s way is better. It shows the eagerness of the people to follow Rāma

The people took not only their servants but even cattle with them.
See *Uttara-K.* 109. 13.

Sl. 100. उपस्थितविमानेन—An aerial car came from heaven for Rāma and his brother. भक्तानुः—Rāma requested Brahmā to transfer all his followers to heaven; and, as all plunged into the Śrayū, they left their mortal bodies and assumed the resplendent forms of celestials. त्रिविधनिःश्रेणिः—त्रिविध is derived from त्रयो ब्रह्मविष्णु-रक्षा दीव्यमिति enjoy divine pleasure अत्र इति, fr. दिव् with अ (घञ्, there being no gāṇa of the radical vowel); or तृतीया योः; see III. 6. निःश्रेणिः—निः निःश्रेणा श्रेणिः अत्र; a ladder; i. e. the means of rising to heaven. Cf. for the idea *supra* III. 69 (सतान सोपानपरंपरामिव).

Sl. 101. गोमतरकल्पः—मतरणं मतरः the act of swimming; fr. गृ and अर् (अर्) which is added to roots ending in long क्क and उ or ऊ. गवामतरः गोमतरः; ईषन्तूनः गोमतरः गोमतरकल्पः; almost like the swimming of cows in a body. संवर्द्धः—Lit. clashing with one another; hence, a thick crowd or concourse. सार्धं—Properly a flight of steps, (called घाट in Marathi—such as are seen even in these days on the banks of holy rivers like the Kṛishnā, Godāvārī, the Ganges, &c.) leading down to water; hence, a holy spot. पावनैः—Cf. Mahābhārata-गोमतरं ततो गच्छेत् सरस्वातीर्यमुत्तमम् । यत्र रामो यतः स्वर्गं समुप्यबलवान् ॥ रेहं इयक्त्वा महाराज तस्य तीर्थस्य तेजसा । रामस्य च प्रसदिन व्यवसायाच्च भावे ॥ तस्मिन्तीर्थे नरः स्नात्वा गोमतारे वराधिप । सर्वपापविमुक्तत्वा स्वर्गलोके महीयते ॥

Sl. 102. विद्युद्योक्षेभ्यु &c.—The gods who had become partially incarnate as Vānaras, &c. and come down to assist Viṣṇu, returned to their original bodies. त्रिदशभूतः—न त्रिदशा अभिदशाः अभिदशाः त्रिदशाः संपन्नाः त्रिदशभूतः who were turned into gods. स्वर्गान्तरं—For, there was no room for them in the heaven occupied by the old gods. The region assigned to them by Brahmā, at the request of Viṣṇu, was सतानक that was near his own abode. Cf. Rāmā. अथ विष्णुर्महतेजाः पितामहमुवाच ॥ एषा लोकं जनोधानां धातुमर्हति क्षुद्रत ॥ इमे हि सर्वे स्नेहान्मामनुयातास्तपस्विनः ।.....तच्छ्रुत्वा विष्णुवचनं ब्रह्मा लोकागुरुः प्रभुः । लोकान्सतानकानाम यास्यन्तांमे समागताः । सर्वे ब्रह्मण्यैषुल्ले ब्रह्मलोकान्द्वन्द्वरे ॥ (सतानक-लोक) &c. *Uttara-K.* 110. 16—20.

Sl. 103. विष्वक्सेनः—विष्वक् विष्णो वा सेना army, i. e. power पश्य, all-powerful. विषु (indoo.) everywhere अत्रति इति विष्वक् adj. (तस्मिन् विष्णो) । सर्वलोकप्रतिष्ठा—see *supra*, X. 21. Hemā, Ohār., Din., Valla. &c. actually read सप्तलोकः. सङ्क्रान्तार्यं पवनतनयं—As both of them were made immortal by Brahmā, they did not follow Rāma to heaven. —Hemā. says दक्षिणे सुवेलाशी, उपरे गन्धमादंवाशी.

APPENDICES.

No. I.

THE METRES USED IN THE POEM

(Cantos XL-XV.)

1. Sanskrit Verse is regulated by quantity, and not by accent as in English. A *पद्य* or stanza consists of four *पद*s or quarters. A *Pāda* is regulated by the number of syllables (*अक्षर*) or syllabic instants (*मात्रा*). When the *pādas* are all in one metre, it is called a *सम वृत्त*, to which type most of the metres conform; those are *अर्धसम वृत्त*s wherein the first *pāda* corresponds with the third and the second with the fourth, called respectively the odd and the even *pādas*. A third class is *विवम वृत्त*s, which are very rare.

2. The vowels अ, इ, उ, ऋ and ए are short, and the rest long. The quantity of a syllable is determined by its vowel. A syllable with a short vowel is called *लघु* (light), and one with a long vowel is called *गुरु* (heavy).

3. But a *लघु* syllable becomes *गुरु* if it is followed by an *Anusvāra* or a *Visarga*, or a conjunct consonant, or when it occurs at the end of a *pāda*.*

4. Three successive syllables form a *गण* (foot); marking a short syllable as ~ and a long one as —, the different *गण*s, which are eight in number, may be exhibited as followaf :—

य ~ ~ ~ ; र ~ ~ ~ , त ~ ~ ~ ; म ~ ~ ~ ; ज ~ ~ ~ ; स ~ ~ ~ ; ष ~ ~ ~ ; and न ~ ~ ~ . A short syllable is often indicated in the Definition by the letter ल and a long one by ग.

METRES.

अनुष्टुभ्—(also called श्लोक) Def श्लोके षष्ठं गुरु त्रैय सर्वत्र लघु पञ्चमम् ।
द्विषत्तु पादयोर्द्वय सप्तमं दीर्घमन्ययो ॥ There are many variations of this metre, but the one defined is the commonest. Each *pāda* of it consists of eight syllables, of which the sixth is long and the fifth short, and the seventh in the 2nd and 4th *pādas* is short and in the 1st and 3rd *pādas* long. The rest of the syllables may be either short or long. This is the shortest metre in general use, and is easily recognizable. Examples—XII. 1—101; XV. 1—102.

* सानुस्वारश्च दीर्घश्च विसर्गो च गुरुर्भवेत् ।

वर्णः सयोगपूर्वश्च तथा पादान्तयोऽपि वा ॥

† आदिमध्यावसानेषु यरता यानि लाघवम् ।

भजसा गौरवं यानि मनौ तु गुरुलाघवम् ॥

[इन्द्रवज्रा—See Upajāti below]

उपजाति—Def. [स्यादिन्द्रवज्रा यदि तो जगो य । उपेन्द्रवज्रा जतजास्ततो गो ॥] अनन्तरीदीर्घतिलक्ष्मभाजो पादो यदीयावुपजातयस्ता ॥ [इत्थं किलान्यासवि मिश्रितास्तु वदन्ति जातिष्विदमेव नाम ॥] An Upajāti is a mixture of one or more *pādas* of इन्द्रवज्रा (11 Syll, Sch त, त, ज, य, य) with one or more of उपेन्द्रवज्रा (11 Syll, Sch -ज, त, ज, य, य) so as to form one stanza. A mixture of other metres also in this manner is called an Upajāti. The student is recommended to scan and find out in each case whether a *pāda* is in Indra-vajrā or Upendra-vajrā.
Ex—XIII 1-67, XIV 1-86

[उपेन्द्रवज्रा—See Upajāti above]

नाराच—Def. इह ननरचतुष्कृष्ट तु नाराचमाचक्षते । 18 Syllables Sch—न, न, र, र, र, र Ex—XII. 104.

प्रहर्षिणी—Def. व्यासाभिर्मनजरया प्रहर्षिणीयम् । 13 Syllables Sch—म, न, ज, र, य The pause occurs after the third syllable
Ex—XIII 79

मन्दाक्रान्ता—Def. मन्दाक्रान्ता जलधिपद्मेर्भा नतो ताहुस्त चेत् । 17 Syllables Sch—म, म, न, त, त, य, य The pauses occur after the fourth and the tenth syllables. This is the metre exclusively used by Kālidāsa in his Meghadūta
Ex—XIV. 87, XV 103

मालिनी—Def. ननमययुतेय मालिनी भोगिलोके । 15 Syllables Sch—न, न, म, य, य The pause occurs after the eighth syllable
Ex—XI 93, XII 102

रघोद्धता—Def. राजराविह रघोद्धता लगे । 11 Syllables Sch—र, न, र, ल, य Ex—XI 1-91

वसन्ततिलका—Def. उक्ता वसन्ततिलका तमजा जगो य । 14 Syllables Sch—त, म, ज, ज, य, य Ex—XI 92, XII 103, XIII 68 78

BOMBAY UNIVERSITY EXAMINATION PAPERS.

CANTOS XI.-XV.

(N. B -Questions repeated are omitted.)

1878-80.

I. Translate into English:—(a) क्षत्रियान्तः &c. XI. 75 (b) पक्षच्छिन्ना &c. XIII. 7. Give the legend referred to in the first hemistich. (c) तथैव सुधीषः &c. XIV. 17. Dissolve the compound सकल्पमार्गोदितसिद्धयः. (d) अवि मधुः सानुशयो &c. XIV. 83. Explain the meaning of अवि in the first quarter. II. Explain and give the context of the following:—(a) सय एव हकृता हि यचयते कल्पवृक्षफलधर्मं काङ्क्षितम् । (b) तेजसां हि न वयः समीक्षयते । (c) उपायसंपात इव मवृद्धः । (d) अवि स्वदेहादिभ्रमुतोन्मिद्यापाप-शोधनानां हि यशो गरीयः । (e) आज्ञा यस्मिन् क्षविचारणीया । (f) रामविशावदुग्गता &c. XV. 9. III. (a) Dissolve and name the following compounds:—वज्रदेहः, विद्वत्सोपमात्रके, उपपन्नो, यथाकम्. (b) Which is the story alluded to in येन रोषपरुषात्मनः पितुः शासने स्थितिमिदोऽपि तत्पुत्रा &c. (XI 65) ? Is this story again alluded to anywhere in the Cantos you have read ? Either quote the verse or indicate the context. IV. Name the metres of the following:—(a) रूपतिरावि जातः &c. XII. 104, (b) कोशार्थः &c. XIII. 79. (c) अपरयतां दाशार्थी &c.वतस्यै XIV. 1; (d) Define an अनुष्टुप् metre.

1884-85.

I. Translate into English:—(a) राजसत्त्वमवप्य &c. XI. 90; (b) अन्योन्यदर्शनः.....युद्धं (० l. वैरं) चरितार्थमिवामवत् XII. 87. What reading do you prefer, and why ? (c) ताम्रम्यमच्छत् &c. XIV. 70. Dissolve the compound निषादविद्धाण्डजदशनोरस्य and briefly give the legend here alluded to. (d) इतरेऽपि रघोः &c. XV. 35. II. Frame or quote sentences illustrating the various uses of इति. III. What allusion have you to the theory of evaporation in the Cantos of Raghu. you have read ? (See XIII. 4). IV. Give grammatical notes on the following expressions and phrases:—(a) पुरा हृषयति स्थलीमिति वसुधायां न निचलन्तुः । (b) स्मरामि गानीरवहेषु व्रतः । Can you suggest a preferable reading in lieu of व्रतः ? V. Explain the following, giving the context:—(a) छाया हि धूमः &c. XIV. 40; (b) पञ्चादम्ययनाः &c. XV. 9; (c) अपवाद् ह्योत्सर्गः &c. XV. 7.

1888-89.

- I. Translate into English:—(a) सोऽभवद्भवधू० &c. XI. 56; (b) निर्जितेषु तरसा &c. XI. 89; (c) घृग्याः परिमयो &c. XII. 37; (d) लङ्कास्त्रीणां &c. XII. 78; (e) तस्यातिथीना० &c. XIII. 46; (f) दूरे वसन्तं &c. XIII. 63; (g) रसोवधान्तो &c. XIV. 41; (h) तस्ये सपर्या० &c. XIV. 81; (i) गात्रं पुष्परजः &c. XV. 20; (j) कुरु निःसंशयं &c. XV. 79.
- II. (a) Explain the allusions in. (1) विद्वत्कृतमुगावसारिणम् । (2) विन्ध्याद्रिः प्रकृताविव । (b) Dissolve the following compounds:— (1) विविदिज्ज्मितकाकुत्स्थपोलस्त्यजयघोषणः (2) लक्ष्मणपूर्वजन्मा (3) अनुगोवम्.
- III. Reproduce in Sanskrit Rāma's description of the ocean.
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